Stultifera Nauis,

qua omnium mortalium narratur stultitia, admodum vtilis & necessaria ab omnibus ad suam salutem perlegenda, è Latino sermone in nostrum vulgarem versa, & iam diligenter impressa. An. Do. 1570.

The Ship of Fooles, wherin is shewed the folly of all Estates, with diuers other woorkes adioyned vnto the same, very profitable and fruitfull for all men.

Translated out of Latin into English by Alexander Barclay Preest.

Venerandiſsimo in Chriſto Patri ac Do

mino, domino Thomæ Cornisſh, Tenenenſis pontifici, ac dioceſis Badonenſis Suffraganio vigilantiſſimo, ſuæ paternitatis, capellanus humilimus Alexander Barclay, ſuiipſius recommendationem cum omni ſummiſſione & reuerentia.

Ametſi crebris negotijs, varioq; impedimentorum genere fatigatus paulò diutius quàm volueram a ſtudio reuulſus eram: Attamen obſeruandiſſime præſul, Stultiferam claſſem (vt ſum tuæ paternati pollicitus) iam tandem abſolui, & impreſſam ad te deſtinaui. Neq; tamen certum laborem pro incerto premio (humano ſ.) meis impoſuiſſem numeris, niſi Seruianu illud dictum (longe anteaquam inceperam) admonuiſſet. Satius eſſe non incipere, quàm inceptum minus perfectum relinquere. Completo tamen opere, nec quemquam magis dignum quàm tua ſit paternitas exiſtimaui cui id dedicarem: tum quia ſaluberima tua prudetia, morum grauitas, vitæ ſanctitas, doctrinæq; aſſiduitas, errantes fatuos mundanis ab illecebris ad virtutis tramites (difficiles licet) poſſint reducere: tum vero, quia ſacros ad ordines per te ſublimatus & promotus, multisq; alijs tuis beneficijs ditatus, non potui tibi meum obſequium non coartare. Opus igitur tuæ paternitati dedicaui, meorum primitias laborum qui in lucem eruperunt. Atq; vt tua conſuluerit paternitas, autoris carmina cum meis vulgaribus rithmicis vná alternatim coniunxi, & quantum a vero carminũ ſenſu errauerim, tuæ autoritatis iudicium erit. Fateor equidem multo plura adieciſſe quã ademiſſe, partim ad vitia quæ hac noſtra in Regione abundantiús pullulant mordaciús carpenda, partimq; ob Rithmi difficultatem. Adieci etiam quaſdam Bibliæ, aliorumq; authorum concordantias in margine notatas quo ſingula magis lectoribus illuceſcant: Simul ad inuidorum canes latratus pacandos, & rabida ora obſtruenda, qui vbi quid facinerum, quo ipſi ſcatent, reprehenſum audierint, continuó patulo gutture liuida euomunt dicta, ſcripta dilacerant, digna ſcombris ac thus carmina recenſent: ſed hi ſi pregnant maledicere, vt ſtultiuagi comites claſſem inſiliant. At tu venerãde Præſul, diſcipuli tui exiguum munuſculum hilari fronte accipito, Claſſemq; noſtram (ſi quid vagum, ſi quid erronium, ſi quid deniq; ſuperfluum emineat, optimam in partem interpretando) ab inuidorum faucibus, tuæ autoritatis clipeo tuearis. Vale.

MVSEVM BRITANNICVM

8 Ni

Narragenia latine facta a Iacobo Locher Philomuso Suæuo, eiusdem Epigramma ad Lectorem

CArmina sint quamuis triuiali sculpta moneta,
Plaude tamen teneris lector amice modis.
Cultius eloquium nobis supereſſe putabis,
Si canimus tragico scripta canora pede.
Sponte quidem tenui fatuos deprompſimus orſu,
Stultiuagisq; viris transtra locata patent.
Nauibus ergo vagis, ventosq;, aurasq; fauentes,
Et salubres portus, & loca tuta precor.
Cogantur fatui tumido subsidere ponto
Ne modò, da tutam Iupiter alme viam.
Si foret inter nos ætas Saturnia, pacis
Sancta fides vitæ conspicuumq; decus:
Non iam tot fatuos puppis cumulasset inertes,
Æquora qui sulcant vælaq; picta trahunt.

Epistola Iacobi Locher Philomusi ad eruditissimum virum Sebestianum Brant Iurisconsultum & Poetam argutissimum, præceptorem suum dilectissimum.

SI fas esset (præceptor iucundissime) exotici ac barbari sermonis quiddam tuis mundissimis auribus inculcare. In presenti proludio rudis loquutor audaxq; iuuentus manibus tuis dedicarem, quòd mihi labor ingenuus, sedentariæq; noctes ac frequens lucubratio peperére. Sed quia te humanitatis splendore conspicuum censorem video, absq; ruboris macula: ad te scribendum pueriles excitaui manus. Nec enim es de numero eorum Criticorum, qui cùm & ipsi nihil sapiant, ingenij tamen asperitudinem in alios vertunt, nec modò alio designatus vultu, alio voeis sono, alio quoq; incessu. Nec iactantia obsolentiore, nec superbia arrogantiore, nec capillatior (vti maliuoli solent) meam in te iuuenilem obseruantiam manucapis. Nemini dulciter me puerum stipendijs fœlicis achademiæ sub te præceptore meruisse. O dulces confabulationes quas sermone tuo suauissimo conditas, publico in auditorio te profitente accepimus, auribus inquam tenellis & adhuc propter pubertatis mollitudinem strepentibus, salutares ac beniuolas solitæ tuæ facundiæ disciplinas exhibuisti. Quotiens enim in frequenti gymnasio, certamina poetarum, grandisonamq; veterum Chelyn inflammasti? lepidoq; susurro cantilenas orphicas

orphicas, delphicasq; permulsisti? quotiens ob phœbi tui dexteritatem laureamq; coronabilem me ad Aganippidos veretá scaturientesq; Castalij riuulos concitasti? Quemadmodum, atticæ iucunditatis princeps Demosthenes, Platonisq; nostri tenellus auditor, oratione quàm Callistratus orator concitatissimus, pro Oropo acturus ad eloquentiæ studium commotus extitit. Ita tu charissime præceptor animum meum primitùs ad fœliciores studiorum successus, attraq; iucundiora tua affabilitate ac vrbanitate induxisti. Gratias igitur, non quas volumus, sed quas nostri pectoris exiguitas valet, referre non dedignemur. Nam si gratiarum actiones in hoc epistolio pro infusa eloquentia, proq; musarum inspiramine iam tibi persoluere conarer, Nilotici calami argutia, Ægyptiæq; papyri crassitudo nostris sudoribus vix satis facerent. Nostræ itaq; ruditatis exercitamenta hilari fronte, iucundissimoq; mentis examine trutinabis. Laudabis discipuli tui audaciam, qui sui præceptoris saluberrima rhythmata, latiali (quamuis dura ac balbutienti) lingua, è Theutonico vertit eloquio. Nec id pudoris loco habendum duco, cùm & Francisci Petrarchæ philosophi Stoici, ac Meonij vatis sectatores celeberrimi causationes vulgares, vernaculaq; dictamina, Philippus Beroaldus Bononiensis æquè præceptor meus, omnisq; vetustatis candidissimus inquisitor (cui etiam iamdudum primas partes in omni dicendi genere, Italia, Felsinaq; viritim tribuit) in latinum sermonem vertere non est dedignatus, quin & Boccacij interpres esse non erubuit. Maximi igitur, spectatissimiq; honoris, præmijq; loco duximus, quòd me sermonis tui vernaculi (quo egregiè polles) interpretem esse voluisti. Illud nempe inter non aspernanda humanitatis genera locari solet, cùm a præceptore discipulus ad honores egregios eleuatur. Tanti igitur te iure facio, quanti Isocrates Platoq; Socratem sanctissimum fecere. Nec cædo ea in re Theophrasto, qui Aristotilem peripateticorum fundatorem maximum maximi fecit. Ecquid priscos cito? cum satis superq; mea in te obseruabilis piaq; veneratio longè latèq; per fines Germaniæ, eruditissimasq; latij scholas (me præcone) intonuit. Testis est mihi Hubertinus Clericus Crestentinas, marchionis Montisferrati, & Pedemontani poeta stipendarius, apud quem Castaliæ tuam egregiam virtutem exposui. Interrogabat enim vir iste apprimè doctus, oratorq; terssissimus, annè etiam Germaniæ fines eloquentiæ ac argutioris musæ dogmata passim seminarent? te aiebam amicum qui stilo Nasum apud nostrates faceres: Itaq; in verba fidentior factus, te adhortari non desinam, vt in his nostris lucubrationibus fauorabiles assensus, curamq; presentem adhibeas. Non enim dubito, quin crassis quidam auribus, corde obstinato, impexis supercilijs, scissili palliastro, sutiliq; centuculo amicti, manus sanguinarias temerè nobis impingant: horum glutinosarum faucium latratus, laruales q; ac tortuosas exclamationes, celeusmaq; nauticum, catullum exoticum, selleularias q; castigationes (te duce, te præside, te quoq; tutore) facilè superabimus. Est etiam nobis altior cothurnus, sunt nobis syrmata longiora, dexter quoq; Apollo cum iucunda camœnarum choreâ, nondum ædes ac nostra diuersoria deseruit, casta siquidem manu palladis

Demosthenes.
Callistratus.
Petrarcha.
P. Beroal.
Socrates.
Theophrastus.
Aristotiles.
Hubertinus.

artes, sacramq; Mathæseos aram, thure vapido, frequentiq; libo veneramur. Igitur (dulcissime fautor) ventis impera, & nauiculis nostris, ac phaselis, salubres auras precare. Vale. Datum Friburgi. Kalend. Februariis. Anno Domini. 1497.

Carmen eiusdem ad Seb. Brant.

Carmen ad Seb. Brant.

SI mihi nunc pæan sacros concæderet arcus,
Verteret in nitidos & mea verba pedes:
Et daret arguti cultissima plectra leporis,
Ad te migraret (hoc duce) culta lyra.
Nil rude, nil tepidum, venerando nomine dignum
Esse tuo poterit, tu quia dulcè canis.
Siue voles numeris facundos nectere sensus,
Seu fidibus liricis optimus arte vales.
Expertes numeris, seu malis condere voces,
Audes magnifico cum Cicerone loqui.
Iam modò plaude tuis (fœlix Germania) nymphis,
Quas fontes Rheni, Danubijq; fouent.
Non sumus auersi à Musis, & Appolline dextro,
Tangere iam didicit Theutona terra lyram.

Quare Germani tardiùs ad musarum venerint commercium.

Musica nostrates (phœbo duce) venit ad oras,
Scimus & argutos voce sonare modos.
A regione procul nostra Permessidos vnda
Sacra scatet, nec nos Aona prata rigant:
Græcia clara suos potuit lustrare poetas,
Hæc quia vicino flumine pasta fuit.
Ad latiosq; lares facilis penetrauit Apollo,
Attulit & secum plectra canora lyræ.
Nos tamen horrendis cœlum produxit in oris,
In quibus ingenij est non benè cultus ager.
Sarmaticè loquimur, ructamus verba labello,
Crassiloquas voces patria nostra tulit.

Titio, qui & Brant.

Sed postquam Titio sacras euoluere musas
Incœpit, lepidos atq; docere modos:
Manauit studiosa cohors, quæ pectine molli
Ludit, & astringit verba soluta pede.
Vtile nam docto multis pallescere ludo,
Hoc nihil egregius maximus orbis habet.
Virtus & ratio studiorum, præmia laudum
Parturit, & tituli stemmata clara parat.
Vatibus & dantur meriti fomenta laboris,
Et retinet laudes diua Thalia suas.
Plaude senex, nostro viridis quoq; plaude iuuenta
Ductori, vester hoc duce crescit honor.

Pandere

Pandere ſcit numeris diui ſacraria Phœbi,
Nil latet Aoniis fontibus huncce virum.
Oſcula ſæpè damus teneris iucunda labellis
Verſibus ægregiis (dulcis amice) tuis.
O vtinam tecum poſſem tractare loquelas
Aſſiduas, nitidos & ſociare pedes.
Quicquid enim ſacris Phœbi de fontibus hauris,
Candidulus numeris nectis & eloquio.
In lyricis modulis blandiſſima carmina dictas,
Structilis, argutus, candidus atq; teres.
Non elegis minor es, te Choi ſacra phileteæ
Accipiunt comitem, te ſociumq; vocant.
Sed quia non opus eſt clarum laudare poetam,
Iam facit emeritam pagina ſcripta fidem.

Saphicon eiuſdem Philomuſi, excuſantis ingenij ſui paruitatem.

Excuſatio auctoris.

GRandibus poſſunt numeris tonare,
Quos facit Pæan celebres Poetas,
Quos & aſpirant teneræ camœnæ
Numine ſacro:
Mentis hi craſſæ tenebris fugatis,
Rebus externis procul hinc abactis,
In poli tendunt ſuperos meatus
Pectore docto:
Flatibus ſacris agitantur vſq;
Candidi vates, monumenta condunt,
In quibus fulgent animi furentis
Delphica ſenſa.
Inclytus vates radios Eoi
Solis inquirit, refugasq; ſtellas
Mente rimatur, numerisq; condit
Sydera cœli.
Sæpè ventorum rabiem ſonorum
Verſibus pingit, boreæq; flatus,
Frigida & ſemptem numeris renoluit
Plauſtra Trionis.
Candidus vates rutilo ſub ortu
Colligit verſus, quia magna quærit
Facta, ſcit cauſas varias latentis
Reddere mundi.
Inclitus vates celebres camœnas
Turribus regum venerandus affert,
Resq; deſcribit populi potentis
Carmine magno.

Candidus

Candidus vates lituo canoro,
Bellicos fortis recinit labores,
Et tuba Martis recitat furorem,&
Prælia cantat.

Inclytus vates trahit ad cothurnum
Mentis ardores,nitidumq́; syrma
Induit,lapsus recolit potentum,&
Ardua fata.

Fœtibus tantis mihi non repleuit
Sic sinum Phœbus,rigido sub antro
Incubat noster labor,& minutos
Concipit orsus.

Igneis non sum facibus peruſtus,
Quas sacer Phœbi chorus,& diserta
Turba Musarum,lepidis abundè
Mentibus infert.

Ergo supremam veniam precamur,
Nostra quòd riuo sterili camœna
Fluxit,& sacras violauit vndas
Carmine rauco.

Alter in cæcis cumulet latebris
Fabulas,tristes canat & labores
Martiæ pugnæ,referat ferocem
Militiamq́;.

Me iuuet versus humili boatu
Condere,& mentem cythara minori
Ritè solari,pariter iocoso
Soluere neruo.

Gratiam(credo)dabitis tenellis
Musulis,pigro genitis sub axe,
Sufficit,nostro siquidem magistro
(Crede)placebunt.

Ad Iohannem Bergmannum de Olpe, Iacobi Locher Decatasticon.

Ad Io. Berg. de Olpe.

TEmpore fœlici currunt præsentia cursu,
In quibus Aonias euehis Olpe deas.
Nostrates claros solus facis esse poetas,
Scripta palatino das quoq́; nostra Ioui.
Te duce,multisonus Brant claro nomine fulget,
Edidit & longæ posteritatis opus.
Gloria magna tuis manibus debetur,& vsq́;
Digna est Thespadum te celebrare choros.
Imprimis argutis dictata recentia signis,
Roma pares nostris non habet ipsa notas. Vale.

Ad

Ad Iacobum Philomusum subeundæ profectionis Narragonicæ, è barbaria in latiale solum: Exhortatio Sebastiani Branti.

Exhortatio Seb. Brant.

NVper ego stultos vulgari carmine scripsi,
Est satis hic noster notus vbiq; labor.
Narragonum quando nobis fabricata carina est,
Theutonico qualem struximus eloquio.
Quam deinde vt volui contexere, fortè latino
Scommate pro doctis, principiumq; dedi:
Occurrére mihi tam crebra negotia passim,
Quæ versu exorsum detinuére pedem:
Quò fit vt incœptum tam dignum opus ipse reliqui,
Et fregi calamum quem semel apposui,
Atq; ita destitui mediis Palynurus in vndis
Stultiferam nauem, remiuagamq; ratem.
In re proinde tibi nostra, præq; amnibus vni
Tradimus omnimodas chare Iacobe vices.
Otius attollas malos, classemq; relaxa,
Antemnasq; suo flamine ventus agat.
Tuq; gubernaculo subeas, clauumq; retorquens,
Fac fatuos quosuis per sua transtra loces:
Flecte viam velis, remosq; impelle, rudentes
Excute, quo cursu concita nauis eat.
Incautos fuge sed scopulos, penitùsq; latentes,
Scyllam, atq; aduersi monstra caueto mali.
Anchora cùm sit opus prora iacterur ab alta,
Ne tibi collidant ventus & vnda ratem:
Vortice præcipitem, caue sis, nè te impetus vllus,
Siuè procella vorax obruat: inde vale.

Prologus Iacobi Locher Philomusi in Narragoniam incipit.

CVm mecum diù, multumq; cogitassem (Lectores fauentissimi) de rerũ humanarũ cursu confusissimo, comperi me herculè, ex meditatione mea vigilanti, quamplurimos errorũ gradus, quibus humanum genus in præcipitiũ labitur. Ad sanandas igitur mortaliũ ægritudines, perturbationesq; intollerabiles, pleriq; sapientes, ac literati homines fructuosissima dogmata scripsére, quæ vulnera mentis lacerata Æscu lapio meliùs sanarẽt. Quippe apud Græcos primitùs instituta fuére gymnasia, in quibus salubris profitebatur medicina, quæ perturbatis animis fomenta ac nutrimẽta iucundissima conferebat. Vnde & Socrates ille, maximus Sophiæ cultor, primus de moribus disputare cœpit. Cùm enim in rebus naturalibus, certum bonorum, ac summę fœlicitatis finẽ ponere nequiret,

Philosoph. Socratica.

nequiret, mentis ſuæ contemplationes ſublimes, ad mortalium virtutum ſtudia contulit: & tantum in Philoſophia emacuit, vt ipſe è cœlo Philoſophiam euocaſſe diceretur. Is enim cùm penitùs mortales ipſos procliues ac pronos ad vitia conſpiceret, hoc remedio confuſis moribus occurrere cogitans, in publica Athenienſium palæſtra, ea docuit præcepta, quæ ſummi boni fontes limpidos recludunt. Poſt fatum verò Socratis ſucceſſit diuinus ille Plato, qui bonam ætatis ſuæ partem in morali Sophia conſumpſit: nec ab re, quonam enim ſtudio meliùs aut ſanctiùs humano ſuccurrere potuiſſet generi? Scripſit ſaluberimas leges, ædificauit Rempublicam ſpecioſiſſimam, conſtituit humanam ſocietatem iucundiſſimam, impoſuit frenum libidini, ignauiam mortalium ad virtutem excitauit. Tempeſtate quoq; Philoſophorum ætas Poetarum fulgidiſſima interuenit, quæ ob dicendi fingendiq; iucunditatē, non mediocrem locum inter eruditos obtinebat. Quorum, quidam heroicum carmen (quo res diuinæ humanæq; decantari ſolent) cultiſſima ſcriptione celebrarunt. Quidam de agricultura, alij de planetis & curſu ſyderum, motuq; polorum: Nonnulli de amoris imperio, vt Elegiaci: Pleriq; de Regum ac Principum miſerabili caſu, vt Tragici: poemata elegantiſſima compoſuere. Reliqui Comædiam (quam Græci archæam vocârunt) cum magna dicendi libertate coluérunt: E quorum numero Ariſtophanes, Eupolis atq; Cratinus laudatiſſimi vates claruérunt. Cùm enim viderent iuuentutem Athenienſium, cœteræq; Græciæ, omnibus libidinum generibus irretiri, occaſionem notandi acceperunt, & plano quidem eloquio quorumcunq; ſceleratorum hominum vitia ac peccata liberè mordebant. Ex hac veteri Comædia noſtri Latini non ineligans ſcriptitandi genus formârunt, & primus Lucilius quidam Satyram Latinis dedit, in qua nominatim ſcelera Romanorum principum, ciuiumq; priuatorum canebat, ſalibis multis, iucundaq; dicacitate totam perfricabat vrbem. Non certè iſtac ratione ductus, vt fraudi laſciuiam & effrenatam quandam procacitatem exerceret: ſed vt virtutum ſtudia, doctrinasq; ſalubres excitaret, & vitia è medio fugaret. Igitur Satyra tota Latinorum eſt (vt inquit Fabius libro decimo Inſtitutionum oratoriarum) pro Satyra quam nos habemus. Graij Archæam priſcam Commædiam tractârunt. Poſt Lucilium eloquio rudem, vrbanitate tamen, ciuicaq; mordacitate non pœnitendum auctorem: Horatius Venuſinus ſucceſſit, qui ſermone terſior atq; emunctior, non paruam gloriam Satyra meruit. Perſius vnicum librum reliquit, in quo nomen ſuum immortalitati commendauit. Poſtremus omnium princeps Iuuenalis, qui quod in ſingulis Satyricis vatibus enituit, id totum ſuo iucundiſſimo dulciſſimoq; poemate complexus eſt. O mores, ò tempora, vt quid noſtrates ſapere non incipiunt? cur vates non colunt? cur poetarum interpretes rapſodoſq; non venerantur? An ignorant, quòd aut prodeſſe volunt, aut delectare Poetæ: aut ſimul & iucunda & idonia dicere vitæ? Edocent enim quæ mala, quæ bona ſint, quid vitia, quo virtus, quo ferat error. Nam impios, ſuperbos, auaros, luxurioſos, laſciuos, delicatos, iracundos, guloſos, edaces, inuidos, veneficos, fidefragos, temerarios, audaces, temulentos, indoctos & fatuos Poetæ lacerant. Econtrà, virtutis

Platonica diſciplina.

Poetarum origo.

Heroici Poetæ.
Elegiaci.
Tragici.
Comici.

Lucilius.

Satyrici.

Horatius.
Perſius.
Iuuenalis.

Iuuena. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia diſcurſus, noſtri eſt farrago libelli.

tis candidiſſimos imitatores, laudibus magnis extollunt, & cuiq; ſuorum meritorum præmia aſcribunt. Cùm verò noſtra tempeſtate tam penè innumeri ſint fatui & ſtulti homines, qui neglecto virtutis amore, ad tenebras, ac huius mundi illecebras tendant: operæprecium fuit, vt denuò vates aliquis eruditus & vafer reſurgeret, qui manifeſtaria ſtultorum delicta, vitamq; ſpurciſſimam taxaret. Hanc ſcribendi libertatem, præceptor noſter iucundiſſimus (Sebaſtianus Brant, Iurium doctor, poetaq; haud ignobilis, ad communem mortalium ſalutem) lingua vernacula celebrauit: imitatus Dantem Florentinum, atq; Franciſcum Petrarcham heroicos vates, qui hetruſca ſua lingua, mirifica contexuêre poemata. Cùm verò Narragonia, ſeu nauis fatuorum (quam non ineptè Satyram appellare poſſumus) omnibus perneceſſaria ſit, operæprecium eſſe duxi, vt eam in carmen verterem latinum, quò exteris quoq; nationibus (quibus nullum eſt linguæ noſtræ commercium) prodeſſet. Sunt enim Galli, ſunt Auſonij, ſunt Iberi, ſunt Pannonij, ſunt deniq; Græci, qui id genus dictaminis non caperata fronte lectitent. At vos lectores date veniam Iacobo Philomuſo, ſi quid ob ingenioli ſui mediocritatem peccauerit. Eſt quippe præſens liber, cùm ad ſalubrem ſapientiæ, commoditatisq; doctrinam, tùm ad dementiæ, ſtultitiæq; vanitatem expurgandam æditus. Intueatur ergo hunc, perlegatq; quiſquis, veluti in ſpeculo, conditionẽ, vitamq; ſuam nouiſſe, perſpexiſſeq; laborat, quò fœliciùs traſigere valeat æuum.

Seb. Brant.

Dantes Florent.

Franciſcus Petrar.

Narragonica Satyra.

The Prologe of Iames Locher.

After that I haue longe muſed by my ſelfe of the ſore confounded and vncertayne courſe of mans life, and things therto belonging, at the laſt I haue by my vigilant meditation founde and noted many degrees of errours, wherby mankinde wandreth from the way of truth: I haue alſo noted that manye wiſe men and well lettred haue written right fruitfull doctrines, whereby they haue healed theſe diſeaſes and intollerable perturbations of the minde, and the ghoſtly woundes thereof, muche better then Eſculapius, whiche was kynde Inuentour of Phiſike, and amonge the Gentiles woorſhipped as a God. In the Countrey of Greece were ſtudies firſt founded and ordeyned, in the which began and ſtrange wholſome medicine, which gaue vnto infect mindes fruitfull doctrine and nouriſhinge. Amonge whom Socrates that great beginner and honourer of wiſedome began to diſpute of the maners of men. But for that he coulde not finde certayne ende of goodnes and hyeſt felicitie in naturall thinges, nor induce men to the ſame, he gaue the hye contemplations of his minde to morall vertues: and in ſo much paſſed he all other in Philoſophy morall, that it was ſaide, that he called Philoſophy downe from the Imperiall heauen. When this Socrates perceyued the mindes of men to be prone, and extremely inclined to viciouſnes, he had great affection to ſubdue ſuche maners: wherefore in common places of the

Philoſophia Socratica.

Seneca ad Lucillum.

Tullius in Tuſculanis quæſtionibus.

the Citie of Athens he instruct and informed the people in such doctrines as compasseth the clere and immaculate welles of the moste excellent and Soueryne God. After the decease of Socrates succeeded the godly Plato, who in moyall Philosophy ouerpassed also a great part of his time. And certaynely not without a cause was he called godly. For by what studye might he more holyly or better succour mankinde then by suche doctrines as he gaue. He wrote and ordeyned lawes more egall and iust, he edifyed vnto the Grekes a common wealth, stable, quiet, and commendable, and ordeyned the societie and companye of them moste iocunde and amiable, he prepared a bridle to refrayne the lust and sensualitie of the body. And finally he chaunged the ill ignorance, feblenes, and negligence of youth, vnto diligence, strength and vertue. In time also of these Philosophers sprange the florishinge age of Poetes, whiche amonge lettred men had not small rowme and place. And that for their eloquent Rhetorike, and also for their merye fictions and inuentions. Of the whiche Poets some wrote in moste ornate termes, in dities heroicall, wherein the noble actes and liues both of diuine and humane creatures are wont to be noted and written. Some wrote of tillinge of the grounde, some of the Planetes, of the courses of the starres, and of the mouing of the heauen and Firmament: some of the Empire, and shamefull subiection of disordred loue: and many other of the miserable ruine and fall of Kinges and princes for vice, as Tragedies. And some other wrote Comedyes with great libertie of speeche, whiche Comedies we call Interludes. Amonge whome, Aristophanes, Eupolis and Cratinus (moste laudable Poetes) passed all other. For when they sawe the youth of Athens, and of all the remnaunt of Grece inclined to all euils, they tooke occasion to note suche misliuing, and so in playne wordes they reproued without fauour the vices of the saide ill disposed people, of what condition or order they were. Of this auncient writing of Comedies our Latine Poetes deuised a maner of writinge not inelegant. And first Lucilius composed one Satyre, in the which he wrote by name the vices of certayne princes and citizens of Rome, and that with many bourds, so that with his mery speeche mixt with rebukes, he correct all them of the citie that disordredly liued. But this merye speeche vsed he not in his writing, to the intent to exercise wanton woordes or vnrefrayned lasciuitie, or to put his pleasure in suche dissolute language: but to the intent to quench vices, and to prouoke the commons to wisedome and vertue, and to be ashamed of their foly and excessiue liuing. Of him all the Latine Poetes haue taken example and beginning to write Satires, which the Grekes named Comedies: as Fabius specifyeth in his.x. booke of Institutions. After Lucilius succeeded Horatius, muche more eloquent in writing, whiche in the same deserued great laude: Persius also lefte to vs onely one booke by the

Platonica disciplina.

Poetarum origo.

Poetæ heroici

Elegiaci.
Tragici.
Comeci.

Lucilius Poeta primus latinorum.

Fabius Li.x. Institutionum
Horatius.
Persius.

the which he committed his name and laude to perpetuall memorye. The laste and prince of all was Iuuenall, which in his iocunde poemes comprehended all that was written moste eloquent and pleasaunt of all the poetes of that sort afore his time. O noble men, and diligent heartes and mindes, O laudable maners and times, these worthy men exiled idlenes, wherby they haue obtayned not small worshyp and great commoditie, example and doctrine left to vs their posteriours: why began we not to vnderstande and perceyue? why worshyp not the people of our time these poetes? why do not they reuerence to the interpretours of them? do they not vnderstande that no poetes write, but eyther their minde is to do pleasour or els profite to the reader, or els they together will do both profite and pleasour? why are they despised of so many rude carters nowe a dayes, which vnderstande not them, and for lacke of them haue not Latin to vtter & expresse the will of their minde? See whether poetes are to be despised or not, they laude vertue and him that vseth it, rebuking vices with the vsers therof. They teache what is good, and what is euill, to what ende vice, and what end vertue bringeth vs. And do not poetes reuile and sharply bite in their poemes all suche as are vnmeke, proude, couetous, lecherous, wanton, delicious, wrathfull, gluttons, wasters, enuiours enchauntours, faythbreakers, rashe, vnaduised, malapert, drunken vntaught, fooles, and suche like? Should their writing that suche thinges disprayse and reuile, be despised of many blinde Dotardes that nowe liue, whiche enuy that any man should haue or vnderstande the thing whiche they knowe not? The poetes also with great laudes commende and exalte the noble folowers of vertue, ascribing to euery man rewardes after his merites. And shortly to saye, the intention of all poetes hath euer bene to reproue vice, and to commende vertue. But since it is so, that nowe in our dayes are so many negligent and foolishe people, that they are almoste innumerable, which despising the loue of vertue folowe the blindnesse and vanitie of this worlde, it was expedient that of newe some lettered man, wise and subtill of witte, shoulde awake and touche the open vices of fooles that nowe liue, and blame their abhominable life.

Iuuenalis.

Horatius in arte poeti. Aut prodesse volũt aut delectari poetæ. &c.

Iuuenalis. Quicquid agunt homines, votum, timor, ira, voluptas, Gaudia, discursus nostri est farrago libelli.

This fourme and maner of writing and charge hath taken vpon him the righte excellent and worthye master Sebastian Brant Doctour of both the lawes, and noble Oratour and Poete, to the common wealth of all people in playne and common speche of Doche in the countrey of Almayne, to the imitation of Dant Florentine and Frauncis Petrarch Poetes Heroicall, which in their maternal language haue composed maruelous Poemes and fictions. But among diuers inuentions composed of the saide Sebastian Brant, I haue noted one named the Ship of Fooles, [illegible] ent and necessary to the Reader, which the saide Seba[illegible] sed in the Doche language. And after him one calle[illegible]

his Disciple translated the same into Latin, to the vnderstanding of all Christen nations where Latin is spoken. Then another (whose name to me is vnknowen) translated the same into French. I haue ouersene the fyrst inuention in Doche, and after that the two translations in Latin and frenche, whiche in blaming the disordred life of men of our time agreeth in sentence, threefolde in language: wherefore willing to redresse the errours and vices of this our Realme of Englande, as the foresaide Composer and Translatours haue done in their Countreys, I haue taken vpon me, howebeit vnworthily, to drawe into our Englishe tongue the saide booke named The Ship of Fooles, so nere to the saide three Languages as the parcitie of my witte will suffer me. But ye Readers geue ye pardon vnto Alexander de Barclay if ignoraunce, negligence or lacke of witte cause him to erre in this translation, his purpose and singuler desire is to content your mindes. And sothly he hath taken vpon him the translation of this present Booke neyther for hope of rewarde nor laude of man, but onely for the holesome instruction, commoditie and doctrine of wisedome, and to clense the vanitie and madnes of foolishe people, of whom ouer great number is in the Realme of Englande. Therfore let euery man beholde and ouerrede this Booke, and then I doubt not but he shall see the errours of his life, of what condition soeuer he be, in likewise as he shall see in a Mirrour the fourme of his countenaunce and visage. And if he amende suche faultes as he redeth here, wherin he knoweth him selfe giltie, and passe forth the residue of his life in order of good maners, then shal he haue the fruite and aduauntage wherto I haue translated this Booke.

Nomen Translatoris, siuè interpretis huius libelli.

Hecatasticon in proludium auctoris, & Libelli Narragonici.

PEr cunctas resonant faustissima dogmata gentes,
Orbeq́; nunc toto scripta sacrata vigent.
Biblia, quæ veterum congessit mistica patrum
Iura, fouet sacris pectora nostra cibis.
Sunt plures Sophiæ libri, quibus optima morum
Versatur series, commoditasq́; patet.
Admiror tamen hoc, cuncti quòd lumine viso
Doctrinæ, in tenebris pectora cæca gerunt.
Ex toto salubris mundo doctrina fugatur,
Nocte igitur cæca fluctuat omnis homo.
Pallas ad æthereas rursus contempta cateruas
Transiit, & superis seruit amica choris.
Dexteritas simplex, vera prudentia cessit,
Atq́; fides, pietas, & probitatis amor.
Spernitur ad mores quicquid perducit honestos,

Ouidius. i. Meth.

Spernuntur

Hecatasticon in proludium auctoris.

Spernuntur legis pròh monumenta sacræ:
Idq; quod est peius, tales quia nescius error
Voluit, & immoto continet vsq; gradu:
Per fora, per plateas, vicos, madidasq; tabernas,
Passim stultorum magna caterua salit:
Caupones, scurrasq; leues, & pharmacopolas,
In precio magno turbidus orbis habet.
Dotibus explosis animi, sectamur inertes
Corporis illecebras, desideamq; malam.
Est igitur numerus stultorum maximus, orbem
Qui taminat totum, stultitiamq; fouet.
Quidam etiam meros toto se tempore stultos
Cùm videant, sanos se tamen esse putant.
Nil sapiunt homines, præcordia crassa gerentes;
Prudentes nimiùm se tamen esse putant.
Attamen vt stultos possim cumulare prophanos;
Et quemq; ad meritum iure notare queam:
Innumeras classes fingam, longasq; triremes,
Et naues celeres, veliuolasq; rates:
Si non sufficiunt, cristata petorita, rhædas,
Esseda Gallorum iam sine fine struam.
Nec potis vna ratis stultorum pondera ferre,
Quos gerit innumeris versibus iste liber.
De numero ingenti stultorum qui modò viuunt,
Accelerant pedibus ad mea vela citis.
Non aliter quàm si volitet per gramina florum
Turba apium, dulces perstrepat atq; fauos.
Quidam, ne cursu tardo mea carbasa linquant,
Nando sequi stultam cogitat vsq; ratem.
Quilibet ad primum properat conscendere transtrum,
Et regimen nauli solus habere cupit:
Curritur ad nauem, postremus quisq; veretur
Esse, procul toto flumine vela micant.
Narragonum hæc classis, titulo sic iure feretur,
In qua stultorum quilibet esse cupit.
In speculo veluti faciem quis ritè tuetur,
Effigiem vultus conspicit atq; fui:
Sic modò de nostro capiat manifesta libello
Signa, quibus vitam conspiciatq; suam.
Nemo caret vitiis, nemo est sine crimine vitæ,
Ergo stultorum candida vela trahit.
Nec poterit quisquam causa sapienter in omni
Se gerere, & nulla contaminare lue.
Qui benè mortales sectum considerat actus,
Et trutinat mentis omnia facta suæ,
Inueniet causam poterit cur stultus haberi,
Vt modò sectetur remigis vsq; vlam.

Horatius in sermo.

Eccles.ii

Prouer.xxvi.

Titulus operis.

Speculum stultorum.

Seneca.

Quod nemo dicere possit se in hoc libello non contineri.

Hecatasticon in proludium auctoris.

Quisquis enim stultum depicto stigmate dignum
Se putat, & viuit simplicitate rudi:
Is poterit sapiens tandem prudensq; renasci,
Et fieri diuæ Palladis inde comes.
Sed qui nunc prudens casus vult esse per omnes,
Nil sapiens, semper noliger esse solet.
Hos siquidem atq; alios poterit studiosa caterua
Perlegere, in propriis colligo quosq; locis.
Nobilis & clerus, venit huc cum paupere diues,
Ciuibus vrbanis carbasa plena sonant.
Rusticus, imberbis iuuenis, curuæq; senectæ
Turba venit, pueri stultiloquusq; parens:
Indocti, doctiq; simul, longo ordine cincti,
Ad pictas properant, accelerantq; rates:
Fœmineumq; genus, turpis quod sæpè voluptas
Incitat, & torquet non moderatus amor:
Stulticolas inter nostros diuertere gliscit,
In speculo scelera & perspicere vsq; sua.
Attamen vt quisquis nostri dictaminis orsus,
Ritè sciat, frontem præbeat oro piam.
Pangimus ad certam multorum hæc scripta salutem,
Stigmate quæ mordent duriter omne genus.
Sed si fortè malus volet hos confundere risus,
Scriptorisq; vafros dilaniare iocos:
Facundas capiat causas de codice primo,
Theutonicis numeris qui benè cultus adest.
Et causas itidem iustas tibi deinde feremus,
Cur multis prosit fictio nostra viris.
Sic quoq; Satyrici quondàm fecére poetæ,
Mordentes populi dedecus atq; nefas.
Hos sequimur, quantuis studio, linguaq; minores,
At cupimus mores nunc medicare malos.
Est animus teneræ multum prodesse iuuentæ,
Vt scelus explodat, stultitiamq; grauem.
Parcite, stultorum dum signa micantia fingo,
Turritasq; rates ad freta vasta traho.
Parcite, si vestris signum de moribus addam,
Stultigeris frontem significemq; notis.

Ps. xlviij.

Scribendi causa.

Satyrici.

Excusatio scribentis.

The Proeme.

AMong the people of euery region,
And ouer the world, south, north, east and west
Soundeth godly doctrine in plenty and foyson,
Wherein the ground of vertue and wisedome doth rest;
Teache good and bad, and keepe thee to the best,
Was neuer more plentie of wholsome doctrine,

Nor fewer people that doth therto encline.

We haue the Bible which godly doth expresse
Of the olde Testament the lawes mistical,
And also of the newe our errour to redresse,
Of Philosophie and other artes liberall,
With other bookes of vertues morall,
But though suche bookes vs godly wayes shewe,
We all are blinde, no man will them ensue.

Banished is doctrine, we wander in darkenes
Through all the worlde, our selfe we will not knowe,
Wisedome is exiled, alas blinde foolishenes
Wilgideth the mindes of people hye and lowe,
Grace is decayed, ill gouernaunce doth growe,
Both prudent Pallas and Minerua are slayne,
Or els to heauen returned are they agayne.

Knowledge of truth, prudence and iust simplicitie
Hath vs cleane left, for we set of them no store,
Our fayth is defiled, loue, goodnes and pitie,
Honest maners nowe are reputed of no more,
Lawiers are lordes, but iustice is rent and tore,
Or closed like a monster within doores three,
For without mede or money no man can hir see.

All are disordred, vertue hath no rewarde,
Alas compassion and mercy are both slayne,
Alas the stonie heartes of people are so harde
That nought can constraine their follies to refraine,
But still they procede and eche other maynteyne:
So wander these fools increasing without number,
That all the worlde they vtterly encomber.

Blasphemers of Christ, hostlers and tauerners,
Crakers and boasters, with Courtiers aduenterous, Horatius in
Baudes and pollers, with common extortioners, sermoni.
Are taken nowe adayes in the world moste glorious:
But the giftes of grace and all wayes gracious
We haue excluded, thus liue we carnally, Eccle.i.
Vtterly subdued to all lewdenes and folly. Peruersi difficile corriguntur, et stultorū infinitus est numerus.

Thus is of fooles a sorte almost innumerable,
Defiling the worlde with filthe and villany,
Some thinketh them selfe much wise & cõmendable,
Though all their dayes they liue vnthriftily,
No goodnes they perceyue nor to no good apply, Pro. xrvi.

But if he haue a great wombe and his cofers full,
Then is none holde wiser betwene London and Hull.

But to assemble these fooles in one bande,
And their demerites worthily to note,
Fayne shall I shippes of euery maner lande,
None shall be left, Barke, Galley, Ship nor Bote,
One vessell can not bring them all aflote,
For if all these fooles were brought into one Barge,
The bote should sinke, so sore should be the charge.

The sayles are hausd, a pleasaunt coole doth blowe,
The fooles assemble as faste as they may driue,
Some swimmeth after, other as thicke doth rowe
In their small botes, as Bees about a hiue,
The number is great, and eche one doth striue
For to be chiefe, as Purser and Captayne,
Quarter master, Lodesman, or els Botelwayne.

They runne to our ship, eche one doth greatly feare
Least his slacke pace should cause him bide behinde,
The winde riseth and is like the sayle to teare,
Eche one enforseth the anker vp to winde,
The sea swelleth by planetes well I finde,
These obscure cloudes threaten vs tempest,
All are not in bed which shall haue ill rest.

We are full lade, and yet forsooth I thinke
A thousande are behinde whom we may not receyue,
For if we do our Nauy cleane shall sinke:
Ye ofte all leses that couetes all to haue,
From London rockes almightie God vs saue,
For if we there anker eyther bote or barge,
There be so many that they vs will ouercharge.

Ye London galantes arere, ye shall not enter,
We kepe the streme and touche not the shore,
In Citie nor in Court we dare not well aduenter,
Least perchaunce we shoulde displeasure haue therfore,
But if ye will nedes, some shall haue an ore,
And all the remnaunt shall stande afarre at large,
And read their faultes paynted about our barge.

Speculum stultorum.

Like as a Mirrour doth represent agayne
The fourme and figure of mans countenaunce,
So in our ship shall he see written playne
The fourme and figure of his misgouernaunce.

What

What man is faultlesse, but yether ignoraunce,
Or els wilfulnes causeth him offende,
Then let him not disdayne this ship till he amende.

And certaynly I thinke that no creature
Liuing in this life mortall and transitory
Can him selfe kepe, and stedfastly endure
Without all spot, as worthy eternall glory:
But if he call to his minde and memory
Fully the deedes both of his youth and age,
He will graunt in this ship to kepe some stage.

Seneca. Quis potest dicere: mundum est cor meum, purus sum à peccato.

But who soeuer will knowledge his owne folye,
And it repent, liuing after in simplenes,
Shall haue no place nor rowme more in our navy,
But become felowe to Pallas the goddesse:
But he that fixed is in such a blindnesse,
That though he be naught, he thinketh all is well,
Such shall in this Barge beare a bable and a bell.

These with other like may eche man see and rede,
Eche by themselfe in this small booke ouer all
The faultes shall he finde (if he take good heede)
Of all estates, as degrees temporall,
With guiders of dignities spirituall:
Both poore and riche, rhozles and Citizens,
For haste to leape aborde many bruse their shinnes.

Excusatio stulticiæ.

Here is berdles youth, and here is croked age,
Children with their fathers that ill do them inforce,
And do not intende their wantonnes to swage,
Neyther by worde nor yet by discipline:
Here be men of euery science and doctrine,
Learned and vnlearned, man, mayde, childe and wife,
May here see and rede the lewdnes of their life.

Pedes enim eorum ad malum currunt, & festinant ad effundendum sanguinem. Prouer. i. Psal. xiviii.

Here are vile women, whom loue immoderate,
And lust Venereall bringeth to hurt and shame,
Here are prodigall Galantes, with mouers of debate,
And thousandes mo, whom I not well dare name,
Here are Backbiters which good liuers diffame,
Breakers of wedlocke, men proude and couetous,
Pollers and pikers, with folke delicious.

Horatius.

It is but folly to rehearse the names here
Of all such fooles, as in one shielde or targe,
Since that their folly distinctly shall appere

On

On euery leafe in Pictures fayre and large,
To Barclays study and the Printers cost and charge,
Wherfore ye readers pray that they both may be saued
Before God, since they your follyes haue thus graued.

Scribendi causa.

But to the intent that euery man may knowe
The cause of my writing, certes I intende
To profite and to please both hye and lowe,
And blame their faultes wherby they may amende:
But if that any his quarell will defende,
Excusing his faultes to my derision,
Knowe ye that noble poetes thus haue done,

Afore my dayes a thousande yere ago,
Blaming and reuiling the inconuenience
Of people, willing them to withdrawe therfro:
Them I ensue, not like of intelligence,
And though I am not to them like in science,
Yet this is my will, minde and intention,
To blame all vice likewise as they haue done:

Excusatio scribentis.

To tender youth my minde is to auayle,
That they may eschue all lewdenes and offence,
Which doth their mindes often sore assayle,
Closing the eyes of their intelligence:
But if I halte in meter or erre in eloquence,
Or be to large in langage, I pray you blame not me,
For my matter is so bad it will none other be.

Argumentum in Narragoniam.

Satyra.

AD humani generis fœlicitatem, documentumq; saluberimum, stultorum Classis ad Narragoniam constructa fulget, quam quidem omnes conscendunt, qui de semita veritatis, & aperto sani intellectus calle vagantes, in varias & vmbrosas mentis tenebras, ac corporis illecebras corruunt. Potuisset præsens hic noster libellus non inconcinnè Satyra nuncupari, sed auctorem nouitas tituli delectauit: sicuti enim prisci Satyrici, variis poematibus contextis, scelera ac prauitates mortalium reprehendebant: ita nostra hæc pagina status & conditiones hominum ad oculos depingit, vt tanquam in nitidissimo speculo, quisquis mores & vitæ suæ liniamenta contueatur. Nolim tamen indigneturfidus laboris nostri Lector, verbum nos verbo minùs reddere (vt Flaccus ait:) Sensus enim duntaxat, notasq; vernaculi carminis, simplici numero latinè transtulimus. Quapropter & veniam præsumptæ nostræ audaciæ ab omnibus lectoribus nos consecuturos confidimus, si priùs ingenij nostri mediocritatem, & teneros lanuginis annos considerauerint, poeticas nempè egressiones, & fabulosam obscuritatē studiosè prætereij, nudisq;

Speculum stultorum. Horatius.

disq; & natiuis verborum structuris, facilicq; sententiarum iunctura, opus absolui. Nostris iccirco lucubrationibus votisq;, quisque Lector bene precari velit, obsecramur.

The Argument.

HEreafter foloweth the Booke named The Ship of Fooles, of the worlde, translated out of Latin, Frenche and Dothe into Englishe, in the Coledge of S. Mary Otery, by me Alexander Barclay, to the felicitie and moste holesome instruction of mankinde, the whiche conteyneth all suche as wander from the waye of truth, and from the open path of holesome vnderstanding and wisedome, falling into diuers blindnesses of the minde, foolishe sensualities, and vnlawefull delectations of the body. This present Booke might haue bene called not inconuenientlye the Satyre (that is to say) the reprehention of foolishnes, but the neweltie of the name was more pleasaunt vnto the first Aucthour to call it the Ship of fooles. For in likewise as olde Poetes Satyriens in diuers Poesies conioyned, reproued the sinnes and ilnes of the people at that time liuing, so and in likewise this our Booke representeth vnto the eyes of the Readers the states and conditions of men, so that euery man may behold within the same the course of his life and his misgouerned maners, as he would beholde the shadowe of the figure of his visage within a bright Myrrour. But concerning the translation of this booke, I exhort the readers to take no displeasour for that it is not translated worde by worde according to the verses of my aucthour, for I haue but onely drawen into our mother tongue in rude language the sentences of the verses, as nere as the parfitie of my wit will suffer me, sometime adding, sometime detracting and taking awaye such thinges as semed me necessary and superflue. Wherfore I desire of you readers pardon of my presumptious audacitie, trusting that ye shall holde me excused if ye consider the scarcenes of my wit, and my vnexpert youth. I haue in many places ouerpassed diuers poeticall digressions and obscurenes of fables, and haue concluded my worke in rude language, as shall appeare in my translation. But the speciall cause that moueth me to this my busines is to auoyde the execrable inconueniences of idlenes, which (as saint Bernarde sayth) is mother of all vices, and to the biter derision of obstinate men, delityng them in follies and misgouernaunce. But because the name of this booke semeth to the Reader to procede of derision, and by that meane that the substaunce therof should not be profitable, I will aduertise you that this booke is named the Ship of Fooles of the worlde, for this worlde is nought els but a tempestious sea, in the whiche we daylye wander and are cast in diuers tribulations, paynes and aduersities, some by ignoraunce,

Satira interpretatur reprehensio.

Speculum stultorum.

and

and some by wilfulnesse, wherfore suche doers are worthy to be called fooles, since they gide them not by reason as creatures reasonable ought to do. Therfore the first aucthour willing to deuide suche fooles from wise men and good liuers, hath ordeyned vpon the sea of this worlde this present Ship to contayne these fooles of the worlde whiche are in great number. So that who redeth it parfitely, considering his secret dedes, he shall not lightly excuse him selfe out of it, whatsoeuer good name that he hath outwarde in the mouth of the commontie. And to the intent that this my labour may be the more pleasaunt vnto lettered men, I haue adioyned vnto the same the verses of my aucthour with diuers concordaunces of the Bible, to fortifie my writing by the same, and also to stoppe the enuious mouthes (if any suche shall be) of them that by malice shall barke agaynst this my business.

Epigramma in Narragoniam Iacobi Locher *Philomusi ad Lectores.*

Ad Lectores.

NAuem stultorum iucundo scommate promsit
Brant, cuius celebris fama decusq; viget.
Quam Satyram vocitare queo, nam candida pingit
Munera virtutum, conterit atq; probrum.

Homerus.

Efficere argiuus vix hoc potuisset Homerus,
Qui lusit veterum prælia magna ducum:
Sydere sub fausto nascentia fata tulisti
Præceptor dulcis, doctiloquusq; comes:
Quos tibi concessit vernacula lingua lepores,
In latios vertam simplicitate modos.
Currite qui nostram cupitis conscendere nauem,
Transit ad hæsperium iam benè picta fretum.
Alter ad obliquos conuertat brachia remos,
Alter stultigerum candida vela gerit.
Currite, iam properat cursu compulsa triremis,
Et mare nunc medium carbasa nostra tenent.

In Narragonicam profectionem, Celeusma *Sebastiani Brant.*

Celeusma Seb. Brant.

HOrror adeste viri, quos nunc vocat Eurus, eundum est
Stultorum in patriam carbasa plena volant.
Tendite Narragoniam properè, atq; ab litore funem
Rumpite, nec mora sit, vncta carina natat.
Ilicet, obruimur, numerum fine fine videtis
Qui comitatur, eum non capit vna ratis.
Nec reputate viam maribus duntaxat apertam,
Quin & foeminea est copia mixta viris.

Peruigil

Peruigil exegit noctes (mihi crede) perennes,
Qui nos collegit, composuitq; ratti.
Et meritò, quis enim nostrûm præsentia curat?
Præteritis vè dolet? siuè futura cauet?
Contemplator age hoc speculum, quicunq; cupiscis
Scire hominum vitas, interitusq; graues.
Nam qui se, vitamq; suam speculatur in isto
Codice, non dicet se facilè esse bonum.
Quòd si quis sapiens sibi, se nusquam putet esse
Nos inter, cunctis se sciat esse locis.
Ipse ego cunq; locum volui mihi quærere forsan,
Inueni in quouis me fore sæpè loco.
Vera loqui deceat, rumpantur vtilia stultis,
Illorum nec me iurgia vana mouent.

The clamour to the fooles.

TO Shyp galantes the sea is at the full,
The winde vs calleth, our sayles are displayde,
Where may we best arriue, at Lin or els at Hull?
To vs may no hauen in Englande be denayde,
Why tary we? the ankers are vp wayde,
If any Corde or Cable vs hurt, let or hinder,
Let slip the ende, or els hewe it in sunder.

Returne your sight, beholde vnto the shore,
There is great number that fayne would aborde,
They get no roume, our shyp can holde no more,
Hause in the Cocke, geue them none other worde,
God gide vs from rockes, quicksande, tempest and forde,
If any man of warre, wether or winde appeare,
My selfe shall trye the winde and kepe the Steare.

But I pray you readers haue ye no disdayne,
Though Barclay haue presumed of audacitie
This shyp to rule as chiefe master and captayne,
Though some thinke them selues much worthier then he,
It were great maruell forsoth sith he hath be
A scholer longe, and that in diuers scholes,
But he might be captayne of a shyp of fooles.

But if that any one be in suche maner case
That he will chalenge the mastership fro me,
Yet in my shyp can I not want a place,
For in euery place my selfe I ofte may see:
But this I leaue, beseching eche degree

To pardon my youth and to bolde enterprise,
For harde is it duely to speake of euery vice.

Non mihi si linguæ centũ sint, oraq; centũ, ferrea vox omnes scelerũ comprendere formas: Omnia stultorum percũrrere nomina possim.

For if I had tonges an hundred, and wit to tele
All thinges naturall and supernaturall,
A thousande mouthes and voyce as harde as stele,
And sene all the seuen Sciences liberall,
Yet coulde I neuer touche the vices all
And sin of the world, ne their braunches comprehende,
Not though I liued vnto the woldes ende.

But if these vices which mankinde doth incomber
Were cleane expelled, and vertue in their place,
I coulde not haue gathered of fooles so great a number.
Whose folly from them outchaseth Gods grace:
But euery man that knowes himselfe in that case,
To this rude booke let him gladly intende,
And learne the way his lewdenes to amende.

FINIS.

DE INVTILIBVS LIBRIS.

Inter præcipuos pars eſt mihi reddita ſtultos
Prima, rego docili vaſtaq́ vela manu.
En ego poſsideo multos, quos raró libellos
Perlego, tùm lectos negligo, nec ſapio.

Inutilitas librorum.

Quòd ſi quis percurrere omnes ſcriptores cupiat, opprimetur tum librorum multitudine, tũ diuerſa ſcribentium varietate, vt haud facilè verum poſsit elicere: diſtrahit enim librorum multitudo, & faciendi libros plures non eſt finis.

PRimus in excelſa teneo quòd naue rudentes,
Stultiuagoſq́; ſequor comites per flumina vaſta:
Non ratione vacat certa, ſenſuq́; latenti:
Congeſtis etenim ſtultus confido libellis,
Spem quoq́; nec paruam collecta volumina præbent,
Calleo nec verbum, nec libri ſentio mentem:
Attamen in magno per me ſeruantur honore,
Pulueris & cariem plumatis tergo flabellis.
Aſt vbi doctrinæ certamen voluitur, inquam,
Ædibus in noſtris librorum culta ſupellex
Eminet, & chartis viuo contentus opertis:
Quas video ignorans, iuuat & me copia ſola.
Conſtituit quondàm diues Ptolomeus, haberet
Vt libros toto quæſitos vndiq́; mundo,

Diodorus Siculus. Lib. j. Eccleſ. xlj. Dabitur liber neſcientibus literas.

Ptolomeus Philadelphus cuius meminit Ioſephus. Lib. xij.

Quos grandes rerum theſauros eſſe putabat:
Non tamen archanæ legis documenta tenebat,
Quîs ſine non poterat vitæ diſponere curſum.
En pariter teneo numeroſa volumina, tardus
Pauca lego, viridi contentus tegmine libri.
Cur vellem ſtudio ſenſus turbare frequenti?
Aut tam ſollicitis animum confundere rebus?
Qui ſtudet, aſſiduo motu fit ſtultus & amens.
Seu ſtudiam, ſeu non, dominus tamen eſſe vocabor,
Et poſſum ſtudio ſocium diſponere noſtro,
Qui pro me ſapiat, doctaſq; examinet artes.
At ſi cum doctis verſor, concędere malo
Omnia: ne cogar fŏrs verba latina profari.
Theutonicos inter balbos ſum maximus author,
Cum quibus incaſſum ſparguntur verba latina.
O vos doctores qui grandia nomina fertis,
Reſpicite antiquos patres, iuriſq; peritos:
Non in candidulis penſebant dogmata libris,
Arte ſed ingenua ſitibundum pectus alebant:
Auriculis aſini tegitur ſed magna caterua.

Qui parum ſtudet parum proficit. glo. in. l. vnicuiq. C. de prox. ſacræ Script.

Prouerbio. v. ff. de origine iur. h. ij. poſt originē Perſius.

❧ Here beginneth the Ship of Fooles, and firſt of vnprofitable bookes.

I Am the firſt fole of all the whole nauie,
To kepe the Pompe, the Helme and eke the Sayle:
For this is my minde, this one pleaſure haue I,
Of bookes to haue great plentie and apparayle.
I take no wiſedome by them, nor yet auayle,
Nor them perceaue not, and then I them deſpiſe:
Thus am I a fole, and all that ſue that guiſe.

Diodorus Siculus Lib i. Eccleſi. xij.

THat in this Ship the chiefe place I gouerne,
By this wide Sea with fooles wandring,
The cauſe is plaine and eaſy to diſcerne,
Still am I buſy, bookes aſſembling,
For to haue plentie it is a pleaſaunt thing
In my conceyt, and to haue them ay in hande:
But what they meane do I not vnderſtande.

Dabitur liber neſcientibus literas. Eſay. xxix.

But yet I haue them in great reuerence
And honoure, ſauing them from filth and ordure,
By often bruſhing and much diligence,
Full goodly bounde in pleaſaunt couerture,
Of Damas, Sattin, or els of Veluet pure:

I keepe

I keepe them sure, fearing least they should be lost,
For in them is the cunning wherein I me boast.

But if it fortune that any learned men
within my house fall to disputation,
I drawe the curtaynes to shewe my bokes then,
That they of my cunning should make probation:
I kepe not to fall in altercation.
And while they commen, my bookes I turne & winde,
For all is in them, and nothing in my minde.

Ptolomeus the riche caused longe agone
Ouer all the worlde good bookes to be sought,
Done was his commaundement anone:
These bokes he had, and in his studie brought,
Which passed all earthly treasure as he thought,
But neuertheless he did him not apply
Unto their doctrine, but liued vnhappily.

Ptolomeus philadelphus cuius meminit Iosephus Lib. xii

Lo in likewise of bookes I haue store,
But fewe I reade, and fewer vnderstande,
I folowe not their doctrine nor their lore,
It is ynough to beare a booke in hande:
It were to muche to be in suche a bande,
For to be bound to loke within the booke,
I am content on the fayre couering to looke.

Qui parùm studet parùm proficit. glo. L. vnicuiq; C. de prox. sacra Script.

Why should I studie to hurt my wit therby,
Or trouble my minde with studie excessiue.
Sithe many are which studie right busely,
And yet therby shall they neuer thriue:
The fruite of wisdome can they not contriue,
And many to studie so muche are enclinde,
That vtterly they fall out of their minde.

Eche is not lettred that nowe is made a lorde,
Nor eche a Clerke that hath a benefice:
They are not all lawyers that plees do recorde,
All that are promoted are not fully wise,
On suche chaunce nowe Fortune throwes her dice,
That though one knowe but the yrishe game,
Yet would he haue a gentlemans name.

So in like wise I am in suche case,
Though I nought can I woulde be called wise:
Also I may set another in my place,

Which may for me my bookes exercise,
Or els I shall ensue the common guise,
And say concedo to euery argument,
Least by much speeche my latin should be spent.

I am like other Clerkes which so frowardly them gyde,
That after they are once come vnto promotion:
They geue them to pleasure, their study set aside,
Their auarice couering with fained deuotion.
Yet dayly they preache, and haue great derision
Against the rude lay men, and all for couetise,
Though their owne conscience be blinded with that vice.

But if I durst truth plainely vtter and expresse,
This is the speciall cause of this inconuenience,
That greatest fooles, and fullest of lewdnes,
Hauing least wit, and simplest science.
Are first promoted, and haue greatest reuerence.
For if one can flatter, and beare a Hauke on his fist,
He shalbe made Parson of Honington or of Clist.

Prouerb. v. ff. de origine iur. l. ij. post originē.

But he that is in study ay firme and diligent,
And without all fauour preacheth Christes lore,
Of all the Cominaltie nowe a dayes is lore shent,
And by estates threatned oft therfore.
Thus what auayle is it, to vs to study more,
To knowe either Scripture, truth, wisedome or vertue,
Since fewe or none without fauour dare them shewe.

But O noble Doctours, that worthy are of name,
Consider our olde fathers, note well their diligence:
Ensue ye their steppes, obtayne ye suche fame,
As they did liuing, and that by true Prudence,
Within their heartes they planted their science,
And not in pleasaunt bookes: but nowe to fewe such be,
Therfore in this ship come you and rowe with me.

¶ The Lenuoy of Alexander Barclay Translatour, exhorting the fooles accloyed with this vice, to amende their foly.

¶ Say woorthie Doctours and Clerkes curious:
What moueth you of bookes to haue such number:
Since diuers doctrines through way contrarious,
Both mans minde distract and sore encomber.
Alas blinde men awake out of your slumber.

Translatio a somniantibus

And

And if ye will needes your bookes multiplye,
With diligence endeuour you some to occupye.

DE MALIS CONSVLTORIBVS.

Ciuilis quicunq; gerit consulta Senatus,
Iustitiamq; videns, sensa aliena probat,
Condemnatq; graui miseros errore: potenter
Ille agit, inq; scobrem trudit vbiq; suem.

Prouerb. v.

COmplures properant ciuilem intrare senatum,
Vt populi ignaui vanos sectantur honores:
Quos, leges, fas, iura latent, humanaq; recta
Concilia, in tenebris & cæco tramite pergunt.
Roma senes habuit, consultoresq; peritos,
Qui fas atq; nefas iustè pensare solebant.
Possidet insignis iam ciuica regna senatus,
Consiliumq; regit, qui nescit soluere nodum.
Hic in consilio magno à Prætore rogatus,
Non noua de crasso dictamina pectore profert,
Ast alios sequitur, ne sit contemptus ab illis:
A quorum arbitrio dependet publicus vsus.
Heu grauis indocti surgit iactura senatus.
Non satis est alios sectarier vsq;: sed orsus
Tu proferre nouos debes, & voluere mente
Legis vtrunq; caput, ne quis te Iudice stulto
Damnatus, superis Diuis tua crimina ploret.
Fortè putas summum nusquàm curare tonantem
Res hominum, cursusq; vagos, mentesq; prophanas:
Crede mihi, iuris normam si noscere velles,
Iusticiæq; modum: quo, re sapienter in omni
Consilium monstrare tuum, mentemq; valeres:
Antea consuleres doctos, iurisq; peritos,
Quæ tua de grauibus fieret sententia rebus.
Qua trutinas alios mensura, aut lance rependis:
Æacus hac eadem stygiis torquebat in vndis.
Est Deus omnipotens qui nos post fata, supremo
Iudicio censet, iusta quoq; lege citabit.
Inueniet quisquis populos quo iure miſellos
Torserit, & facti post mortem præmia sumet.
Inter mortales qui non obseruat honestum,
Iusticiæq; viam viuus: post fata seuerum
Quæstorem inueniet, nec tunc sapientia mundi,
Nec vires animi censuram auertere possunt.

xlv. dist. omnis qui iudicat.
Ecclesiastici. vj.
ij. q. vij. sicut
xxx. q. v. iudicantem.
Salustius.
L. ij. ff. de origi. Iur.

Iudicandum est legibus non exemplis. l. nemo. C. de sent. & inter.
xi. q. iij. & si ad tempus.
Virgilius.

Salustius. priusquam incipias consulto.

De pe. & re. c. cum ex eo.

C. de iudi. l. rem non nouam.

De re iudicand. cum eterni. li. vi
Sap. vi.

Of euill Counſailers, Iudges, and men of lawe.

¶ Ye that office hath and high authoritie,
To rule a Realme, as Iudge or counſellour,
Which ſéeing Juſtice, playne right and equitie,
Them falſly blinding by fauour or rigour,
Condempning wretches giltleſſe: and to a Trangreſſour
For méede ſhewing fauour: Such is as wiſe a man,
As he that would ſéeth a quicke ſowe in a pan.

Iudicis officium.

Cum omni ſolicitudine ac viuacitate veritatis indaganda eſt cauſa. Iudicantes enim oportet cuncta rimari, præ oculis habentes ſolum deum, a quo ſicut iudicabunt iudicabuntur, & remetientur in qua menſura fuerint menſi. Iudices veritatem, & legum & iuſticiæ veſtigia ſequi debent.

xlv. diſt. Omnis qui iudicat Eccleſiaſti. vj. ij. q. vij. Sicut xxx. q. v. iudicantem

RIght many labours nowe with high diligence,
For to be Lawyers the Commons to counſayle,
Therby to be in honour had and in reuerence,
But onely they labour for their priuate auayle.
The purs of the Client ſhall finde him apparayle:
And yet knowes he neyther law, good counſel nor iuſtice,
But ſpeaketh at aduenture, as men throwe the dice.

Such in the Senate are taken oft to counſayle,
With ſtates of this and many a other region,

With

Which of their maners vnstable are and frayle.
Nought of lawe Ciuill knowing nor Canon,
But wander in darknes, clerenes they haue none.
O noble Rome, thou gat not thy honours,
Nor generall Empire by suche Counsellours.

When noble Rome all the world did gouerne,
Their counsellers were olde men iust and prudent:
Which egally did euery thing discerne,
Wherby their Empire became so excellent.
But nowe a dayes he shall haue his intent,
That hath most golde, and so it is befall,
That aungels worke wonders in Westminster hall.

Salustius bello Catelinario. Dilecti quibus eorpus annis infirmum ingenium sapientia validum erat reip. consultabant hij. &c

There cursed coyne maketh the wronge seme right,
The cause of him that liueth in pouertie,
Hath no defence, tuition, strength nor might:
Such is the olde custome of this facultie,
That colours oft cloke Justice and equitie.
None can the matter feele nor vnderstande,
Without the aungell be weightie in his hande.

Thus for the hunger of siluer and of golde,
Justice and right is in captiuitie:
And as we see not geuen free, but solde,
Neither to estates, nor simple commontie.
And though many lawyers rightwise be.
Yet many other disdayne to see the right,
And they are suche as blinde Justices sight.

There is one and other alleaged at the barre,
And namely suche as craftie were in glose
Upon the lawe: the Clients stande a farre,
Full litle knowing howe the matter goes,
And many other the lawes cleane transpose.
Folowing the example of lawyers dead and gone,
Till the poore Clientes be eaten to the bone.

Vidi sub sole loco iudicij impietatē, & in loco iustitiæ iniquitatem Eccles. iij.

Iudicandum est legibus non exemplis l. nemo, C. de sent. & inter,

It is not ynough to conforme thy minde,
Unto the others fayned opinion:
Thou should say truth, so Justice doth thee binde,
And also lawe geueth thee commission,
To knowe her and kepe her without transgression.
Least they whom thou hast iudged wrongfully
Unto the hye Iudge for vengeaunce on theee crye.

xi. q. & si ad temporis Virgilius, Nec cuiquam credis mortalia quemquam.

Perchaunce thou thinkest that God taketh no heede,
To mans dedes nor workes of offence:
Yes certainly he knowes thy thought and deede,
No thing is secrete, nor hid from his presence.
Wherfore if thou wilt gyde thee by prudence,
Or thou geue iudgement of matter lesse or more,
Take counsayle of learned and expert men before.

Salustius. priusquam incipias consulto, & vbi consulueris maturè opus est facto.

Loke in what balaunce, what weight, and what measure,
Thou seruest other, so thou shalt serued be,
With the same after this life I thee ensure:
If thou righteously iudge by lawe and equitie,
Thou shalt haue presence of Gods high Maiestie:
But if thou iudge amisse, then shall Eacus
(As Poetes saith) hell thy iust rewarde discusse.

De pe. & re. cùm exco.

God is aboue and reigneth sempeternally,
Which shall vs deeme at his last iudgement:
And geue rewardes to eche one egally,
After suche fourme as he his life hath spent.
Then shall we them see whom we as violent
Traytours, haue put to wrong in worde or deede,
And after our desert euen such shall be our meede.

C. de iudi. l. rem.

There shall be no bayle nor treating of mainprise,
Ne worldly wisedome there shall nothing preuayle,
There shall be no delayes vntill another Syse,
But either quit, or to infernall Gayle.
All Judges so iudged: Lo here their trauayle,
Worthely rewarded in wo without ende,
Then shall no grace be graunted, ne space to amende.

De re iudi. cum eterni. lib. vi Cap. v.

¶ The Lenuoy of Alexander Barclay the Translatour.

Therfore ye yonge Studentes of the Chauncery,
(I speake not to the olde, the cure of them is past:)
Remember that Justice long hath in bondage be,
Reduce ye her nowe vnto libertie at the last,
Endeuour you her bondes to louse or to hast.
Her raunsome is payde and more by a thousande pounde,
And yet alas the Lady Justice lyeth bounde.

Though your forefathers haue take her prisoner,
And done her in a dongeon not meete for her degree:
Lay to your handes and helpe her from daunger,

Luke. xi. *Et vobis legisperitis, ve quia oneratis homines oneribus quæ portare non possunt, & ipsi vno digito vestro non tangitis sarcinas.* F

And

And her reſtore vnto her libertie.
That poore men and monyles may her once ſee.
But certainly I feare leaſt ſhe hath loſt her name,
Or by long priſonment ſhall euer after be lame.

DE AVARITIA ET PRODIGALITATE.

Pertinet ad proram nauis, cui ſumma voluptas
Eſt in diuitijs, terrigeniſq; bonis
Gaudia magna putat nummos ſeruare doloſos,
Nec fruitur partis ſtultus vbiq; ſuis.

QVi legit immenſum nummorum pondus & auri,
Raraq; de partis captat ſolatia rebus,
Stultus ad illecebras, & gaudia ſera nepotum
Congerit hos ſumptus, terraq; vorace recondit.
Ad ſtygios penetrat ſed cùm defunctus auernos,
Et vada cocyti tenebroſi pallida luſtrat:
Nil ſibi diuitiæ proſunt, nil ſortis auaræ
Congeries, ſitiens Acherontis flumina guſtet.
Sutltior eſt timido multùm (mihi credite) auaro
Prodigus, acceptis qui neſcit limina rebus
Ponere, ſed vitiis ſenſus largitur iniquis:
Et malè quæſitis opibus ludibria vendit.
Eſt qui ſollicitis ſtultus compilat amicis
Diuitias, animæ nec vult curare ſalutem:
Sed vigilare metu trepido noctesq; diesq;
Cogitur, vt poſitum ſit magnum pondus in arca:
Heu fruſtra diues inferna nocte ſepultus.
Non tibi delitias præſtabit copia rerum,
Hæredesq; tui nullo te munere vellent
Soluere, liuentis fugeres vt tartara ditis.
Tantalus alter eris, glauco qui poſtus aceruo
Vndarum, inter eas ſitibundo gutture flagres.
Largiri debes pro Diui nomine Chriſti
Pauperibus, cœli capies ſic regna ſereni.
Optauit nemo ſapiens, quòd in orbe potenter
Regnaret, diueſq; foret, ſed dulcæ Mineruæ vt
Dogma ſequi poſſet, ſecura vt viueret aura:
Fxcellit ſapiens cuncti ſpectacula mundi.
Auri ſacra fames Craſſum anticipare coegit
Fata, quòd is cupidus Parthorum vaſa ſitiret.
Thebanus Sophiam cùm vellet diſcere Crates,
In mare proiecit nummorum pondus & auri.
Qui vigilant igitur terrenis rebus, auernis
Commendant animas vacuis, ditiq; parentant.

xlvij. dif. ſicut Pſal. xlix.

Eccleſiaſti. xi. Pſal. xlviij.

C. de cura furio. l. i. Vende animam lucro. Perſius.

Iuuenalis.

Luke. xvi. Iob. xxvij.

Tantalus.

Thob. iij. Dani. iij. Luke. xi. Tullius in para.

Craſſus. i. q. i. c. quód quidam vir Craſſus.

Crates Thebanus. xii. q. ii. gloria Epiſ.

Of Auarice, or Couetise, and *Prodigalitie.*

Ye that are geuen ouer muche to couetise,
Come nere, a place is here for you to dwell:
Come nere ye wastfull people in like wise,
Your rowme shall be hye in the Topcastell,
Ye care for no shame, for heauen nor for hell.
Golde is your god, riches gotten wrongfully,
Ye dampne your soule, and yet liue in penury.

Auaritia.

Mens auari semel vinculis cupiditatis astricta, semper aurum, semper argentum videt, grātius intuetur aurum quam solē, sed nec facietas vnquam neq; finis aderit cupiditati.

xlvij. dist. sicut

He that is busy euery day and houre,
Without measure, maner, or moderation,
To gather riches and great store of treasure,
Therof no ioy taking, comfort nor consolation:
He is a foole, and of blinde and mad opinion.
For that which he getteth and kepeth wrongfully,
His heyre often wasteth much more vnthriftely,

Psalme, xlviij.

While he here liueth in this life caduke and mortall,
Full sore he laboureth, and oft hungry goth to bed:
Sparing from himselfe, for him that neuer shall
After do him good, though he were harde bested.

Thus

Thus is this couetous wretche so blindly led
By the fiend, that here he liueth wretchedly,
And after his death dampned eternally.

There wandreth he in dolour and darkenes,
Among infernall floods tedious and horrible,
Let see what anayleth then all his riches
Ungraciously gotten, his paynes are terrible,
Then would he amende, but it is impossible:
In hell is no order nor hope of remedie,
But sorowe vpon sorowe, and that euerlastingly.

Yet finde I another vice as bad as this,
Which is the vice of prodigalitie,
He spendeth all in riot and amis,
Without all order, pursuing pouertie,
He liketh not to liue still in prosperitie:
But all and more he wasteth out at large,
Not viewing the ende, the greatest point of his charge.

But of the couetous somewhat to say agayne,
Thou art a foole thy soule to sell for riches,
Or put thy body to labour or to payne,
Thy minde to feare, thy heart to heauynes:
Thou foole thou fleest no maner cruelnes,
So thou may get money to make thy heire a knight,
Thou slayest thy soule where as thou saue it might.

Thou hast no rest, thy minde is euer in feare
Of misaduenture, nor neuer art content:
Death is forgotten, thou carest not a here,
To saue thy soule from infernall punishment,
If thou be dampned, then art thou at thy stent.
By thy riches which thou here hast left behinde
To thy executours, thou shalt small comforte finde.

Their custome is to holde fast that they haue,
Thy poore soule shall be farthest fro their thought:
If that thy carkasse be brought once in the graue,
And that they haue thy bagges in handes cought,
What: (say they then) by God the man had nought,
While he here liued he was to liberall:
Thus dampned is thy soule, thy riches cause of all.

Who will denye but it is necessary,
Of riches for to haue plentie and store:

Ecclesiasti. v pars. xlviii

C. de cura furio. Li. i

Vende animam lucro. &c. Persius.

Iuuenalis

Sophonie. i. Sed & argentum eorum & aurū non poterit liberare eos in die iræ domini
Luke. xvi.
Job. xxvij.

To

Thobi.iiij.
Daniel.iiij.
Luk.xi.

To this opinion I will not say contrary,
So it be ordred after holy lore,
While thy selfe liuest departe some to the poore
With thine owne hande, trust not thy Executours,
Geue for God, and God shall sende at all houres.

Tullius in Para.

Reade Tullius workes the worthie Oratour,
And written shalt thou finde in right fruitfull sentence,
That neuer wise man loued ouer great honour,
Nor to haue great riches put ouer great diligence,
But onely their minde was set on Sapience,
And quietly to liue in iust simplicitie:
For in greatest honour is greatest ieopardie.

He that is simple, and on the grounde doth lye,
And that can be content with ynough or sufficiaunce,
Is surer by much then he that lyeth on hye:
Nowe vp, nowe downe, vnsure as a balaunce.
But soothly he that will set his plesaunce
Onely on wisedome, and still therin labour,
Shall haue more good then all earthly treasure.

Melior est sapientia negotiatione auri & argenti

Wisedome teacheth to eschewe all offence,
Guiding mankinde in the right way to vertue:
But of couetise commeth all inconuenience,
It causeth man of worde to be vntrue,
Forswearing and falshood doth it also ensue:
Briberie, Extortion, murther and mischiefe,
Shame is his ende, his liuing is repriefe.

Crassus.i.q.i.c.q quidam vir Crassus

By couetise Crassus brought was to his ende,
By it the worthy Romanes lost their name:
Of this one euill a thousande do descende,
Beside enuy, pride, wretchednes and shame.

Crates Thebanus. xii.q.ii. Gloria Episcopi.

Crates the Philosopher did couetise so blame,
That to haue his minde vnto his studie free,
He threwe his Treasure all whole into the Sea.

But shortly to conclude, both bodely bondage,
And ghostly also, proceedeth of couetise:
The soule is dampned, the body hath damage:
As hunger, thirst, and colde with other preiudice,
Bereft of the ioyes of heauenly Paradice.
For Golde was their god, and that is lefte behinde,
Their bodies buried, the soule cleane out of minde.

¶ The

¶ The Lenuoy of Alexander Barclay Translatour.

¶ Therfore thou couetouſe, O wretch I ſpeake to thee,
Amende thy ſelfe, riſe out of this blindnes,
Content thee with ynough for thy degree,
Dampne not thy ſoule by gathering frayle riches:
Remember this is a vale of wretchednes.
Thou ſhalt no reſt nor dwelling place here finde,
Depart thou ſhalt and leaue it all behinde.

DE NOVIS RITIBVS.

Quiſquis amat ritus proferre & fingere inanes,
Inſtituens populos ſic nouitate rudes,
Is mala dat cupidæ ludibria multa iuuentæ,
Et ſtultum manibus ſtultior ipſe trahit.

TEmpore quæ fuerant ignominioſa vetuſto,
Atq; ſceleſta nimis, iam noſtra ætate probantur
A multis, ritusq; noui ſeruantur honore.
Laudis erat quondàm barbatos eſſe parentes,
Atq; ſupercilium mento geſtare pudico.
Socratis exemplo barbam nutrire ſolebant
Cultores Sophiæ, quorum ſapientia Mundum
Deſeruit, celſas Iouis & conſendit ad arces.
Sed nunc irrepſit morum corrupta libido,
Manauitq; nefas, & vitæ ſubdolus vſus.
Ecce pudet multos barbam nutrire ſeueram,
Sed vellunt toto excretos de corpore pilos:
Vt ſeruare cutem mollem, corpusq; ſupinum
Poſſint, & ſtultum caſus ductare per omnes.
Crinibus in nodum contortis more Sycambri
Æthiopumq; micant, criſpantes ferre capillos
Fas reputant, nudos fucati & pectoris artus
Pandere, vt ingenuas poſſint captare puellas.
Colla premunt quidam ſertis & torquibus aurîs,
Et digitos onerant gemmis, auroq; rotundo.
O mores hominum, corrupta ò tempora & atra:
Nemo nefas cenſet veſtes geſtare plicatas,
Atq; habitus curtos nimium, tinctosq; colore.
Vnde palàm apparent genitalia membra, pudore
Depoſito, & nullo conduntur tegmine clunes.
Quid tunicas memorem varias? quid pallia narrem?
Fimbria quæ croceo veſtit circundata lymbo?
Quid vè pedum referam veſtitu vſq; probroſos?

Math. xviij.

y. Regum. x.

Socrates.

Nouitatibus indulgendum non eſt. xi. diſ. c. ſi. de conſuetud. cum conſuetudinib. Iuuenalis.

Sycambri. Aethiopes.

De vi. & hono. Cle. c. pe. Tullius. xx. q. i. c. vlt. l. i. C. de veſtiolob. & aur. libro. xi. xxxi. diſ. ſi qui. &. xxv. diſ. ſi quis virc rum.

Moribus Aſſirios ſequimur, Thurcoſq; prophanos,
Et recucitorum peiores ritibus: è heu
Talia cur pateris pugnax Germania? pelle,
Pelle inquam ritus media de gente pudendos:
Nè vè tuam perdas famam, Deus vltor acerbus
Hos premet, è quorum naſcuntur crimina vita.

Germania.

Seneca in hercule œtheo.

Of newe faſsions and diſguiſed garmentes.

Who that newe garmentes loues, or deuiſes,
Or weareth by his ſimple wit and vanitie:
Geueth by his foly and vnthriftie guiſes,
Such euill example to ponge Commontie.
Suche one is a fole, and ſcant ſhall euer thé.
And commonly it is ſéene that nowe a dayes,
One fole gladly folowes anothers wayes.

Virorum effœminatio.

Raſit Amon dimidiam partem barbæ eorum, & præcindit veſtes eorum medias vſq; ad nates. Erant autem viri turpiter confuſi valde. Vé mundo a ſcandalo. Vos etenim iuuenes, animos geritis muliebres Illaq; virgo viri. Ennius & Tullius in officijs.

DRawe nere ye Courtiers and galants diſguiſed,
Ye counterfait caitiffs that are not content
As God hath you made, his worke is deſpiſed:
Ye thinke you more wiſer then God omnipotent.
Unſtable is your minde, that ſhewes by your garment.

A foole

A foole is knowen by his toyes and his cote,
But by their clothing nowe maye we many note. Math.xviij.

Apparaile is apaired, all sadnes is decayde,
The garmentes are gone that longed to honestie:
And in newe sortes newe fooles are arayde,
Despising the custome of good antiquitie.
Many fourme is disfigured with every degree,
As Knight, Squire, Yeoman, Gentleman and knaue,
For all in their going vngoodly them behaue. j. Regum. x. *Nouitatibus inuulgendum non est. xi. dist. si, de consuetudine. cum consuetudinibus.*

The time hath bene not longe before our dayes,
When men with honest ray could holde them selfe content,
Without these disguised and counterfaited wayes,
Whereby their goodes are wasted, lost, and spent.
Socrates with many mo in wisedome excellent,
Because they would nought change that came of nature,
Let growe their here without cutting or scissure. *Socrates in exemplum vetustatis inducitur.*

At that time was it reputed to laude and great honour,
To haue longe here, the beard downe to the byest:
For so they vsed that were of moste valour,
Striuing together who might be godlyest,
Saddest, moste cleanly, discretest, and moste honest.
But nowe adayes together we contende and striue,
Who may be gayest, and newest wayes contriue.

Fewe kepeth measure, but excesse and great outrage
In their apparayle, and so therein they procede:
That their good is spent, their lande layde to morgage,
Or solde out right: of thryft they take no heede,
Hauing no peny to succour them at their neede.
So when their good by such wastfulnes is lost,
They sell agayne their clothes for halfe that they cost.

A fore furred Gentleman of the first yere or hede,
If he be made a Bailiffe, a Clerke or a Constable,
And can keepe a Parke or court, and reade a deede,
Then is veluet to his state mete and agreable:
Howbeit he were more meete to beare a bable.
For his fooles hood his eyen so fore doth blinde,
That pryde expelleth his linage from his minde.

Yet finde I another sort almoste as bad as they,
As yonge gentlemen descended of worthy auncetry,
Which go full wantonly in dissolute aray,
Counterfaite, disguised, and much vnmanerly,

Blasing and garded,to lowe or els to hye.
And wide without measure,their stuffe to waste thus goth,
But other some they suffer to dye for lacke of cloth.

De vita & honestate clericorum Cap.pe.

Some their neckes charged with coiers and chaynes,
As golden withes,their fingers full of ringes:
Their neckes naked,almost vnto the raynes,
Their sleues blasing like to a Cranes winges.
Thus by this deuising such counterfaited thinges,
They disfourme that figure that God himselfe hath made,
On pryde and abusion thus are their mindes layde.

Tullius.

Then the courtiers careles that on their master wayte,
Seing him his vesture in such fourme abuse:
Assayeth such fassion for them to counterfaite,
And so to sue Pryde continually they muse.
Then steale they,or robbe they,for,loth they can not chuse.
For without lande or labour hard is it to maintaine,
But to thinke on the galows that is a carefull payne.

But be it payne or not,there many such ende,
At Newgate their garmentes are offred to be solde,
Their bodyes to the iebet solempnly ascende,
Wauing with the wether while their necke will holde,
But if I should write all the euils manifolde,
That proceedeth of this counterfaite abusion,
And misshapen fassions,I neuer should haue done.

xx,q,i.ca.vltimo l.i.ca.de vestiolob. & aur libro,xi

For both states,commons,man,woman,and childe,
Are vtterly inclined to this inconuenience:
But namely therwith these Courtiers are defilde,
Betwene maister and man I finde no difference,
Therfore ye Courtiers knowledge your offence.
Do not your errour maintaine,support nor excuse,
For fooles ye are your rayment thus to abuse.

To Ship galants,come nere I say agayne,
With your set bushes curling as men of Inde:
Ye counterfaited Courtiers come with your fleing braine,
Expressed by these variable garmentes that ye finde,
To tempt chaste damosels and turne them to your minde.
Your brest ye discouer and necke,thus your abusion,
Is the fiendes bate,and your soules confusion.

Come nere disguised fooles,receiue your fooles hood,
And ye that in sundry colours are arayde:
Ye garded galants wasting thus your good,

Come

Come nere with your shirtes bodered and displayed,
In fourme of surplois: forsooth it may be sayde,
That of your sort right fewe shall thriue this yere,
Or that your fathers weareth such habite in the queere.

xxxi. dist. si qua. & xxv si quis virorũ

And ye gentle women whom this lewde vice doth blinde,
Laced on the backe, your peakes set aloft:
Come to my Ship, forget ye not behinde
Your saddle on the taile, if you list to sit soft:
Do on your Decke Slut, if ye purpose to come ckt.
I meane your Copintanke, and if it will do no good,
To keepe you from the rayne, ye shall haue a fooles hood.

By the ale stake knowe we the Ale house,
And euery Inne is knowen by the signe:
So a lewde woman and a lecherous,
Is knowen by her clothes, be they course or fine,
Folowing newe fashions, not graunted by doctrine.
The Butcher sheweth his flesshe, it to sell,
So do these women dampning their soule to hell.

What shall I more write of our enormitie,
Both man and woman as I before haue sayde:
Are rayde and clothed not after their degree,
As not content with the shape that God hath made.
The cleanlynes of Clergye is nere also decayde.
Our olde apparaile (alas) is nowe layde downe,
And many Priestes ashamed of their crowne.

Vnto laymen we vs reskourme agayne,
As of Christ our master in maner halfe ashamed:
My heart doth wepe, my tonge doth sore complaine,
Seing howe our State is worthy to be blamed.
But if all the foly of our whole Realme were named,
Of misaparaile, of olde, yonge, lowe and hye,
The time should fayle, and space to me denye.

Alas thus all states of christen men declines,
And of women also disfourming their figure,
Worse then the Turkes, Iewes, or Sarazins,
A England England amende, or be thou sure,
Thy noble name and fame can not endure.
Amende least God do greeuously chastice,
Both the beginners and folowers of this vice.

Seneca in Hercule œtheo Anostrophe ad Anglias

¶ The Lennoy of Alexander Barclay the Translatour.

REduce courtiers clerely vnto your remembraunce,
From whence this disguising was brought wherin
As I remember it was brought out of France, (ye go
This is to your pleasure: but payne ye had also,
As frenche pockes, hote ils, with other paynes mo.
Take ye in good worth the sweetenes with the sour,
For often pleasure endeth with sorowe and dolour.

Laus summa de grauitate eximia Henrici Anglorum regis, viij.

But ye proude galants that thus your selfe disguise,
Be ye ashamed, beholde vnto your prince:
Consider his sadnes, his honestie deuise,
His clothing expresseth his inwarde prudence.
Ye see no example of such inconuenience
In his highnes, but godly wit and grauitie,
Ensue him, and sorowe for your enormitie.

Away with this pride, this statelynes let be,
Reade of the Prophetes clothing or vesture:
And of Adam firste of your auncestry.
Of John the Prophete, their clothing was obscure,
Vile and homely, but nowe what creature
Will them ensue, sothly fewe by their will,
Therfore such fooles my nauy shall fulfill.

DE ANTIQVIS FATVIS.

Ad patulum quamuis languens declino sepulchrum,
Triuerit & metam iam mea vita datam:
Non tamen antiquos fatuorum desero mores,
Stultitiæq; vias inueteratus amo.

Daniel. xij. Ouidius in fast. Prouerb. xxv.

INueterata meæ dementia crassa senectæ,
Non solitos linquit mores, vitam vè priorem:
Sum puer, & centum transacti temporis annos
Connumerare queo, nec enim sapientior vsquam
Esse velim, pueris stultorum signa ministro,
Stultitiæq; meæ regimen præscribo malignum:
Et mala viuendi mihi testamenta relinquo,
Exemplarq; mali sum, ducq; & pessimus author.
Quod puer edidici, facto monstratur in etu:
Stultus ego semper, tamen hac laudabitur arte
Percupio, insanam & sceleris protendere famam:
Et vitium monstrare meum, moresq; pudendos,
Audeo, de celebri tanquam certetur honore.

Esay. lxvi.

C. ex studijs. & c. cum iuuentute de præsump.

Nunc

Nunc refero per me deceptas vndiq; gentes,
Me duce nunc iacto tot semina sparsa malorum.
Immémor hunc prauum vitæ conuertere cursum:
Quin doleo, quòd non consueto trámite semper
Ire queo, & stultas penitùs consumere vestes.
Sed quia non valeo cursum complere vetustum,
Hæc nato discenda meo, teneroq; nepoti
Proponam, fingamq; vias ad crimina largas.
Hic alacer, fatui patris vestigia tentet,
Et discet prodire gradu genitoris iniquo:
Gaudet & ipse parens, natus quòd crimine maior,
Progressum sceleris superat, numerumq; malorum,
Spemq; gerit pulchram de nato, quùm sua gestat
signa, quibus vitæ malesanos triuerit annos.
Moribus in prauis versabitur illius ætas,
Stultitiæq; vias nunquam postponet inertes:
Ergo reget pictæ stultorum carbasa nauis,
Proh pudor, effœta ò quid nunc cupis esse senecta?
Semper & in tenebris præsentia vota morari?
Inueteratus enim fatuus benè viuere nescit,
Nescit & ex animo fœdos depellere mores.

Laudatur peccator in desiderijs suis. Prouerb. xviij. xvij. di. nec licuit

De confe. dis. v c. vlt. in glo.

Iuuenalis.

Tullius de sent.

Prouer. xxvi. Prouer. xviij.

❧ Of olde fooles, that is to say, the longer they liue, the more they are geuen to foly.

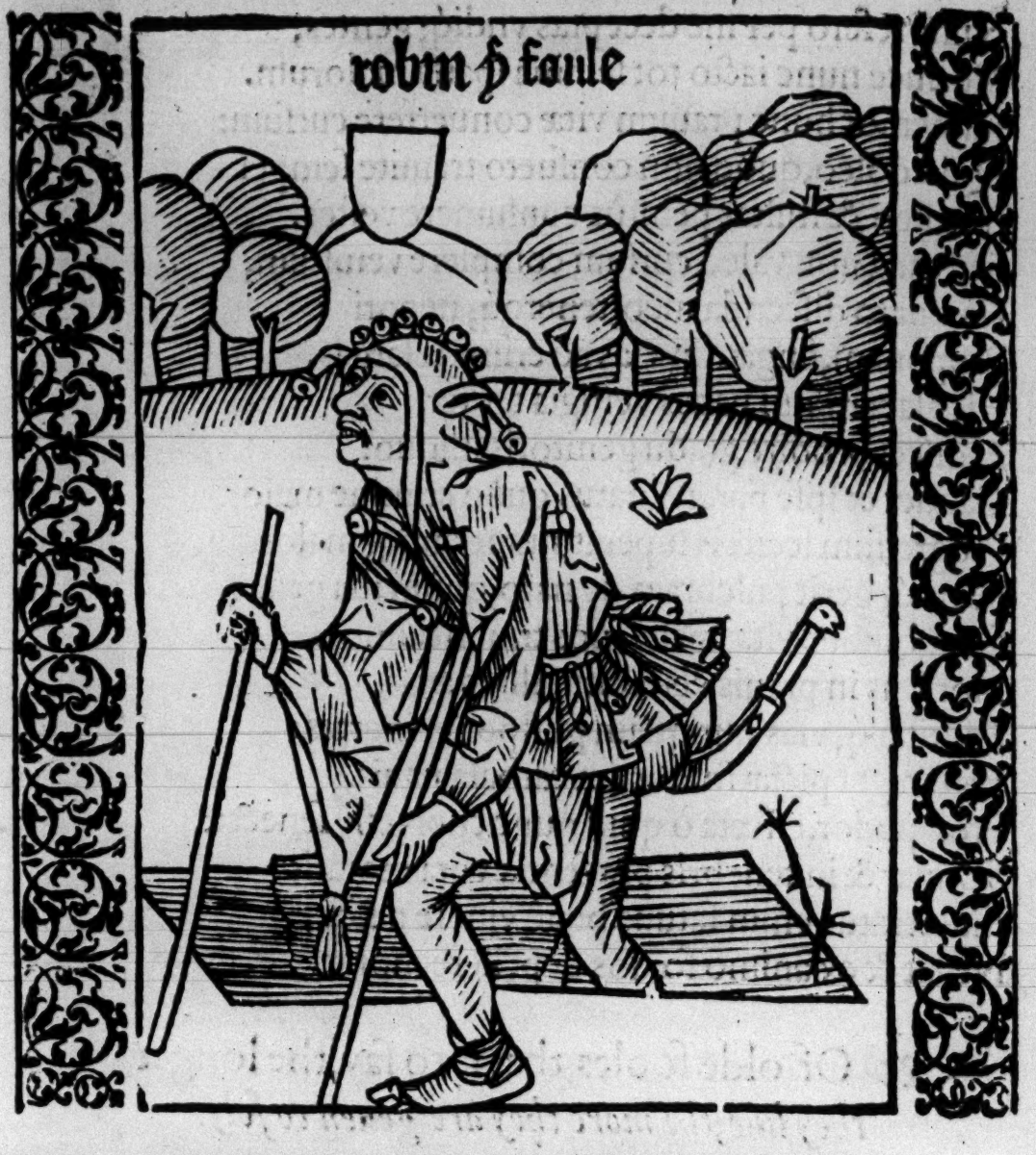
¶ Although I stoupe, and fast decline
Dayly to my graue and sepulture:
And though my life fast do encline,
To pay the tribute of nature,
Yet still remayne I and endure
In my olde limmes, and them not hate,
Nought yonge, worse olde; suche is my state.

THe madnes of my youth rooted in my age,
And the blinde foly of my iniquitie,
Will me not suffer to leaue mine olde vsage,
Nor my foule liuing full of enormitie.
Lame are my limmes, and also I can not see,
I am a childe, and yet liued haue I
An hundreth winters, increasing my foly.
But though I might learne, my will is not thereto,
But busy I am still after my thought,
To geue example to children to mal doo,
By my lewde doctrine bringing them to nought,
And when they are once into my daunce brought,
I teache them my foly, wisdom set aside,
My selfe example, beginner, and their guide.

Inueterata fatuitas.

Inueterate dierũ malorum, nunc venerunt peccata tua quæ operabaris prius. A senioribus egressa est iniquitas. Puer centũ annorũ morietur, & peccator centum annorum maledictus erit. Stultitia est quæ me non sinit esse senem.

My



My lewde like, my foly, and my selfe willed minde,
Which I haue still kept hitherto in this like:
In my Testament I leaue written behinde,
Bequeathing part both to man childe and wife.
I am the aucthour of mischiefe and of strife.
The foly of my youth and the inconuenience,
In age I practise, teaching by experience.

I am a foole and glad am of that name,
Desiring lawde for eche vngracious deede:
And of my foly to spreade abroade the fame,
To shewe my vice and sinne, as boyde of drede
Of heauen or hell, therfore I take no heede.
But as some striue disputing of their cunning,
Right so do I in lewdnes and mis beleuing.

Sometime I boast me of falshood and disceit,
Sometime of the seede that sowen is by me:
Of all mischiefe, as murther, flattery, debate,
Couetise, backbiting, theft and lechery,
My minde is not to mende my iniquitie.
But rather I sorowe that my life is wore.

C, Ex studiis & euen in iuuentute de præsumpti.

Laudatur peccator in desideriis suis. Prouerb. xxiij.

xvi. dist. nec licuit

That

That I can not do as I haue done before.
But since my life so lodenly doth apeire,
That bide I can not still in this degree:
I shall infourme and teache my sonne and heyre,
To folowe his father, and learne this way of me,
The way is large, God wot glad shall he be,
Learning my lore with affection and desire,
And folowe the steppes of his vnthriftie sire.

De consi. dist. vi. vlin glo.

I trust so craftie and wise to make the lad,
That me his father he shall passe and excell:
O that my heart shal then be wondrous glad,
If I hereof may knowe, see, or here tell,
If he be false, fayning, subtill or cruell,
And so still endure, I haue a speciall hope,
To make him scribe to a Cardinall or Pope.

Iuuenalis.

Or els if he can be a false extorcioner,
Facing and beasting to scratche and to keepe,
He shall be made a common customer,
As iche hope, of Lin, Callis, or of Deepe,
Then may he after to some great office creepe.
So that if he can once pleade a case,
He may be made Iudge of the common place.

Thus shall he liue as I haue all his dayes,
And in his age increase his foolishnes:
His father came to worship by such wayes,
So shall the sonne, if he him selfe addres,
To sue my steppes in falshood and lewdnes.
And at least if he can come to no degree,
This ship of fooles shall he gouerne with me.

C. Barclay to the Fooles.

AWake age alas, what thinkest thou be,
Awake I say out of thy blinde darknes,
Remembrest thou not that shortly thou shalt dye,
Arise from sinne, amende thy foolishnes.
Though thy youth vooted were in viciousnes,
Arise, in age is full time to leaue it,
Thy graue is open, thy one foote in the pit.

Tullius de senectute.

Leaue thy boasting of that thou hast done amisse,
Bewayle thy sinnes, saying with rufull mone:
Delicta iuuentutis meæ Deus ne memineris,

Amende

Amende thee or thy youth be fully gone,
That sore is harde to heale that breedes in the bone.
Daniel.xiij. Pro.xxvi. and.xviij. He that is nought yonge, proceeding so in age,
Shall scant euer his viciousnes allwage.

What thinge is more abhominable in gods sight,
Then vicious age: certainly nothing:
It is eke worldly shame, when thy corage and might
Is nere decayed, to keepe thy lewde liuing,
And by example of thee, thy yonge children to bring
Into a vicious life, and all goodnes to hate,
Alas age thus thou art the fiends bate.

DE DOCTRINA FILIORVM.

Indulget quicunq; suis ad crimina natis,
Sedulus èmendat nec puerile nefas:
Sentiet is tandem damnum, serosq; dolores,
Ascendetq; nouæ splendida transtra ratis.

Pro.xiij. STultus erit semper, miser, & cæcatus ocellis,
Quem non cura trahit natorum, quemq; modesta
Vita fugit, teneros animos vt moribus ornet:
Eccles.xxx xlv.di.cum bea. Temperet aut opera nascentia fata frequenti.
Non errare vetat, scelerum nec limina claudit,
Viuendi vè modum natis proponere curat.
Pro.xxij. Non benè consulitur lasciuæ (credè) iuuentæ,
Si sine morigero passim ductore vagatur.
Num.xxxij. Sicut oues cursum linquunt, pastore remoto,
Esay.liij. Sollicitatq; vagas nimiùm concessa voluptas:
Sic tua per sceleris torturam pignora currunt.
Stulte parens, natos cur excusare laboras?
Virtus adeo in teneris consuescere multum est. Quòd teneri, nequeant recti conscèndere callem,
Et sentire nefas, aut veri noscere cursum?
Non ætas mollis, non frontis barba tenellæ
Te excusare potest: teneris sapientia crescit
Iuuenalis. Cordibus, & sanctæ disponit semina vitæ,
Quin meliùs retinent pueri documenta tenelli.
Horatius in arte Nam cecinit quondàm Romæ Venusinus alumnus
Quo semel est imbuta recens seruabit odorem
Testa diu, remanentq; rudis primordia vasis.
Flexilis est iuncus, salices flectuntur amaræ.
Ouidius de remedio amo. Robora dura minùs, quid enim nunc prima moraris
Tempora, frugiferis citiùs depascere rebus?
Quid moderata nocet pueris correctio blandis?
Pro.xxiij. Nam ferulæ, morum præbent alimenta bonorum,

Expellunt q;

Expelluntq; malos incocti pectoris æstus.
Ob culpas aliquando graues luxere parentes
Crimina natorum,& vitam ingemuere nocentem.
Adsit in exemplum Priami fortuna potentis, Priamus.
Iliacas qui perdit opes,cùm nauibus altis
Filius Argolicas properat lasciuus ad oras.
Adsit in exemplum Tarquini fama superbi: Tarquinius superbus.
Ob scelus infandum nati,luxumq; pudendum.

Of the erudition of negligent fathers *towarde their children.*

¶ That fole that suffereth his childe for to offende,
Without rebuking,blame,and correction:
And him not erhorteth himselfe to amende,
Of suche faultes as by him are done,
Shall it sore repent,God wote howe sone.
For oft the fathers foly,fauour,and negligence,
Causeth the childe for to fall to great offence.

De eruditione puerorum.

Qui parcit virgæ odit filium suum,qui autem diligit illum instanter erudit. Noli subtrahere a puero disciplinam. Si enim percusseris eum virga,non morietur. Tu virga percutis eum,& animam eius ab inferno liberabis.

A Miserable foole euermore shall he be,
A wretche vnaduised,and a caitiffe blinde,
Which his chyldrens faultes forceth not to see,

Proverb.xiij. Eccle.xxx. *lx.dis.cum hea.*

Hauing

Hauing no care for to induce their minde
To godly vertue, and vice to leaue behinde.
For while they are yonge, fearefull, and tender of age,
Their vice and foly is easy to aswage.

Two diuers sortes of these fooles may we finde,
By whom their children are brought to confusion,
The one is negligent, the other is starke blinde,
Not willing to beholde his childes euill condition,
While he is in youth: But for a conclusion,
He is a foole that will not see their vice,
And he that seeth, and will it not chastice.

Prouerb.xxv. Alas thou art a cursed counsellour,
To wanton youth that tender is of age,
To let them wander without gouernoure,
Or wise master, in youthes furious rage,
Get them a master their foly to aswage.
For as a herdlesse flocke strayeth in ieopardie,
Num.xxvij. Esay.liii. So children without gide wander in foly.

To much libertie, pleasure and licence,
Terentius Nos omnes licentia deteriores sumus. Geuen vnto youth, whether it be or age,
Right often causeth great inconuenience,
As riot, misrule, with other sore damage,
Their lande and goodes solde or layde to gage.
But thou foolishe father art ready to excuse,
Thy yonge children of their sinne and abuse.

Thou sayest they are ouer tender to eschewe
Their foolishe maners and that they haue no skill,
To knowe the wayes of goodnes or vertue,
Virtus adeo in teneris consuescere multum est Nor to discerne what is good, what is ill,
Thou blinde dodart these wordes holde thou still.
Their youth can not excuse thy foolishnes,
He that can euill, as well might learne goodnes.

Iuuenalis. Ex studijs intelligetur puer, si munda ac recta sunt opera eius. A yong heart is as apt to take wisedome
Prouerb.xx. *Horatius in arte poetica* As is an olde, and if it rooted be,
It soweth seede of holy life to come,
Also in children we often times see,
Great aptnes outward and signe of grauitie,
But fill an earthen pot first with ill licoure,
And euer after it shall smell somewhat soure.

So youth brought vp in lewdnes and in sinne,
Shall scant it scrape so cleane out of his minde:

But that still after some spot will bide within,
A title twigge plyaunt is by kinde,
A bigger branche is harde to bowe or winde.
But suffer the branche to a big tree to growe,
And rather it shall breake then eyther winde or bowe.

Quo semel est imbuta recens seruabit odorem testa diu.
Ouidius de remedio amoris.

Correct thy childe while he is like a twigge,
Supple and pliant, apt to correction:
It will be harde forsooth when he is bigge,
To bring his stubborn heart to subiection,
What hurteth punishment with moderation
Vnto yonge children, certainly nothing,
It voydeth vice, getting vertue and cunning.

Prouerb. xxiij.

Say foolishe father, hadst thou leuer see,
Thy sonnes necke vnwrested with a rope:
Then with a rod his skin should broken be,
And oft thou trustest, and hast a stedfast hope,
To see thy son promoted nere as hye as is the Pope.
But yet perchaunce mourne thou shalt full sore,
For his shamefull ende, fortuned for lacke of lore.

Some folowe their childrens will and lewde pleasure,
So graunting them their minde, that after it doth fall,
To their great shame, their sorowe and dolour,
As did to Priamus a king imperiall,
Which suffered his men, his sonne chiefe of them all,
By force from Grece to robbe the fayre Helayne,
Wherby both father and sonne were after slayne.

Fatum Priami.

With noble Hector and many thousandes mo,
The Citie of Troy vnto the ground cleane brent:
I reade in the Chronicles of the Romains also,
Howe Tarquine the proude had shame and punishment,
For rauishing chaste Lucres agaynst her assent.
Wherfore her selfe she slewe, her seing thus defiled,
For the which deede this Tarquine was exiled,

Tarquinus filius Tarquini superbi Romanorum regis de quo Valerius Lucretia sese interemit.
Catelina de quo Salustius.

From Rome, wandring in the coastes of Italy.
Did not the traytour Cateline also conspire,
And many mo sworne to his cruell tirannye,
Against the Romans to oppresse their Empire,
But he and all his were murdred for their hyre,
And not vnwoorthely, beholde whereto they come,
Which are not enfourmed in youth to ensue wisedome.

The sonne ofte foloweth the fathers behauour,

And if the father be discrete and vertuous:
The sonne shall such wayes practise both day and hour:
But if that the father be lewde and vicious,
By falshood liuing, and by wayes cautelous,
The sonne also the same wayes will ensue,
And that much rather then goodnes or vertue.

Therfore it needeth that better prouision,
Were founde for youth by sad and wise counsayle:
Far from their fathers of this condition,
And other lewde guydes which might their minds assaile
Greuously with sinne: so were it their auayle,
From their fathers fraude and falshood to decline,
And them submit to some lawdable mans doctrine.

Peleus de quo Homerus

Peleus sometime a noble and woorthy king,
Subdued Achilles vnto the doctrine
Of Phenix which was both woorthy and cunning:
Wherfore Achilles right gladly did encline,
With his heart and minde vnto his discipline,
Whereby his name so noble was at the last,
That all Asia in woorthynes he past.

Philippus

Right so Philippus a king of woorthy name,
Ouer all Greco made great inquisition,
To finde one wise, sad, and laudable of fame,
To Alexander his sonne for to geue instruction.
Found was great Aristotle at the conclusion,
Disciple of Plato, which in euery science,
Informed this childe with perfect diligence.

Aristoteles magister Alexandri magni, & discipulus Platonis.

Which Alexander afterwarde had so great dignitie,
What by his strength, his cunning, and boldenes,
That he was Lorde both of lande and Sea,
And none durst rebell against his worthines:
Lo here the laude, the honour, and noblenes,
Which doth proceede of vertue and doctrine,
But fewe are the fathers that nowe hereto incline.

Fewe are that force nowe a dayes to see,
Their children taught, or to do any cost
On some sad man, wise, and of authoritie:
All that is theron bestowed thinke they lost,
The foolish father oft times maketh great bost,
That he his son to haboundaunt riches shall auaunce,
But nothing he speaketh of vertuous gouernaunce.

The

The father made but small shift or prouision,
To induce his sonne by vertuous doctrine:
But when he is deade and past, much lesse shal the sonne,
To study of grace his minde or heart encline,
But abuse his reason, and from all good decline. Proverb.x.
Alas foolishe fathers geue your aduertence,
To Crates complaint comprised in this sentence. Crates Thebanus

If it were graunted to me to shewe my thought,
Ye foolishe fathers, caitiffes I might you call:
Which gather riches to bring your childe to nought,
Geuing him occasion for to be prodigall,
But good or cunning shewe ye him none at all:
But when ye drawe to age, ye then most commonly, Proverb.xix.
Sorowe for your sufferance, but without remedy. Eccle.xxv.

An olde sore to heale is oft halfe incurable,
Right so are these children rooted in mischiefe:
Some after euer liueth a life abhominable,
To all their kin great sorowe and reprefe:
The one is a murderer, the other a fearelesse thiefe, Deutero.xxiij.
The one of God nor good man hath no force ne care,
Another so out wasteth that his frendes are full bare.

Some their lande and liuelode in riot out wasteth,
At cardes and tenis, and other vnlawfull games:
And some with the dice their thrift away casteth,
Some their soule dampnes, and their body shames,
With fleshly lust, which many one defames.
Spending the floures of youth much vnthriftely,
On diuers braunches that longe to Archery.

Another delyteth himselfe in gluttony,
Eating and drinking without maner or measure,
The more that some drinke, the more they ware dryer,
He is most galant which longest can endure.
Thus without measure ouercharge they their nature,
So that their soule is lost, their body and good is spent,
For lacke of doctrine, nurture and punishment.

See here playne proufe, example and euidence, xij.q.i.Omnis
Howe youth which is not nourished in doctrine, Gene.viij.
In age is geuen vnto all inconuenience:
But nought shall make youth sooner for to encline, Proverb.xxij.
To noble maners, nor godly discipline: Eccles.vij.
Then shall the doctrine of a maister wise and lady,
For the roote of vertue and wisedome therby is had.

Without doubt Noblenes is muche excellent,
Seneca. Which oft causeth youth to be had in great honour:
Iuuenalis. To haue the name and laude they are content,
Though it be not gotten by their owne labour.
But what auayleth them this lewde obscure errour,
Of suche hye birth them selues to magnifie,
Sith they defile it with vice and vilanie.

Why art thou proude thou foole of that noblenes,
Whiche is not gotten by thine owne vertue,
By thy good maners, witte, nor worthines:
But this forsoth oft times finde I trewe,
That of a good beast, euill whelpes may we shewe.
In likewise of a mother that is both chast and good,
Often is brought forth a full vngracious brood.

But though the childe be of lewe condition,
And of his nature frowarde and variable,
If the father be slacke in the correction
Of his childe, he onely is culpable,
Eccles. xxij. Which will not teach him maners commendable:
Thus is the father a foole for his sufferaunce,
And the sonne also for his misgouernaunce.

The Lenuoy.

Auoyde fathers your fauour and sufferaunce
Anenst your children, in their fault and offence,
Reduce ye clerely vnto your remembraunce,
That many a thousande inconuenience
Haue children done by their fathers negligence:
But to shy truely briefely in one clause,
The fathers fauour onely is the cause.

DE DELATORIBVS ET LITIGIORVM promotoribus.

Qui duplici lingua liteſq; & iurgia vendit,
Et delatoris fungitur officio:
Inter contiguos ponens ſua crura molares,
In præcium ſceleris ſenciet exitium.

GAudia ſumma putat quidam miſcere ſiniſtris
Litibus, atq; homines ad iurgia vana mouere.
Gaudet & interdum rixis turbare moleſtis
Pectora; ſui igitur maleſani eſt criminis auctor:
Ore tenet virus, lingua mendacia fingit,
Atq; dolos verſat, quibus impugnare nocenter
Concordes animos & pectora dulcia poſſit.

Prouerb. xvi. and. xix. Eccleſi. xxvij. Eccleſi.

Sæpe

Sæpe ferit grauiter, pheratrato verbera linguæ
Insontes hominum mentes, moresq́; lacessit
Innocuos vitæ, & fautores dispare voto
Inter se semper versari & viuere poscit.
Nec tamen interea sentit sibi vulnus adactum
Vir bonus, accusat quem delatoris iniqui
Lingua: sed aduenium seri lamenta doloris.
Delatore nihil peius, nil turpius vsquam,
Cuius in ore sonant læthalis sibila morsus:
Milleq́; pictarum fraudum mendatia subsunt.
Si videt immoto concordes viuere nexu,
Si socios aliquos, fidos seu noscit amicos,
Mortiferum virus rauco de gutture ructat.
vnanimesq́; studet comites a fœdere dulci
Soluere, concordes queat vt confundere mentes:
Mox tamen excusat linguæ rabiosa proteruæ
Sibila, & insontem se à talibus esse fatetur,
Et sceleris tegit occultè maledicta perosa.
Sic quidam applausus quærunt, cupiuntq́; placere
Istis, de quorum nil sanum pectore manat:
Fallaces Daui, Gnatones, & parasyti,
Osores rabidi, balatrones, hoc genus omne,
Garrula mordacis diffundit femina linguæ.
Quisquis amicitiæ nexum dissoluis, & atro
Stigmate concordes maculas, & iurgia vendis,
Indignus vita es præsenti, carcere dignus
Perpetuo, vt careas vitæ dulcedine perosus.

Pſouer.xvij.

Pſouer.xvij.

Teren. in Eu.

Horatius.

Sapient.i.
Pſouerb.xix.

Of Tale bearers, falſe reporters, and *promoters of ſtrifes*

¶ Of Foles yet finde I another maner ſorte,
Which are cauſe of brawling, ſtrife, and deuiſion:
Suche are double tonged, that leſinges repo,te,
Therby truſting to come to great promotion:
But ſuche lewde caytifes in the concluſion
Betwene two ſtooles their Leggys put to grounde,
And for reward their confuſion ſhall they finde.

Pſouerb.xxvi.

SOme there are, that haue pleaſure al their life,
To bring men in brawling, to diſcord & debate,
Seking to moue them to chiding and to ſtrife,
And where loue before was, to cauſe mortall hate
With the commontie and many great eſtate:
Suche is much worſe then eyther murtherer or theefe,
for ofte of his tales proceedeth great miſchiefe.

Pſouerb.xxvi.
and xviij.
Eccleſi.xxvij.

Procuratio rixarum.

Vir insipiens fodit malum, & in labijs eius ignis exardescit. Homo peruersus suscitat lites, & verbosus seperat principes. Parata sunt derisoribus iudicia, & malleis percutientes stultorum corporibus. Qui in altum mittet lapidem super caput eius cadet. Et qui foueam fodit incidit in eam.

Within his mouth is venim ieopardous and vile,
His tongue still labowreth leasinges to contriue:
His minde still museth on falshood and on gile,
Therewith to trouble such as gladly would not striue.
Sometime his wordes as dartes he doth driue
Against good men, for onely his delite,
Is set to slaunder, to defame and backbite.

Ecclesi.v.

Prauo corde machinatur malum, & omni tempore iurgia seminat.
Prouerb.vi.

And namely them that faultlesse are and innocent,
Of conscience cleane, and maners commendable:
These driuils slaunder, being full diligent,
To deuide louers that are most agreable.
His tonge infect, his minde abhominable,
Infecteth loue and ouertourneth charitie,
Of them that longe time haue liued in amitie.

Sex sunt quæ odit dominus. &c.
Prouerb.vi.

But he that accused is thus without all fault,
And so slaundered of this caitiffe vnthrifty:
Knoweth nothing of this ieopardous assault,
For he nought doubteth that is nothing faultie.
Thus while he nought feareth, commeth sodainly
This venimous volour distayning his good name,
And so giltlesse put to rebuke and to shame.

Thus if one searche and seeke the world ouer all,
Then a backbiter nought is more perillous:
His minde mischieuous, his wordes are mortall,
His damnable bit is foule and venimous.
A thousande lyes of gyles odious
He casteth out where he would haue debate,
Engendring murther when he his time can wait.

Proue. xvi.

Where as any frendes liueth in accorde
Faythfull and true, this cowarde and caitiffe
With his false tales them bringeth to discorde,
And with his venim kepeth them in strife.
But howebeit that he thus passe forth his life,
Sowing his seede of debate and mischiefe,
His dart oft retourneth to his owne repriefe.

Prouerb. i.
Pedes eorum ad malum currunt, & festinant vt effundant sanguinem.
Esay. xxxix.
Ipsi quoq; contra sanguinem suum insidiantur, & moliuntur fraudes contra animas suas
Prouerb. i.

But notwithstanding, such boldly will excuse
His false defaming, as faultlesse and innocent:
If any him for his dedes woorthely accuse,
He couereth his venim, as simple of intent.
Other are which flatter, and to euery thing assent,
Before face folowing the way of adulation,
Which afterward sore hurteth by detraction.

The world is nowe all set on defamation.
Such are most cherished that best can forge a tale,
Which should be most had in abhomination:
And so they are of wise men without fayle.
But such as are voyde of wisedome and counsayle,
Inclineth their eares to slaunder and detraction,
Much rather then they would to a noble Sermon,

Terentius in Eunucho. Olim isti fuit generi quoddam quæstus apud scenam prius. &c.

Horatius.

But euery Slaunderer and beginner of strife,
Louers of loue, and infecters of charitie,
Unwoorthy are to liue here at large in this life:
But in darke dongeon they woorthie are to be,
And there to remayne in prison till they dye.
For with their euill tonges they labour to destroy
Concorde, which cause is of loue and of ioy.

Sapient. i.
Prouerb. xix.

In olde quean that hath bene nought all her dayes,
Which oft hath for money her body let to hyre:
Thinketh that all other doth folowe her olde wayes.
So she and her boul felowes sitting by the fire,
The boule about walking with their tonges they conspire
Agaynst good people, to slaunder them with shame,
Then shal the naughty daughter lerne of the baudy dame.

Plautus Epistola.

Horat.

Nero.

By

By his workes knowen is euery creature,
For if one good,louing,meke and charitable be,
He labours no debates amonge men to procure,
But coueteth to nourishe true loue and charitie.
Where as the other full of falshood and iniquitie,
Their singuler pleasure put to ingender variaunce:
But oft their foolishe study returns to their mischaunce.

Remoue a te os prauum,& detrac tantia labia sint procul a te. Prouerb.iiij.

Therefore ye backbiters that folke thus defame,
Leaue off your lewdnes,and note well this sentence
Which Christ him selfe saide,to great rebuke and shame
Unto them that slaunder a man of innocence.
Wo be to them which by maliuolence
Slaunder or defame any creature,
But well is him that with pacience can endure.

NON SEQVI BONA CONSILIA.

Est,& non,solers,causa qui dicere in omni
Nescit,& in quouis tempore recta sequi:
Omnibus in rebus nec sanos consulit,ille
Damnorum fatuus præmia solus habet.

Pro.xviij.& xxi.

STultus iners ille est,qui prudens vsq; videri
Gliscit,& assueto tractat ludibria cursu:
Sed dum se nimium prudentem,& ad omnia vafrum
Estimat: haud dubio fatuis est stultior illis,
Quorum somnifero mens est cæcata furore.
Sit sapiens,cedo,munitus viribus,atq;
Prouerb.i. Ecclesi.xix. Dotibus eloquij: tamen hæc ignauia nunquam
Deserit assuetas confusi pectoris artes.
Consilia alterius refugit,spernitq; bonorum
Sensa,quibus propriæ mentis corroboret actus.
Effutiunt multi phalerato verba colore,
Et cupiunt verbis prudentes inde putari.
C.ne inniteris. de consti. Hi terram findunt aratro,temoneq; longo,
Stultorum gressu tacito monumenta perarant:
Consilijs nempe vsq; suis,cœptoq; furori
Confidunt,nusquam monita & meliora sequentes.
Pirrhus Epirotarum Rex. Pirrhus ad ausonios populos non castra locasset,
Haudq; fuga tantas clades comiserit author,
Callida si Cyneæ docti consulta probasset.
Inconsulta ruit bellis Priameia proles
Hector. Hector,Achillea miserè confossus ab hasta:
Dum fugit annosi temerè mandata parentis.
Nero. Sic Nero crudelis iustas dum negligit artes,
Consilijq; modos: telo transfixus acuto.

Sera

Sera luit meriti maleſanus damna furoris:
Fertur Thobias gnatum monuiſſe decenter,
Vt bona prudentûm ſequeretur geſta virorum.
Dum temerè antiquos ſpernit Roboam ſapientes,
Innumeras perdit gentes,atq; improbat acta.
Plura tibi poſſem priſcorum exempla referre,
Qui dum ſectantur proprium caput,& ſibi tantùm
Confidunt,veterum & nolunt conſulta videre:
Incurrunt pœnas meritas,& triſtia fata,
Perpetuòq; trahunt fatuæ telluris aratrum.

Thobias.

Roboam.
Eccle.xlvij.

Of him that vvill not folovve nor enſue *good counſayle and neceſſary.*

¶ Of fooles yet another ſorte doth come,
Unto our ſhip rowing with great trauayle,
Which nought perceaue of doctrine nor wiſedome,
And yet diſdayne they to aſke wiſe counſaile,
Nor it to folowe for their owne auayle.
Let ſuche fooles therfat haue no diſdayne,
If they alone endure their loſſe and payne.

Spernere conſilia ſalubria.

Eſt via quæ videtur homini iuſta, nouiſſima autẽ eius deducunt ad mortẽ. Deſpexiſtis omne conſilium,& increpationes neglexiſtis. Ego quoq; in interitu veſtro ridebo, cũ irruerit repentina calamitas. Salus autem vbi multa conſilia.

De

Ne sis sapiens apud temetipsum Prouerb.xij. Pron.xiij.x.xi. Abdi.ij.

HE is a foole that doth couet and desire,
To haue the name of wisedome and prudence:
And yet of one sought through a citie or a shire,
None could be found of lesse wisedome nor science.
But while he thinketh him full of sapience,
Craftie and wise, doubtlesse he is more blinde,
Then is that foole which is out of his minde.

But though he be wise, and of might meruailous,
Endued with Rhethorike and with eloquence:
And of him selfe both ware and cautelous.
If he be tached with this inconuenience,
Prouerb.i. Eccles.xix.
To disdayne others counsaile and sentence:
He is vnwise, for oft a fooles counsayle,
Tourneth a wise man to confort and auayle.

Prouerb.i. Audiens sapiens, sapientior erit, & intelligens, gubernacula possidebit.

But specially the reade and aduisement,
Of wise men, discrete, and full of grauitie:
Helpeth thine owne, be thou neuer so prudent,
To thy purpose geuing strength and audacitie,
One man alone knoweth not all pollicie,
Though thou haue wisedome, cunning and science,
Yet hath another much more experience.

Some cast out wordes in paynted eloquence,
Thinking therby to be reputed wise,
Though they haue neyther wisedome nor science,
C.ne inuideris de consti.
Such maner fooles them selfe do exercise,
A plough and teame craftely to deuise,
To eare the path that fooles erst hath made,
The truth vnder glose of suche is hid and layde.

For why, they trust alway to their owne minde,
And furour begon whether it be good or ill:
As if any other, no wiser reade could finde,
Thus they ensue their priuate foolishe will,
Oft in such matters wherin they haue no skill:
Pirrhus Epiroterũ rex, in Boca de ge. de, lxii. C. lij
As did Pirrhus which began cruell battayle,
Agaynst Oreſtes refusing wise counsayle.

But folowed his owne rashe minde without auayle,
As blinde and obstinate of his intention:
Wherfore he was disconfited in battayle,
Him selfe slayne, his men put to confusion.
If that the Troyans in their abusion,
With false Paris had confourmed their intent,
To Helens counsayle, Troy had not bene brent.

For that Priamus his minde would not apply,
To the counsayle of Cassandra Prophetes,
The Grekes destroyed a great part of Asy,
Hector also by his selfewillednes,
Was slayne with payne for all his doubtynes,
Of Achilles in open and playne battaile,
For not folowing of his fathers counsayle.

If Hector that day had bidden within Troy,
And vnto his father bene obedient:
Perchaunce he should haue liued in wealth and ioy,
Long time after and come to his intent,
Where as his body was with a speare through rent,
Of the saide Achilles cruell and vnkinde,
Alas for suing his owne selfewilled minde.

Hector primogenitus Priami,

I reade of Nero much cursed and cruell,
Which to wise counsayle him selfe would not agree:
But in all mischiefe all other did excell,
Delighting him in sinne and crueltie,
But howe did he ende: forsoth in miserie.
And at the last as wery of his life,
Himselfe he murdred with his owne hande and knife.

Nero

The Bible witnesseth howe the Prophete Thobi,
Gaue his dere sonne in chiefe commaundement,
That if he would liue sure without ieopardie,
He should sue the counsayle of men wise and prudent.
The story of Roboam is also euident,
Which for not shewing of counsaile and wisedome,
Lost his Empire, his scepter and kingdome.

Thobias.

Roboam.iij.Regum.xij.
Eccle.xlvij.

If that it were not for cause of breuitie,
I could shewe many of our predecessours:
Which not folowing counsayle of men of grauitie,
Soone haue decayed from their olde honours.
I reade of Dukes, Kinges, and Emperours,
Which despising the counsayle of men of age,
Haue after had great sorowe and damage.

For he surely which is so obstinate,
That onely he trusteth to his owne blindnes:
Thinking all wisedome within his doting pate,
He often endeth in sorowe and distresse:
Wherfore let such their course swiftly addresse,
To drawe our Plough, and deepe to eare the grounde,
That by their labour all fooles may be founde.

Sapientiã & prudentiam stulti despiciunt.
Prouerb.i.

C. The Lenuoy of Alexander Barclay the Translatour.

O man vnaduised, thy blindnes set aside,
Knowledge thy owne foly, thy statelynes expell:
Let not for thy eleuate minde nor foolishe pride,
To order thy deedes by good and wise counsell,
Howbeit thou thinke thy reason doth excell
All other mens wit, yet oft it doth befall,
Anothers is muche surer, and thine the worst of all.

DE INCOMPOSITIS MORIBVS.

Qui tenet incomptos mores, gestusq́; pudendos,
Et gestat vultum mobilitate leuem;
Maturat fieri stultus, turbamq́; profanam
Querit, & assiduo pilea stulta trahit.

Sapien.xij. Eccleſiaſt.xx. Math.vi. Math.vij. Treno.iiij. Eſay.lvi. Math.xv.

MOribus ingenuis pauciſſima turba viroruu
Iam ſupereſt: ſed enim plures ad crimina currunt,
Et properant guſtare nefas, turpesq́; malorum
Illecebras, & ſic ſtultorum imitarier eſcas.
Turpibus (heu miſeri mortales) moribus omnes
Sunt modò cæcati, nec curant munera vitæ
Candida, nam paribus vitiis iuuenesq́; ſenesq́;
Ægrotant, nulloq́; gradu diſtantia mores
Seperat hoſce malos, mentes nec ad optima transfert.

Eſay.xiij. 1.Timo.iij. Sapien.xv.

Crinibus intortis quidam ludibria tractant,
Quidam ſe manibus iactant, vultumq́; modeſtum
Aſſumunt nuſquam, leuibus ſed moribus vſq́;
Se fatuos cunctis oſtendunt, ſeq́; peroſos
Reddunt, & grauium fugiunt commertia rerum.

Jacob.j.

Inſtabilis vita eſt illorum, ſtulta, pudenda,
Inconſtans, leuis, & cum tempore mobilis omni
Inceſſu; quidam deformia geſta refingunt
Deformantq́; gradus, facie quoq́; mera relaxant
Ludicra, nec quicquam faciunt ex ordine certo.
Mens leuis eſt illis, animus quoq́; diſſonus illos
Vexat, & errores oculis & nubila craſſa
Obijcit, & mores vita deturpat inerti.

ff.de.tu.& cu. l.ſcire.

Qui ſapit, & mentem laudatis moribus auget,
Atq́; modum vitæ ſtudet obſeruare decorum
Quicquid agit, plauſu populi laudatur amici,
Faſq́; putat, quicquid ſapiens agit ille facitq́;,

Sapien.vi. Pſal.Cx.

Qui grauitate bonos mores coniunxerit vſq́;.
Incipit (vt docti referunt) ſapientia prima
Moribus a cultis, & dexteritate modeſta:

Et

Et timor ingenuæ confert exordia vitæ,
Et pudor, atq; fides, probitas, conſtantia, virtus,
Laudatos faciunt iuuenes, claramq; ſenectam.
Pax etiam tantis virtutibus addita, præſtat
Sinceros vitæ mores, & candida fata.

Of diſordered and vngodly maners.

¶ Drawe nere ye fooles of lewde condition,
Of euill behauiour, geſt and countenaunce:
Your proude lokes, diſdayne and deriſion,
Expreſſeth your inwarde foliſhe ignoraunce.
Nowe will I touche your mad mysgouernaunce,
Which hast to foly and foliſhe company,
Trayling your bable in ſigne of your foly.

De corruptis moribus.

Infantiũ inſenſatorum more viuentes, propter hoc tanquã pueris inſenſatis iuditium in deriſum dediſtis. More in diſciplinatorum aſsidue erit. Boni autem mores pluſquam diuitiæ operantur.

IN this our time ſmall is the company,
That haue good maners wooꝛthy of reuerence:
But many thouſandes folowe villany,
Pꝛone to all ſinne and inconuenience,
Striuing who ſooneſt may come to all offence.
Of lewde conditions and vnlawfulnes,
Blindnes of euill, and defiled foliſhnes.

Sapient.xiy.
Eccleſi.xx.

Path.vi.
Path.vy.

Treno.iiij. All miserable men alas haue set their minde
On lothsome maners cleane destitute of grace:
Their eyen dimme, their heartes are so blinde,
Esay.lvi. That heauenly ioy none forceth to purchace.
Psalm.xv. Both yonge and olde proceedeth in one trace,
With riche and poore without all difference,
As bonde men subdued to foly and offence.

Some are bushed, their bonets set on side,
Esay.xiij. Some waue their armes and head to and fro:
ij.Tim.iij. Some in no place can stedfastly abide,
Sapien.xij. More wilde and wanton then eyther Bucke or Do.
Some are so proude that on foote they can not go,
But iet they must with countenaunce vnstable,
Shewing them fooles frayle and variable.

Some chide that all men do them hate,
Some gigle and laugh without grauitie:
Some thinkes him selfe a gentleman or state,
Though he a knaue, caitiff, and bonde churle be,
These fooles are so blinde them selfe they can not see.
A yonge boy that is not worth an onion,
With Gentrie or Priesthood is felowe and companion.

Bribers and Bayliffes that liue vpon towling,
Are in the world much set by nowe a dayes:
Sargeaunts and Catchpols that liue vpon powling,
Courtiers and caitifs, beginners of frayes,
Liue still encreasing their vnhappy wayes.
And a thousande mo of diuers faculties
Liue, auaunting them of their enormities.

Within the Churche and euery other place,
These fooles vse their lewde conditions:
Some staring, some crying, some haue great solace
In ribaude wordes, some in diuisions,
Some them delite in scornes and derisions.
Some pride ensueth, and some gluttony,
Without all nurture geuen to villany.

Their life is foolishe, lothsome and vnstable,
Jacob.ij. Light wayned, their heart and minde is inconstant:
Their gate and looke proude and abhominable,
They haue no order, as fooles ignorant,
Chaunging their mindes thrise in one instant.
Alas this lewdnes and great enormitie,
Will them not suffer their wretchednes to see.

Thus

Thus are these wretched caytifs fully blinde,
All men and wemen that good are do them hate:
But he that with good maners endueth his minde,
Auoydeth this wrath, hatred and debate.
His deedes pleaseth both commonty and estate:
And namely suche as are good and laudable,
Thinketh his deedes right and commendable.

As wise men say, both vertue and cunning,
Honour and worship, grace and godlynes,
Of woorthy maners take their beginning:
And feare also asswageth wantonnes,
Subduing the furour of youthes wilfulnes.
But shamefastnes, truth, constance and probitie,
Both yonge and olde bringeth to great dignitie.

These foresaide vertues with charitie and peace,
Together assembled stedfast in mans minde:
Causeth his honour and worthynes to encrease,
And his godly life a godly ende shall finde.
But these lewde caitifs which do their mindes blinde
With corrupt maners, liuing vnhappily,
In shame they liue, and wretchedly they dye.

ff. de in. & ius. scire.

Sapient. vij

DE LESIONE AMICITIAE.

Qui facit iniustitiam,
Exercet & potentiam
In viro forsan humili,
Hic facit scrobem tumuli.

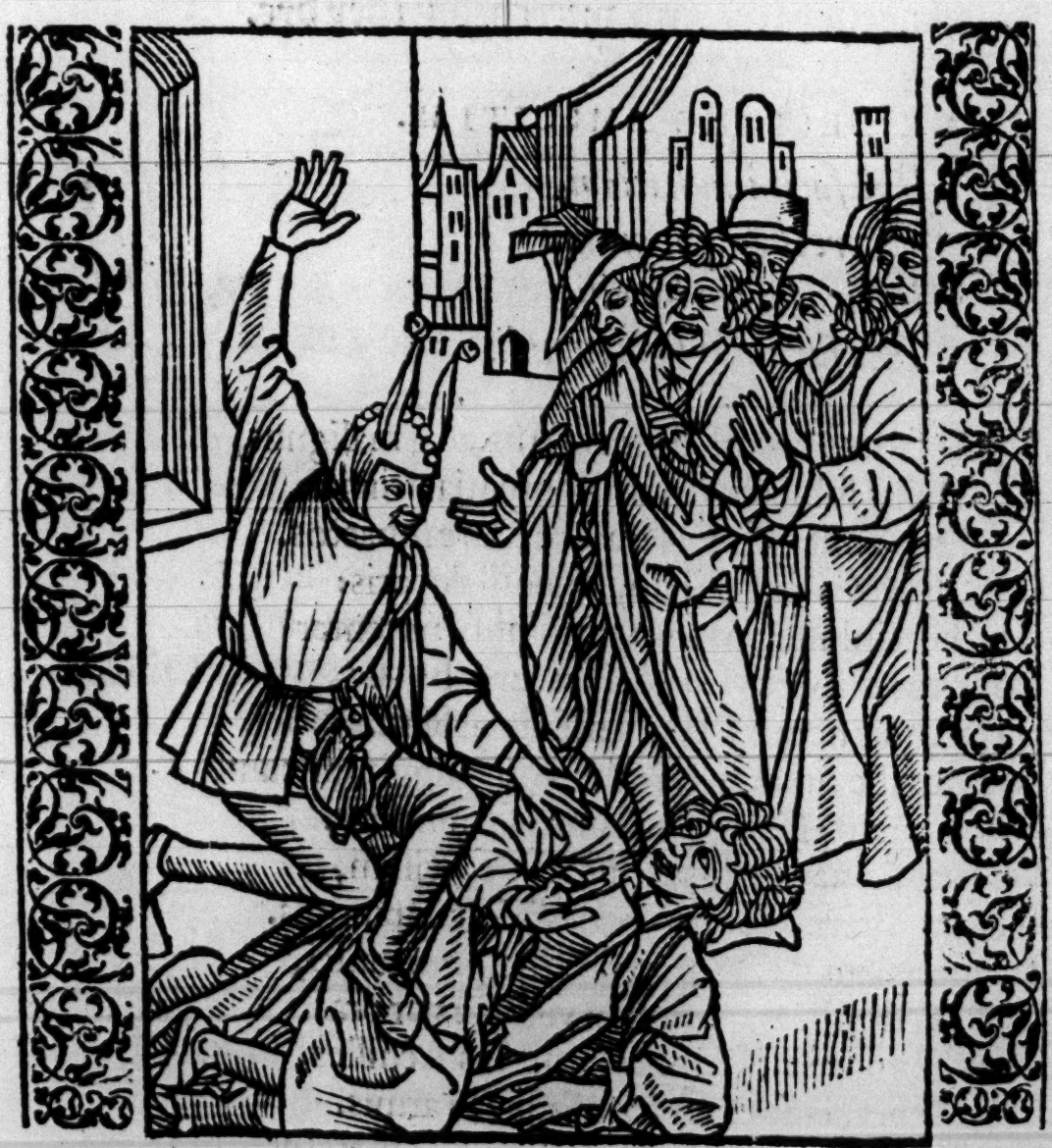
Sapient. vi.
Proverb. iij.

ESt fatuus vecors, stultus, ferus, atq; malignus,
Cuius subiectos iniusta potentia stringit:
Et præmit insontes nullo de iure subactos.
O Iudex, attende boni documenta decoris:
Non licet iniustè nimiùm, nimiùmq; potenter
Innocuos turbare viros, & iura superba
Dicere, quæ nequeas illæsa mente profari.
Pessimus ille quidem est fidum qui pungit amicum,
Et nocumenta suis rebus damnosa ministrat.
Verus amicitiæ gradus est, prodesse vicissim,
Et facere alternis vicibus benè facta propinquis.
Tempore iam nostro non producuntur amici,
Quales Argolicas quondàm viguere per oras.
Filius Æquoreæ Nimphæ formosus Achilles,
Atq; Menœciades falsis confossus in armis.
Quas Pylades laudes, præconia quanta meretur,

Proverb. iij. c. xij.
Eccles. xxvij.
Luke. xj.
Achilles.
Patroclus.
Pylades.

Horeſtes. Impiger inſanum nuſquàm dum linquit Horeſtem,
Demades. Atq; per ignotas terras comitatur amicum.
Pythias. Quid Demaden laudo? quid Pythia carmine tollo?
Pignus amicitiæ ſolido qui adamante ligarunt.
Scipio. Scipio magnanimus Libiæ dominator, & arcis
Sydoniæ, charos rectè eſt veneratus amicos.
Lelius. Lelius aſt itidem nobis exempla probatæ
Præbet amicitiæ, cunctis imitanda per orbem.
Theſeus. Theſeus argiuis timor & formido tyrannis
Qui fuit, & ſtygio victor benè notus in orbe,
Per diras acherontis aquas, per liuida regna:
Per vada læthei fluuij, per tartara nigra
Perithous. Perithoum fidum comitem fuit vſq; ſequutus.
Heu nunquam tales nunc inueniuntur amici,
Pro.xiiij.c.xxix. Vtilitas proprij cunctos iam vexat honoris.
Eccle.xl.vij. Nulla fides, pietas, conſtantia nulla relucet,
Eſt animus nobis omni pernitior haſta:
Nec manet in curſu mens deprauata benigno.

Of breaking and hurting of amitie and frendſhip.



Violare amicos.

Ne moliaris amico tuo malum, cum ille in te habeat fiduciam. Qui vni homini facit iniuriam, multis minatur. Potentes potenter tormenta patientur.

¶ He that iniustice vseth and grieuaunce,
Agaynst all reason, lawe and equitie,
By violent force putting to vtteraunce
A simple man full of humilitie:
Such by his lewdnes and iniquitie,
Maketh a graue wherin him selfe shall lye,
And lewdlye he dyeth that liueth cruelly.

A Foole frowarde, cruell and vntrue
Is he which by his power wrongfully,
His frendes and subiectes labours to subdue,
Without all lawe, but cleane by tiranny:
Therfore thou Judge, thy eares see thou apply
To right and iustice, and set not thine intent,
By wrath or malice to be to violent.

Sapien.vi.
Prouerb.xiij.
Eccle.xj.

It is not lawfull to any excellent
Or mightie man, eyther lawyer or estate,
By cruelnes to oppresse an innocent:
Ne by pride and malice Justice to violate,
The lawe transposing after a frowarde rate,
With proude wordes defending his offence,
God wot oft such haue simple conscience.

O that he cursed is and reprouable,
Which day and night studieth busily,
To finde some meanes false and detestable,
To put his frende to losse or hurt thereby,
Our heartes are fully set on vilany.
There are right fewe of high or lowe degree,
That lust to nourishe true loue and amitie.

Prou.xvi.

Alas, exiled is godly charitie
Out of our Realme, we all are so vnkinde:
Our fooles setteth greater felicitie
On golde and goodes, then on a faythfull frende.
Awake blinde fooles, and call vnto your minde,
That though honest riches be much commendable,
Yet to a true frende it is not comparable.

Of all thinges loue is moste profitable,
For the right order of loue and amitie,
Is of their maners to be agreable,
And one of other haue mercy and pitie,
Eche doing for other after their degree:
And without falshood this frendshyp to mainteyne,
And not departe for pleasure nor for payne.

Eccle.vvi.
Luke.vi.

But alas nowe all people haue disdayne
On such frendship for to set their delite:
Amitie we haue exiled out certayne,
We alowe oppression to slaunder and backbite,
Extortion hath strength, pitie gone is quite
Nowe in the worlde, such frendes are there none,
As were in Grece many yeres agone.

Achilles Hectorē hasta trucidauit, gratia Patrocli interempti Autor est Bo. in ge. de l. xii, c. lij

Who list thistory of Patroclus to reade,
There shall he see playne written without fayle,
Howe when Achilles gaue no force nor heede
Against the Troians to execute battayle,
The saide Patroclus did on the apparayle
Of Achilles, and went forth in his steade
Agaynst Hector, but lightly he was deade.

But then Achilles seing this mischaunce,
Befallen his frende which was to him so true:
He him addressed shortly to take vengeaunce,
And so in battayle the noble Hector slewe,
And his deade corse after his chariot drewe,
Upon the grounde trayling ruefully behinde:
See howe he auenged Patroclus his frende.

Pylades amicus Orestis, Author est Theodosius vt refert Bo, de ge. deorum. li, xj. cap. xx.

The history of Orestes doth expresse,
Which when Agamenon his father was slayne,
By Egistus which agaynst righteousnes,
The saide Orestes mother did mainteyne,
The childe was yonge, wherefore it was but vayne,
In youth to striue, but when he came to age,
His naturall mother slewe he in a rage.

And also Egistus which had his father slayne,
Thus tooke he vengeaunce of both their cruelnes:
But yet it grewe to his great care and payne,
For sodenly he fell in a madnes,
And euer thought that in his furiousnes,
Va. li, iij. c. vi His mother him sued flaming full of fire,
And euer his death was ready to conspire.

Orestes troubled with this fearefull vision,
As frantike and mad wandred many a day,
Ouer many a countrey, lande and region,
His frende Pylades folowing him alway,
In payne nor wo he would him not denay:
Till he restored agayne was to his minde,
Alas what frende may we finde nowe so kinde.

Of Dymades what shall I lawde or write,
And Pythias his felowe amiable,
Which in eche other such loue had and delite,
That when Denis a tirant detestable,
And of his men some to him agreable,
Would one of them haue murdred cruelly,
Echone for other offered for to dye.

Val. liuij cap. vi.

Valerius writeth a story longe and ample,
Of Lelius and of woorthy Cipio:
Which of true loue hath left vs great example,
For they neuer left in dolour, well nor wo.
I reade in thistory of Theseus also,
Howe he (as the Poetes fables do tell)
Folowed his felowe Perothus into hell.

Cipio amicus Lelij Valerius Li & ca. supradictis

De Theseo & Perithoo prolixius narrant Ouidi. & Lactantius vbi refert Bo de ge. de. li. xi. ca. xxxiij

And searching him did wander and compas
Those lothsome floods and wayes tenebrous:
Fearing no paynes of that disordered place,
Nor obscure mistes or ayres odious,
Till at the last by his wayes cautelous,
And Hercules valiaunt dedes of boldnes,
He gat Perothus out of that wretchednes.

Prou. xx.
Multi homines misericordes vocantur virum autem fidelem quis inuenies
Pro. xiij. c. xxij.
Eccles. xxvij.

Alas where are such frendes nowe a dayes,
Surely in the world none such can be founde:
All folowe their owne wylfite and lewde wayes,
None vnto other couets to be bounde,
Breakers of frendship ynough are on the grounde,
Which set nought by frendship so they may haue good,
All such in my Ship shall haue a fooles hood.

¶ The Lenuoy of Barclay to the fooles.

¶ Ye cruell fooles full of ingratitude,
Arise, be ashamed of your iniquitie:
Mollify your heartes, vnkinde, stubberne and rude,
Grafting in them true loue and amitie.
Consider this prouerbe of antiquitie,
And your vnkindnes weray, ban and curse,
For whether thou be of hye or lowe degree,
Better is a frend in court then a peny in purse.

DE CONTEMPTV SCRIPTVRAE.

Si quis credere vult loquacitari,
Atq; omni fatuo, videns libellos
Tot scriptos, animæ bonum docentes:
Ad nostros fatuos parat rudentes.

Credere

i.Tim.iiij. Luke.xvi.

CRedere Scripturis nolit quicunq; vetustis,
Atq; Prophetarum diuinos negligit orsus:
Est fatuus,nugas potiùs dùm querit aniles,
Quàm bona cœlicolum sapiens documenta sequatur

Eccle.iij. Mark.xvi. John.iij. Psalm.xiij.

Credere qui scriptis non vult,quibus arma salutis
Constant,& fidei firmantur robora sacræ.
Non hominis vitam gerit is,quin more ferino
Non putat esse Deum,nec fata potentia cœli:
Nec Superos trepidat,Dominum nec credit Olimpi:
Nil iuuat assidua quosdam lassare querela,

x dist.c.ij.

Atq; docere bonos mores,vitamq; decoram:
Nec iuuat Ætherei depromere munera Regni,
Æternosq; choros Superûm,sedesq; beatas:
Nec prodest stygias vndas,erebiq; meatus

Psal.xci.

Pandere læthiferos,cinctos liuentibus vndis.
Concio quid prodest fatuis? quid lectio sacra?
Quid prodest recitare sacras per pulpita leges?
Dogmata quid prosunt a nostris scripta Prophetis?

Prouer.xxiij.

Sunt adeo obtusi quidam,quòd credere nolunt
Scripturis fidei,& præceptis iure probandis.

Prouer.xij. Iuuenalis.

At certè hi fatui nullo terrore tenentur,
Nec duras Barathri pœnas,nec verbera ditis
Esse putant,cæco sic ducunt tempora cursu,
Insanoq; nimis viuendi errore vagantur.

Luke.xvi.

Ante pedes cernis fidei monumenta sacratæ,
Cernis & antiquas leges,Christiq; triumphos:
Nec tamen attendis quid Diuûm pagina dicat,
Vnde salus animæ manat,requiesq; perennis.

de cog.spi. cum vir.

Non tua simplicitas poterit defendere crassos
Errores,qui te tandem sub Tartara mergent.
Ergo malum cuncti vitam emendare laborent:

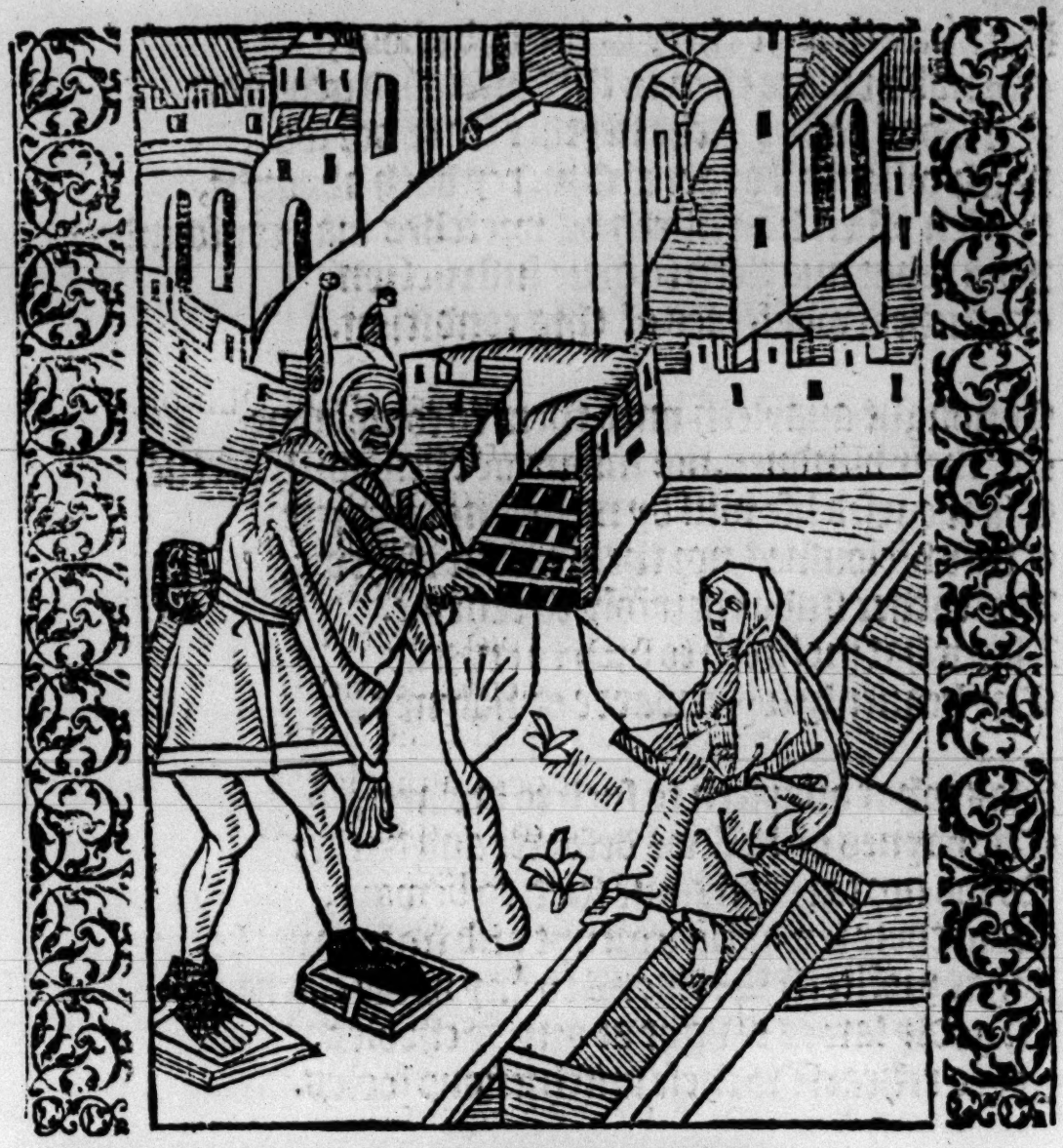
Eccle.iij. Math.xxi. Luke.xiij.

Nam Deus omnipotens sceleratos lance tremenda
Iudicat,& varias infert formidine pœnas,
Immittitq; animas orco quo luce carebunt.

Of contempt or despising of *holy Scripture.*

¶ He that geueth his eares or credence
To euery fooles tales or talking,
Thinking more wisedome and fruitfull sentence
In their vayne tales,then is in the reading
Of bookes which shewe vs the way of godly liuing,
And soules health: forsoth suche one is blinde,
And in this Ship the Ancre shall vp winde.

¶ Such



Scripturæ contemptus.

Erit temptus, cũ ſanam doctrinã nõ ſuſtinebunt, ſed a veritate quidem audituũ auertent Ad fabulas autẽ cõuertentur. Si quis ex mortuis ierit ad eos, pœnitentiam agent: habent Moyſen & Prophetas, audiant illos.

Such as deſpiſeth auncient ſcripture, 1.Tim.iiij.
Which proued is of great aucthoritie, Luke.xvi.
And hath no pleaſure, felicitie or cure,
Of godly Prophetes which wrote of veritie:
A foole he is, for his moſt felicitie
Is to beleue the tales of an olde wife,
Rather then the doctrine of eternall life.

Diſciplinam domini fili mi, ne abijcias. Proverb.iij.

The holy Bible grounde of truth and of lawe,
Is nowe of many abiect and nought ſet by,
For godly ſcripture is not worthy an hawe:
But tales are loued ground of ribaudry,
And many are ſo blinded with their foly,
That no ſcripture thinke they ſo true nor good,
As is a foolishe ieſt of Robin hood.

He that to ſcripture will not geue credence, Eccle.iij.
Wherin are the armes of our tuition, Mark.xvi.
And of our fayth foundation and defence: John.iij.
Such one enſueth not the condition
Of man reaſonable, but by abuſion,
Liueth as a beaſt of conſcience cruell,
As ſaue this world were neither heauen nor hell.

He

Psalme.xiij. He thinketh that there is no God aboue,
Nor nobler place then is this wretched grounde:
Nor Gods power suche neyther feare nor loue,
With whom all grace and mercy doth abounde,
Which when him listeth vs wretches may confounde.
Alas what auayleth to geue instruction,
To suche lewde fooles of this condition.

xl,dist,c,fi Yt nought auayleth vnto them to complayne
Of their blindnes,nor infourme them with vertue:
Their cursed life will by no meane refrayne
Their viciousnes,nor their errour eschewe,
But rather study their foly to renewe.
Alas what profiteth to such to expresse
The heauenly ioy,rewarde of holynes.

Alas what auayleth to such to declare
The paynes of hell,wo desolate and darke:
No wo nor care can cause such to beware,
From their lewde life,corrupt and sinfull warke:
Psalm.xci. What profiteth Sermons to any noble clarke,
Or godly lawes taught at any Schooles,
For to rehearse to these mischieuous fooles.

Proverb.xxiii. What helpeth the Prophetes,Scripture or doctrine
Vnto these fooles obstinate and blinde:
Their heartes are harde,not willing to encline
To their preceptes,nor roote them in their minde,
Nor them beleue as Christen men vnkinde.
For if that they considered heauen or hell,
They would not be so cursed and cruell.

And certainly the truth appereth playne,
That these fooles thinke in their intent,
That within hell is neyther care nor payne,
Proverb.xii. Heate nor colde,wo,nor other punishment,
Iuuenalis Nor that for sinners is ordeyned any torment.
Thus these mad fooles wander euery houre
Without amendment,still in their blinde errour.

Luke.xvi. Before thy feete thou mayest beholde and see,
Of our holy fayth the bookes euident:
The olde lawes and newe layde are before thee,
Expressing Christes triumph right excellent.
But for all this set is not thine intent,
Their holy doctrine to plant within thy brest,
Whereof should proceede ioy and eternall rest.

Trowest

Crowest thou that thy selfe willed ignorance
Of godly lawes and mistical doctrine:
May clense or excuse thy blinde misgouernaunce
Or lewde errour, which scorne haste to incline
To their preceptes, and from thy sinne decline.
Nay nay, thy cursed ignoraunce soothly shall
Drowne thy soule in the deepe flouds infernall.

Therefore let none his cursednes defende,
Nor holy doctrine, nor godly bookes despise:
But rather study his faultes to amende,
For God is aboue all our deedes to iudise,
Which shall rewarde them in a fearefull wise,
With mortall wo that euer shall endure,
Which haue despised his doctrine and scripture.

De cog. spi. cum dis.

Eccle. iij.
Math. xxi.
Luke. xiij.

¶ Barclay to the fooles.

☞Out of your slumber fooles I reade you rise,
Scripture diuine to folowe and embrace:
Be not so bolde it to leaue nor despise,
But enforce you it to get and purchase.
Remember mans comfort and solace,
Is wholly closed within the booke of life:
Who that it foloweth hath a speciall grace,
But he that doth not, a wretche is and a caitiffe.

DE IMPROVIDIS FATVIS.

Qui non prius scit parare
Sellam, qui vult equitare:
Si is cadet inconsultus
Risum mouens, erit stultus.

SVnt fatui vlterius cupio quos ritè docere,
Ne semper mentis nubila cæca gerant,
Incautus quia nam, demensq;, improuidus, atq;
Ignauus, curat fata futura nihil.
Accidit aduersi si quid sibi, nemo putasset
Hoc fieri, aut illud posse venire malum.
Non tantùm lucis præsentis cernere cursum
Sat fuerit, sapiens cuncta futura videt.
Post factum, rubus fatuus qui consulit actis,
Stultitiæ effugiet vix mala damna suæ.
Consultare prius qui scit, securior omni
Tempore erit, nocuum præuidet atq; malum.

Prouer. xiij.
Psalm. cxvij.

Seneca.

Eccle. xxxij.

Salustius.

Anteaquàm

Adam.

Anteaquam fructum vetitum guſtauerat Adam,
Si proſpexiſſet damna futura prius:
De paradiſiacho non pulſus gramine, nudus
Exiſſet, facti præmia dura luens.

Ionathas.
1. Mach. ix.

Antea ſi Ionathas caperet quàm bona Triphonis
Voluiſſet fraudes, læthiferoſq; dolos.
Non cirumuentus ſtrepitu atq; hoſtilibus armis,
Spectaſſet populi funera dira ſui.

Iulius Cæſar.

Iulius externis metuendus Cæſar in oris,
Semper erat cautus, conſilioq; potens:
Aſt vbi tranquillo vitam ducebat in æuo,
Languebant capitis prouidi facta ſui.
Nam ſi legiſſet porrectas ante Senatum
Chartas, interitus non properaſſet atrox.

Nicanor.
1. Mach. vij.
Pro. y. c. xiij.

Enſe metunt dextram linguamq; Nicanoris hoſtes,
Non erat incepti prouidus ille ſui.
Qui benè conſultat rebus, qui prouidus omni eſt
Tempore, fœlici tramite fata ſubit.
Prodeſt quandoquidem cautæ meditatio mentis,
Profuit examen, conſiliumq; bonum.
Cernimus aduerſis vrgeri caſibus omnes,
Præter conſilium qui ſua fata gerunt.

Of fooles vvithout prouiſion.

Non prouidere futura.

Sapiens timet & declinat a malo: ſtultus tranſilit & confidit. Sapiens non dicit, nõ putabam hoc fieri, ſed omnes futuros prouidet euentus. Dũ proſpexero non confundar in æternum.

¶ He is a fole forsoth and worse,
That to his saddle would leape on hye,
Before or he haue gitt his horse,
For downe he commeth with an euill chée,
But as great a fole forsoth is he,
And to be laughed to derision,
That ought beginneth without prouision.

Of other fooles yet is a much number,
Whom I would gladly bring to intelligence,
To auoyde their blindnes which sore doth encumber
Their minde and heart for lacking of science,
Such are vnware and geuen to negligence,
Mad and misminded, priuate of wisedome,
Making no prouision for the time to come.

If any misfortune, aduersitie or wo,
As often hapneth, to such a foole doth fall,
Then saith he, I thought it would not haue be so,
But then ouer late is it agayne to call,
It is not ynough thou foole to say, I shall
For this one day prouide me by wisedome,
A wise man seeth perill longe before it come.

Ecclesi. xxxij.
Callidus videt malũ, & abscondit se
Prouer. xx.

He is vnwise, and of prouision poore,
That nought can see before he haue damage,
When the stede is stollen to shet the stable doore,
Commeth small pleasure, profite or vauntage,
But he that can such foolishnes asswage,
Beginning by counsayle and fore prouidence,
Is sure to escape all inconuenience.

Salustius

When Adam tasted the apple in Paradise,
To him prohibite by diuine commaundement:
If he had noted the ende of his enterprice,
To Eue he would not haue bene obedient.
Thus he endured right bitter punishment,
For his blinde errour and inprouidence,
That all his linage rue sore for his offence.

Adam

Himselfe driuen out from Paradice all bare
With Eue, into this vale of wretchednes,
To get their liuing with labour, payne and care.
And also if Ionathas by errour and blindnes,
Had not receyued the giftes of falsnes,
Unto him geuen of Triphon by abusion,
He should haue escaped great confusion.

Ionathas
i. Mach. xij.

If that he before had noted craftely
His enemies giftes of fraude full and of treason,
He might haue saued him selfe from ieopardy
And all his people by prouidence and reason:
Wheras he blinde was as at that season,
And to a Citie brought in by a trayne,
Where as he was murdred and all his people slayne.

Iulius Cesar impro uidentia interit

Iulius Cæsar the chiefe of conquerours
Was euer ware and prudent of counsayle,
But when he had obteyned great honours,
And drewe to rest as wery of battayle,
Then his vnwarenes caused him to wayle:
For if he had read with good aduisement
The letter which to the counsel house was sent,

He had not geuen his owne iudgement
As he did, by his follie and negligence,
For which he murdred was incontinente
without respect had vnto his excellence.
Alas see here what inconuenience
Came to this Emperour hye and excellent,
For not being wise, discrete, and prouident.

Nichanor. 1. Pacha. by.

If Nichanor before had noted well
The ende of his dedes, he had not be slaine
By Iudas and the children of Israell,
His hande and tongue cut of to his great payne,
And then his head, as the Byble sheweth playne:
Thus may all knowe that therto will entende,
Wherto they come that careth not the ende.

Prouer. 14. c. xiij.

But he that beginneth by counsell and wisedome,
Alway proceding with good prouision,
Noting what is past, and what is for to come:
Suche folowes godly Scripture and monition
In happy wayes, without transgression
Of Gods lawes, and his commaundement,
And often times comes to his intent.

Thus it appeareth playne and euident,
That wise prouision, prouke, and good counsayle,
Are muche laudable, and also excellent,
And to mankinde great profite and auayle:
Whereas those fooles haue often cause to wayle
For their misfortune, in sorowe vered sore,
Whiche ought begin not prouided before.

¶ The Lenuoy of Alexander Barclay.

GO man remember thou canst not abide
Still in this life, therfore moste specially
For thy last ende thou oughtest to prouide,
For that prouision forsooth is moste godly.
And then next after, thy minde thou ought apply
To flee offence, and bewayle thyne olde sinne,
And in all workes and busines worldly,
What may be the ende marke well or thou begin.

DE AMORE VENEREO.

Insanos trahimus fatuos cum fune ligatos,
Quisquis amat, passim retia nostra subit.
Decipimus plures, & saucia membra sagittis
Percutimus, vulnus nulla medela iuuat.

QVi tua blanda Venus, sequitur fera iussa dolosq́;, — Eccle.xi. Prouer.v.
Et properat diros temptare Cupidinis arcus:
Is fatuus, miseros casus, & fata subibit.
Quas Venus insignes luxu prostrauerit vrbes, — Ouidius de remedio amo.
Quos homines pharetris olim transfixerit atris,
Commemorare libet: ceciderunt Pergama Troiæ, — Troya.
Et cecidit Priami sedes, sceptrumq́; superbum, — Priamus.
Ob Paridis cæcum quo cum flagrabat amorem.
Marcus Romanæ princeps Anthonius arcis, — M. Antonius.
Non iugulo sua colla truci, læthoq́; tremendo
Fregisset, si non Cleopatræ iussa tulisset, — Cleopatra.
Et si non furia tanta tentasset amorem.
Quisquis amat, ratione caret, sine lege modoq́; — Ouidius.
Discurrit, patiturq́; graues in amore dolores.
Magna præmit cunctos, Veneris vehemensq́; potestas, — Prouer.b.
Nemo satis prudens, qui mollia spicula vitet:
Quem feriunt autem, stultus durabit & amens:
Nam sine mente ruit, constanti pectore nusquam
Ambulat, ad Veneris semper mandata recurrens.
Quisquis enim pueri est pharetris transfixus acutis, — Ouid. ij. Meta.
In vultu nescit benè dissimulare furorem.
Si non spurcus amor Phædram torsisset adultam, — Phædra.
Non tenerum collum laqueo fregisset iniquo.
Pasiphae tauri non deperijsset amore, — Pasiphae.
Si procul a Veneris stimulo secura fuisset.
Non tot abortiuis fœdasset Iulia Romam, — Iulia.
Non calidum intrasset proh Messalina lupanar, — Messalina.
Si benè casta, faces Veneris vitasset & arcus.
Ad miseros casus, & magna pericla Cupido

Additio Seb. Brant.
In autem, vt nō lux con.na. Colloss.vi. Sodoma,

Subdolus & fallax sexum deducit vtrumq;.
Addo his infames draucos, paticosq; cinædos,
Quos contra vltrices flammæ, leges quoq; surgant:
Horret enim humanum genus hæc commertia fœda,
Ob quæ flammiuomo perierunt imbre Gomorræ.

Of disordered loue and Venerious.

¶ Here drawe we fooles mad together bounde,
Whom Venus caught hath in her net and snare,
Whose blinde heartes this furour doth confounde,
Their life consuming in sorowe, shame and care,
Many one she blindeth, alas fewe can beware
Of her dartes hedded with shame and vilany,
But he that is wounded can scant finde remedy.

Calamitas amatorum.

Ne intenderis fallaciæ mulieris, fauus enim distillans labia meretricis, & nitidius oleo guttur eius. Nouissima autem eius amara quasi absinthium, & lingua eius acuta quasi gladius biceps. ¶ Littore quot cō chæ, tot sunt in amore dolores.

Eccle.xi. Prouer.v. *Ouidius de remedio amoris*

CRuell Venus, sorlooth who doth ensue
Thy flattering gyles and proude commaundement,
And hasteth not the dartes to eschewe
Of blinde Cupido, but folowes his intent,
Such fooles endure much sorowe and torment,
Wasting their goodes, dishonesting their name,
As past feare of God, and seeking after shame.

Howe

Howe many euils, what inconuenience,
Howe great vengeaunce, and howe bitter punishment
Hath God oft taken for this sinne and offence?
Howe many Cities hye and excellent
Hath Venus lost, destroyed and also brent?
What lordes, and howe many a great estate
Hath loue lost, murdred, or els brought in debate?

The noble Troyans murdred are and slayne,
Their Citie brent, decayde is their kingdome,
Their king Priamus by Pirrhus dead and slayne:
And all this by Paris vnhappy loue is come,
Which voyde of grace, and blinde without wisedome,
To fill his lust, from Grece robbed Helayne,
But this one pleasure was grounde of much payne.

Ob Venerem Troia crematur, Priamus trucidatur, tota penè Asia conculcatur.

Also Marcus a Prince of the Romanes,
Called Antonius by another name,
After that he had ouercome the Persians,
To Rome returned with triumphe, laude and fame,
And there (which after was to his great shame)
With Cleopatra in loue was take so in blindnes,
That he promised to make her Empresse.

Marcus Antonius a Cæsare obtruncatur, & Cleopatra amica sua.

So this blinde louer to fill his enterprise,
Caused his men two hundred ships ordayne:
And tooke the sea, wening in such fourme and wise
His lewde desire to perfourme and obteyne,
But shortly after was he ouercome and slayne
Of Cæsar, and when he this purpose vnderstood,
He bathed his corse within his lemmans bloud.

For two serpents that venimous were and fell,
Were set to the brestes of fayre Cleopatra:
So this cruell purpose had punishment cruell,
For their intending their countrey to betray,
And woorthy they were, what man can it denay?
Thus it appereth playne by euidence,
That of false loue commeth great inconuenience.

For he that loueth is voyde of all reason,
Wandring in the world without lawe or measure,
In thought and feare sore vexed eche season,
And grieuous dolours in loue he must endure:
No creature him selfe may well assure
From loues sokt dartes: I say none on the grounde,
But mad and foolishe bides he which hath the wounde,

Ouidius Epistola. I. Res est solliciti plena timoris amor.
Proverb. v.

Aye renning as frantike, no reason in his minde,
He hath no constance nor ease within his heart:
His eyen are blinde, his will alway inclinde
Ouidius secundo Metamorph. To loues preceptes, yet can not he departe,
The net is stronge, the foole caught can not start.
The darte is sharpe, who euer is in the chayne,
Can not his sorowe in visage hide nor fayne.

Phædra calumniatrix Ipoliti Reade howe Phædra her loue fired so feruent,
On Ipolitus in prohibite aduoutry,
That when he would not vnto her consent,
To her husbande she accused him falsly.
As if he would her tane by force to vilany.
Ipolitus was murdered for this accusement,
But Phædra for wo hanged her selfe incontinent.

Pasiphae Vide Vir. Eg. & Enæ vi. & i The lewde loue of Pasiphae abhominable,
As Poetes sayth) brought her to her confusion:
Nero the cruell tirant detestable,
His naturall mother knewe by abusion.
Venus and Cupido with their collusion
Meßalina Et lassa satis viris nunquã satiata remansit Enflamed Messalina in such wise,
That euery night her selfe she would disguise:

And secretly go to the brothelhous
For to fulfill her whot concupiscence.
What shall I write the deedes vicious
Iulia. Of Iulia, or her cruell offence?
What shall I write the inconuenience,
Which came by Danithis cursed aduoutry,
Sith that the Bible it sheweth openly.

In autem, vt non luxu, contra na. Col. i. ad. Col. vi. What shall I write the grieuous forfaiture
Of Sodome and Gomor sinnes, the Bible doth tell
Of their sinnes against God and nature:
For which they sanke aliue downe into hell.
Thus it appereth what punishment cruell
Our Lorde hath taken both in the olde lawe and newe
For this sinne, which should vs moue it to eschewe.

¶ Alexander Barclay to the fooles.

Ye fooles inflamed with loue inordinate,
Note these examples, drawe from this vice your minde,
Remember that there is none so great estate,
But that false loue him causeth to be blinde.
Our foolishe women may not be left behinde,
For many of them so folowes in this way,
That they sell their soules and bodyes to go gay.

The

The graceleſſe galantes,and the apprentice poore,
Though they nought haue,them ſelfe they ſet nought by,
Without they be acquainted with ſome hore,
Of Weſtminſter or ſome other place of ribaudry,
Then fall they to murther,theft and robbery.
For were not prcude clothing and alſo fleſhely luſt,
All the fetters and giues of England ſhould ruſt.

Therfore fooles awake,and be no longer blinde,
Conſider that ſhame,ſickneſs,and pouertie
Of loue proceedeth,and drawe from it your minde,
Suffer not your ſoules damned and loſt to be
By vaine luſt and carnall ſenſualitie.
For though the ſmall pleaſure do make thee fayne,
The ende oft is worldly wo and miſery,
Or among the fyndes eternall payne.

Ne concupiſcat pulchritudinem eius cor tuum. Prouerb.vi.

DE PECCANTIBVS SVPER dei miſericordiam.

Quiſquis fortè putat ſola pietate moueri,
Et iuſtum pariter non putat eſſe dominum.
Qui parcat vitijs ſemper miſerator iniquis,
Humana penitùs hic ratione caret.

NVnc fatuos referam quorum veſania craſſa
Omnia conturbat vitijs,rituq́; prophano:
Sunt quidam tantæ nanq́; impietatis,vt vſq́;
Sancta Dei ſpernant poſito decreta pauore.
Is quia ſit cunctis miſerator gentibus,atq́;
Iudicium non grande ferat de crimine mundi,
Sit pius atq́; bonus:nec iam mortalia curet
Omnia,peccanti liceat ſperare frequenter.
Humanum eſt peccare quidem,delicta parentes
Fecerunt noſtri,quæ nos tortura manebit?
Alter ait comitum: non ſunt pia regna,vel aucis
Facta poli,aut brutis,veterum ſcit ſcripta referre,
Hiſtorias recitat,chartasq́; & bibliopolas,
Allegat peccaſſe patres hominesq́; priores,
Quòdq́; nouum non ſit ſcelus vllum tempore noſtro.
Attamen(vſq́; velim)peccator penſitet illud
Quòd delicta patrum nunquam impunita fuëre:
Semper habet vitium trutinam pœnasq́; ſequaces.
Non Sodomæ luxus,non magna ſuperbia Romæ,
Non furor in Moyſen toruus,rabiesq́; Pharônis,
Effugit iuſtam cœleſtis Iudicis iram.
Dat ſpacium ad peccata Deus,non omnibus horis
Peccantem punit,tamen impia facta malorum

De pe. diſt. quia diuinitatis.
xcii diſt dia de pe.diſ.vii. nullus
Eccle.v.t.vii.
Pſal.xxxv.
Pſal.Cv.
Eccle.i.
Exod.xx.
Sodoma.
Roma.
Pharao.
Sapien.v.

Iudicis

Iob.xxi.
Eccle.ix.
Luke.x.
Pſal.xlvij.
Sapien.i.
Eſay.i.

Iudicis æterni ſententia triſtis in orbe
Perſequitur ſtygio, tenebris flammiſq; ſeueris.
Sit licet vſq; Dei pietas immenſa fauorq;,
Gratia ſit numeris nullis præſcripta, modoq;,
Non tamen a ſummo diuina aſtrica tonante
Diſcedit, iuſti remanet ſed dextera regis.
Tempore ſi noſtro pœna ſine crimina currunt:
Morte ſed æterna trepidanda piacula ſoluent.

Deutro.xxix.
Eccle.ij.

O malè ſperantes, magnus ſuper æthera princeps
Iuſtitiæ normam ſemper, legesq; tenebit,
Cum quibus ad fetidum ſceleratos trudet auernum.

Of them that ſinne truſting vpon the mercy of God.

Who that ſtill ſinneth without contrition,
Truſting Gods mercy and benignitie:
Becauſe he ſpareth our tranſgreſſion,
And he that thinketh iuſtice and equitie
Is not in God, aſwell as is pitie:
Such is folyſh without diſcretion,
Since he thus ſinneth vpon preſumption.

Peccare ſuper miſericordia Dei.

Deus multo promptiorem ad miſericordiam quam ad pœnam vel vindictam. Non tamen miſeretur eorum qui aſſidue peccant, vnde nullus exſpectet, donec peccare non poſsit, pœnitẽtia enim ſerotina multos ſolet decipere. Vis ergo euadere quod incertũ eſt, agẽ pœnitentiã dum ſanus es.

The winde is vp, our naue is a flote,
A bande of fooles aborde is come yet more:
Their curſed maners and mad I ſhall nowe note,
Whoſe heart for ſinne is neyther contrite ne ſore,
Not mourning (as they ought to do) therfore,
Without feare ſtill liuing in their viciouſnes,
No thing inclined to godly holynes.

Daniel.iij.
de pe, quia diuinis tatis.
xc.ij.diſt.dia.de pe, diſt.vj. Nullus

They thinke nothing on gods righteouſnes,
But grounde them all on his mercy and pitie,
For that he redier is vnto forgeuenes
Vnto all people, then them punished to see:
Trouth it is, that the great enormitie
Of the world hath not ay woorthy punishment,
Nor he not damned that doth his ſinne repent,

Eccle.v.i.xxi.
Pſal.lxxv.

Put caſe he geueth not ay like iudgement,
On mans miſdeede, nor yet mundayne offence:
And though he be good, meeke and pacient,
Nor ſhortly punicheth our inconuenience.
Put caſe alſo he geue not aduertence,
To all mundayne faultes, ſinne and fragilitie,
Yet none ſhould ſinne in hope of his mercy.

But theſe fooles aſſembled in a company,
Saith eche to other, that oft it is lawfull
To perſeuerant ſinners liuing in iniquitie,
To truſt in God ſince he is mercifull,
What needeth vs our wits for to dull,
Labouring our ſinne, and foly to refrayne,
Since ſinne is a thing naturall and humayne.

Pſalm.CV.

Then layth another forſooth thou layeſt playne,
And alſo our forefathers and progenitours,
Before our dayes offended haue certayne,
As well as we, in many blinde errours:
But ſince they haue eſcaped all paynes and dolours
Of hell, and nowe in heauen are certayne,
What neede we to feare infernall payne.

Then coms in an other with his dotiſhe brayne,
By God ſaith he, I knowe it without fable,
That heauen was made neyther for gooſe nor crane,
Nor yet for other beaſtes vnreaſonable:
Then of the ſcripture doth he chat and babble,
Alleaging our forefathers which haue miſdone,
Saying that no ſinne is newe in our ſeaſon.

A mile-

Ecclesi.
Ero.rr.

A miserable man destitute of reason,
That thus on hope do sinne vnhappily,
Remember the sinne of our forefathers done,
Haue neuer bene left vnpunished finally,
And that sometime full sharpe and bitterly.
For euermore all sinne hath had a fall,
With sorowe here, or els wo infernall.

Sodoma non euasit pœnam, non Romæ superbia, non Pharaonis amentia

The sinne of Sodome foule and not naturall,
The pryde of Rome, which was so excellent,
The offence of Dauid Prophete and king royall,
The furour of Pharao fierce and violent,
Haue not escaped the rightwise punishment
Of God aboue, the celestiall and high Justice,
Which first or last punisheth euery vice.

Exemplum necis Richardi tertij Anglorum regis

Remember Richarde lately king of pryce,
In Englande reygning vnrightwisely a while,
Howe he ambition and gylefull couetise,
With innocent bloud his handes did defile:
But howbeit that fortune on him did smile,
Two yere or three, yet God sent him punishment,
By his true seruaunt the red rose redolent.

Sapient.vi.
Tob.xvi.
Eccle.ix.
Luke.x.

Therfore remembre that God omnipotent,
Oft suffreth sinners in their iniquitie,
Graunting them space and time of amendment,
And not to proceede in their enormitie:
But those sinners that bide in one degree,
And in this life their sinne will not refrayne,
God after punisheth with infernall payne.

Psalm.xlvij.
Sapien.i.
Elay.i.

As I haue sayde (therfore) I say agayne,
Though God be of infinite pitie and mercy,
His fauour and grace passing all sinne mundayne,
Yet Justice is with him eternally.
Wherfore I aduise thee to note intentifely,
Though pitie would spare, Justice will not so,
But thee here rewarde, els with infernall wo.

¶ Alexander Barclay to the fooles.

Deutro.xvij.

Sigh sinners, sigh, for your misgouernaunce,
Lament, mourne, and sorowe for your enormitie,

Eccle.ij.

Away with these cloudes of mistie ignoraunce,
Sin not in hope of Gods high pitie,
And remember howe ye dayly punished be,

with diuerſe diſeaſes both vncouthe and cruell,
And all for your ſinne, but ſuch as eſcapeth free,
And ſtill liue in ſinne, may feare the paynes of hell.

DE FATVIS EDIFICANDI INCOEPTIBVS

Qui vult nunc ædificare,
Et quid magnum attentare,
Sumptus debet penſitare,
Quibus poſſit hoc parare.

QViſquis opus magnum tentat componere, ſumptus — xxii.q.ii.faciat
Anteà nec reputat, nec tempus computat ipſum, — Eccleſi.xxi.
Eſt fatuus planè: ſapiens namq́; extruit illud — Ieremi.xxx.
Quod potis eſt, tentatq́; nihil quod ferre recuſent
Vires, & rerum cenſus nummiq́; paterni.
Ceperunt multi ſtruere alta palatia & ædes,
Nec vires valuere ſuæ, ſumptuſq́; futuri,
Pænituitq́; operis tandem illos non benè cepti.
Rex Nabuchodonoſor faſtu commotus iniquo, — Nabuchodo.
Quòd manibus Babilona ſuis ſtruxiſſet amænam,
In caput illius tandem plaga magna reluxit, — Daniel.iiij.
Quam cecinit nobis patrum ſincera vetuſtas.
Excelſam turrim produxit in æthera Nemroth, — Nemroth. Geneſis.x.
Quam tumidi nunq́; poſſent diſrumpere fluctus:
Imperfecta tamen molis ſtructura remanſit. — Eccleſi.xxi.
Diuitias grandes & plenos poſcit aceruos, — Ieremie.xxij.
Qui molitur opus manibus componere vaſtum.
Vſq́; adeò quidam fatui ſunt, qui ſatis illa
Non penſant nec proſpiciunt quos damna ſequuntur.
A cunctiſq́; irridentur ſtloppo atq́; cachinno.
Magnificas ædes, opera & ſublimia pauci
Tentarunt veteres, potuit feciſſe Lucullus. — Lucullus.
Iſtuc & Craſſus, quo vix opulentior vllus — Craſſus.
Floruit, Aſſyrias qui ſparſit ſanguine carras. — Saluſtius.
Quiſquis magna cupit, factum quoq́; nititur ingens,
Sit cautus, nummoſq́; ſuos & computet arcam.
Quid poſſint vires rerum, quid parta facultas,
Ne riſum multis creet, & ludibria tollat.
Nempè alias operis cæpti, atq́; impenſa laboris — Seruius in en. in autem, de non alie.
Perditur, incaſſum moleſq́; incæpta videtur.
Incæptare nihil meliùs, quàm linquere cœptum. — Colloſ.ij.
Qui facit id, damnum is ſentit, labemq́;, notamq́;, — Eccleſi.ij.
Omne hominum inuentum tandem carioſa vetuſtas
Conterit, & rapido conſumitur inſuper æuo.

Of the foolishe beginning of great buildinges without ſufficient prouiſion.

Come nere ye fooles and rede your ignorance,
And great lolle, proceading of your owne follie,
Whiche without good and diſcrete purueyaunce
Any great worke will buylde or edifie:
All ſuche are fooles, what man will it denie?
For he that will buylde before he count his coſt,
Shall ſeldome well ende, ſo that is made is loſt.

Incipere & nõ priùs ꝓuidere

Qui edificat domum ſuam impendijs alienis quaſi qui colligit lapides ſuos in hyeme. Ve q̃ ædificat domũ ſuam in iniuſticia & cenaculũ ſuum in iudicio. Ita expendendũ eſt vt annuatim aliquid ſuperſit, propter neceſſitates ſuperuenientes.

xxj. q. j. *facias.*

Who euer beginneth any worke or dede
Of buylding, or of other thing chargeable,
And to his coſtes before taketh no hede,
Nor time not counteth to his worke agreable:
Suche is a foole and well worthy a bable.

Eccle. xxi.

For he that is wiſe will nothing aſſay,
without he knowe howe he well ende it may.

Theren. xxj

The wiſe man counteth his coſt before alway
Or he begin, and nought will take in hande
Whereto his might or power might denay,
His coſtes conformyng to the ſtint of his lande:

Where

Where as the foole that nought doth vnderstande,
Beginneth a building without aduisement,
But or halfe be done his money cleane is spent.

Many haue begon with purpose diligent
To build great houses and pleasaunt mansions:
Them thinking to finishe after their intent,
But nede disceiueth hath their opinions,
Their purpose not woorth a couple of onions.
But when they see that they it ende not can,
They curse the time that euer they it began.

Of Nabugodonozor that woorthie man,
What shall I write, or the storye to thee tell,
Sith that the Bible to thee expresse it can,
In the fourth Chapter of the Prophete Daniell:
Was he not punished in paynes cruell,
For his great pride and his presumption,
Which he tooke in the building of Babilon.

Nabugodonozor Babilonie Rex.

Daniel. iiij.

His golde and treasure he spended whole thereon,
Enioying him in his Citie excellent:
Right so Nemroth by his inuention,
The towre of Babilon began for this intent,
To saue him, if the world agayne were drent.
But the hye God considering his blinde rage,
His purpose let by confusion of language.

His towre vnperfect to his losse and damage,
His people punished, him selfe specially:
Thus it appereth what great disauauntage,
On their head falleth that buildeth in foly.
Thus he is foolishe that would edifye,
Any great worke without riches in excelle,
For great buildinges requireth great riches.

Eccle. xvi.
Ieremi. xvi.

But many fooles are in suche a blindnes,
That hereon nought they set their minde ne thought,
Wherfore to them oft commeth great distresse,
And to great pouertie often are they brought,
Laughed to scorne, their purpose commeth to nought:
And truely I finde in bookes written playne,
That our olde fathers haue neuer set their brayne,

On great building, ne yet on them bene fayne,
It longeth to a lorde, a Prince, or a kinge
That lacke no treasure their workes to maintayne,

Salustius

To set their mindes on excellent building.
Therfore who soeuer will meddle with this thing
Or any other, before let him be wise,
That his might and riches therto may suffise.

Seruius. i. Eneidos, Satius est rem non incipere, quam inceptam relinquere.

Least all men do mocke and scorne his enterprise,
For if he ought begin without prouision,
And haue not wherby his building may vp rise,
All that is lost that is made and begon:
And better it is soothly in mine intention,
Nought to begin, and spare labour and payne,
Then to begin, and then leaue off againe.

In auten. de fi. alie. Collat. y.

Who euer he be that so doth, certayne
He shall haue mockes mingled with his damage:
Therfore let such fooles sharpe their brayne,
And better intende to their owne aduauntage.

Eccle. y.

Considering that processe of time and age,
Their curious buildinges shall at the least confounde,
And rouke and walles make egall with the grounde.

¶ Barclay to the fooles.

¶ Ye fooles blinded with curiositie,
Which on great building set so sore your minde,
Remember ye not that doubtles ye shall dye,
And your gay buildinges and houses leaue behinde?
Thinke ye your comfort alway in them to finde,
Or when ye dye them hence with you to haue?
Nay nay, the last house geuen to mankinde,
Is the course ground and wals of his graue.

DE POTATORIBVS ET EDACIBVS.

Paupertatis onus vix Ganeo præterit ille
Noctes atq; dies, qui bibit atq; vorat.
Illius ingluuies, crapula, immoderata voluptas
Rerum, animæ interitum, corporis atq; facit.

ca. crapula de. vi. & ho. cle. Hora. in Epist. xxxv. di. sexto die. Clay. lb. Eccle. xxxi. De con. di. v. ne tales.

HIc etiam naues fatuorum scandit, & amplas
Contrahit antemnas manibus, longosq; rudentes,
Noctes atq; dies vinum qui ingurgitat ori,
Et farcit stomachum dapibus victuq; gulosо:
Nil agit hic aliud, quàm quòd certamina vini
Tractat, & euacuat calices, amplasq; lagenas.
Immoderata meri rabies, mala tristia morbi
Consitat, & nullis rebus discrimina ponit:
Inducit subitas mortes, & tristia fata,

Laxit

Laxat corporeos nexus,præcordia ſoluit,
Polluit & ſenſus,caput,ingeniumq́; modeſtum
Contaminat vinum,ſimul & crapuloſa voluptas:
Vina nocent capiti,faciunt & pectora cæca,
Ingenium frangunt nitidum,mentesq́; viriles.
Ebrietas parit omne nefas,& dedecus ingens,
Et parit inſanos homines ſine lege,modoq́;
Qui viuunt,ſordeſq́; malàs,luxusq́; procaces
Obſeruant,ſemperq́; meri certamina verſant.
Ebrietas Venerem ſtimulat,lumbosq́; ſalaces
Incitat ad luxum,parit & petulantia corda.
Ebrietas ratione carens furioſa per orbem
Tranſuolat,& finem nullo diſcrimine ponit.
Ebrietas mores frangit,linguasq́; loquaces
Efficit,& mentis ſecretum ſæpè recludit.
Rancidius nihil eſt,nihil eſt ſceleratius illis,
Ingluuies quorum vino ~~inſatiata~~,fatiſcit.
Non Thomyris natus cecidiſſet victus ab ipſo
Cyro,ſi tumidi vitaſſet pocula Bacchi.
Magnus Alexander morbo ebrietatis inepto
Correptus,gladio proprios iugulabat amicos.
Eſt modus in rebus,vini moderatior vſus
Nil nocet,interdum ſenſus conſeruat acutos.
Qui ſine lege bibit,magnas vacuando lagenas,
Sorbet ad extremum,pœnam experietur amaram.

Iuuenalis.
Mee.iiij.
Luke.xxi.
xxxv.di.vinolentium.

Prouer.xxiij.
xxxv.dif.ven.
Proverb.xx.
xxxv.dif.luxu.
Epheſi.v.
Hora in Epiſt.
Proverb.xxxi.
Herodotus.

Iuſtinus lib.i.
Thomyris.
Q. Curtius.
i.Tim.v.
Eccl.xxx.c.ij
xxxv.dif.
luxuioſa.

Of gluttons and dronkardes.

That glutton or dronkarde, vile in gods ſight,
Shall hardly eſcape the weight of powertie:
Which drinketh and deuoureth both day and night,
Therin onely ſetting all his felicitie.
His lothſome luſt and his beſtialitie
Shall bring vnto deſtruction finally,
His ſoule, his goodes, and his wretched body.

Within our nauy he needes muſt haue a place,
Which without meaſure on lothſome gluttony,
Setteth his pleaſure and ſingular ſolace,
His ſtomacke ouercharging, vile and vngodly,
And to none other thing his minde doth he apply,
Saue deepeſt to drinke, ſuche force not of their ſoules,
But labour in rinſing pieces, cups and bowles.

Ca, Crapula de. vi. & bon. Cle, Horatius in Epiſt. xxxv. diſt, ſexto die
Elay.v.
Eccle.xxxi.

The madnes of dronkennes is ſo immoderate,
That grieuous ſores it engendreth and ſickines,
It cauſeth often great ſtrife and debate,
With ſodaine death and carefull heauynes

De cons. di. v de tales

De epulonibus.

Cum ad æquales bibitur potus, ille plus laudatur qui plures inebriat, & calices fœcundiores exhaurit. Potores bibuli media de nocte phalerni. Oderũt porrecta negantẽ pocula. Ebrietas & mentis inducit exilium, & libididinis prouocat incentiuum. Non esset hodie seruitus, si ebrietas non fuisset. Fœcundi calices quem non fecere desertum.

Iuuenalis
Olee.iiij.

In thinges vo difference putteth dronkennes:
It feebleth the ioyntes, and the body within,
Wasting the brayne, making the wit full thin.

Luke.xxi.
xxxv. dist, Vinolentium

It engendreth in the head infirmitie,
Blinding the heart, wit and discretion:
The minde it diminisheth, colour and beautie,
Causing all mischiefe, shame and abusion.

Prouer.xxiiij.
xxxv, dist. Venter

It maketh men mad, and in conclusion,
Causeth them liue without lawe or measure,
Suing after sinne, defiling their nature.

Prouer.b.
xxxv, dist. Luxuriam

The people that are accloyed with this sinne,
On nothing els their mindes will apply,
Saue to the wine and ale stakes to renne,
And there as beastes to striue and drinke auy.
Then are they eyther geuen to ribaudry,
Or els to brawle and fight at euery worde,
Thus dronkennes is the chiefe cause of discorde.

Resume predictas allegationes

But namely dronkennes and wretched gluttony
By their excesse and superfluitie,
Engendreth the roote of cursed Lechery.

With murther, theft and great enormitie,
So bringeth it many to great aduersitie,
And with his furour the worlde so doth it blinde,
That many it bringeth to a shamefull ende. Ephe.v.

This vice (alas) good maners doth confounde,
And maketh man ouer busy of language,
And him that in all riches doth abounde,
It ofte in prison bringeth and in bondage: Horatius in Epist.
It causeth man to his great sorowe and damage,
Disclose his secrete and his priuie counsayle,
Which causeth him after sore to mourne and wayle.

Nought is more lothsome, more vicious nor vile
Then he that is subdued to this vice, Prouerb.xxxi.
His life shortning, his body he doth defile, xxx dist. ca. vlt,
Bereuing his soule the ioye of Paradise.
Howe many Cities and lordes of great price,
Haue bene destroyed by dronken gluttony,
And by his felowe false loue, or lechery.

The sonne of Thomyris had not bene ouercome
Nor slayne by Cyrus for all his woorthines, Herodotus
If he him selfe had guided by wisedome, Iustinus lib. i.
And the vice auoyded of blinde dronkennes.
The great Alexander taken with this madnes, Quintus Curtius
With his swearde, when he was dronken, slewe Alexander mag.
Such of his frendes as were to him most trewe.

I reade also howe this conquerour mightie Commentator Bono
Upon a season played at the Chesse dij de disci. sco vbi
With one of his knightes, which wan finally infertur de ebrietate.
Of him great golde, treasure and richesse,
And him ouercame: but in a furiousnes
And lade with wine, this conquerour by brayde,
And to his knight in wrath these wordes sayde:

I haue subdued by strength and by wisedome
All the whole world, which obeyeth to me:
And howe hast thou alone me thus ouercome?
And anon commaunded his knight hanged to be.
Then sayde the knight, by right and equitie
I may appeale, since ye are thus cruell.
Quoth Alexander, to whom wilt thou appeale?

Knowest thou any that is greater then I?
Thou shalt be hanged, thou speakest treason playne.

The knight sayde: sauing your honour, certainly
I am no traytoure, appeale I will certayne
From dronken Alexander, till he be sober agayne.
His lorde then hearing his desire sounde to reason,
Deferred the Justice for that time and season.

And then after when his furour was gone,
His knight he pardoned, repenting his blindnes,
And well considered that he should haue misdone,
If he to death had him done in that madnes.
Thus it appeareth what great vnhappines
And blindnes commeth to many a creature,
By wine or ale taken without measure.

See here the inconuenience manifolde,
Comming of dronkennes, as I written finde:
Some are so staring mad, that none can them holde,
Roring and crying as men out of their minde.
Some fighting, some chiding, some to other binde:
Nought liuing to him selfe, and some doting John
Being dronke, thinketh him as wise as Salomon.

Some sowe dronke, swalowing meate without measure,
Some maudayne dronke, mourning loudly and hye,
Some being dronke, no longer can endure
Without they geue them to baudy ribaudry:
Some sweareth armes, nayles, heart and body,
Tearing our Lorde worse, then the Iewes him arayde,
Some nought can speake, but harkeneth what is sayde.

Some spende all that they haue and more at wast,
With reuell and reuell, dash, kill the cup Jone,
Some their thrift leseth with dice at one cast,
Some sleepe as sluggardes till their thrift be gone,
Some shewe their owne councell, for kepe can they none.
Some are aye dronke, full of laughter and of toyes,
Some mery dronke, singing with wenches and boyes.

Some spue, some slacker, some vtterly are lame,
Lying on the grounde without power to rise,
Some boast them of baudry, fearing of no shame,
Some dombe, and some speaketh ir wordes at tyrise.
Some charge their bely with wine in such wise,
That their legges scant can beare vp the body:
Here is a sort to drowne a whole nauy.

¶ Barclay to the fooles.

Alas mad fooles, howe longe will ye proceede

Bis sex credatur sunt species ebrietatis, Est vilis primus, sapiens est alter, opimus Ternus grande vorat, quartus sua crimina plorat Quintus luxuriat, sextus per omnia iurat. Septimus attendit, octauus singula vendit. Sõnia denus amat, vndenus turpia clamat, Et cum sit plenus vomitõ facit duodenus.

Vel sic

Ebrius at ille satur, his ecce modis variatur. Hic canit, hic plorat, hic est blasphemus, hic orat. Hic est pacificus, hic est nullius amicus, Hic saltat letus hic est sermone facetus. Hic loqui nescit, hic cessitat, iste pigrescit Hic est clamosus, hic verbis est vitiosus. Disputat hic, ille currit per computa ville. Nunc decium iactat, socium feriendóq; macetat, Hic seruit Veneri, somno vult ipse teneri. Hic vomit, hic vorat, sic Bacchi turba laborat.

In this beastly liuing agaynst humaine nature,
Cease off your folye, geue aduertence and heede,
That in eche thing ought to be had measure.
Wine ne ale hurteth no maner creature,
But sharpeth the wit if it be take in kinde: i.Tim.v.
But if it be not, then I thee ensure, Eccle.xxxj.
It dulleth the brayne, blinding the wit and minde. Eccle.y.

Reade all bookes, and thou shalt neuer kinde,
That dronkennes and wisedome may together be:
For where is dronkennes, there madnes is by kinde, xxxv. dist, luxuriosa.
Guiding the hauer to all enormitie.
And where as is madnes, thou shalt neuer see,
Reason ne wisedome take their abiding
In one instant, wherefore learne this of me,
That dronkennes is mortall enmy to cunning.

DE INVTILIBVS DIVITIIS.

Diuitias molles clausa qui continet arca,
Et conseruat opes concumulatq; suas,
Vsq; adeo, vt miserum nunquam soletur amicum:
Hic aliquando petet, cùm nihil accipiet.

PLurima stultitia est, votum quoq; inane putamus, Eccle.v.
Quòd colitur tantum funæsta pecunia, & ingens Prouer.x.c.xi
Thesaurus rerum, & tam perfidus ardor habendi: Luke.xvi.
Diuitijs lectis maiores dantur honores Prouerb.xxij.
Quàm Sophiæ, meliori gradu stant munera ditis. Iob.xxvij.
Nil mores colimus sanctos, virtutis amator Psal.xlviij.
Nullus adest, animos confundit copia rerum.
Hic sapiens solus, iuris consultus, & author, Prouer.xxviij.
Diues inexhausta nummos qui possidet arca, Horatius.ii.f.
Curia sola patet diti, prudensq; senatus:
Solus habet laudes, conquirit solus honores, Ouidius in fasto.
Solus amicitias, licet has virtute meretur Prouerb.xiij.
Nulla, sed nummis donantur præmia tanta: Iuuenalis.
De censu inprimis, de moribus vltima semper
Quæstio, quot pascat nummos, quot iugera campi?
Quantum quisq; sua nummorum seruat in arca, Eccle.xij.
Tantum habet & fidei: iuret licèt, & samothracum
Per veteres aras, contemnere fulmina pauper
Creditur, atq; deos, dijs ignoscentibus ipsis.
Quandoquidem tales sanctissima diuitiarum
Maiestas tollit, titulos & nomina confert. Prouer.xix.
Diuitibus lepores, pisces, auiumq; sapores,
Atq; apri clunes, & quicquid dulce macellum
Mittitur, ast vacuæ semper stant pauperis ædes.

Psalm.xxxvi.
Eccles.iiij.
Psalm.xxxviij.
Amos.v.
Prouerb.xj.
Mathewe.xix.
Marke.x.
Luke.xij.
Thobie.iiij.

Ah vesana fames,& rerum dira libido,
Quid tamen hoc prodest? quòd deuorat omnia auarus
Semper habens,nihil & ieiuno sufficit ori?
Nec modus aut requies,non hunc cumulauit aceruum
Is sibi,sed lites subitas post funera linquet.
Vtilis est nummus multis,inglorius illi
Qui nescit seruare modum,legemq; modestam.
Qui nil pauperibus doni elargitur amicis,
Hunc Deus omnipotens extremo fine relinquet,
Nec capiet vultu placido sua vota precesq;.

Of riches vnprofitable.

Qui obthurat aurem suam ad clamorem pauperis, ipse clamabit et non exaudietur.
Prouerb.xxj.

Yet finde I Fooles of another sorte,
Which gather and kepe excessiue riches,
With it denying their neighbours to comforte,
Which forneede lineth in payne and wretchednes:
Suche one by fortune may fall into distres,
And in likewise after come to misery,
And begge of other,which shall to him deny.

Diuitiarũ solicitudo.

Noli anxius esse in diuitijs iniustis non enim proderunt tibi in die obductionis & vindictæ.Nil proderunt thesauri impietatis: Iusticia vero liberabit a morte:ve vobis diuitibus,quia habetis hic consolationẽ vestram. Diues & pauper obuiauerunt sibi vtriusq; operator est dominus.

Eccles.v.
Prouer.x. & xi.
Luke.xvi.

It is great folly, and a desire in payne,
To loue and worship riches to feruently,
And so great labour to take in care and payne,

False

False treasure to encrease and multiplie:
But yet no wonder is it certaynelie,
Sith he that is riche hath greater reuerence,
Then he that hath sadnes, wisedome and science.

Prouerb.xviij.
Tobias.xxvij.
Psal.xlvij.

The riche mans rewardes stande in best degree,
But godly maners we haue set cleane asyde:
Fewe loue vertue, but fewer pouertie.
False couetise his braunches spreadeth wide
Ouer all the worlde, that pitie can not bide:
Among vs wretches banished is kindnes,
Thus lieth the poore in wo and wretchednes,

Without confort and without auctoritie:
But he onely nowe is reputed wise,
Which hath riches in great store and plentie:
Suche shall be made a Sergeaunt or Justice,
And in the Court reputed of moste prise,
He shal be called to councell in the lawe,
Though that his brayne be scarsely worth a strawe.

Prouer.xxviij.
Horatius ii. serm.

He shal be Maior, Bayliffe, or Constable,
And he onely promoted to honour,
His maners onely are reputed laudable,
His dedes praysed as greatest of valoure:
Wen labour and leke to fal in his fauour,
He shall haue loue, echeone to him shall sue,
For his riches, but nought for his vertue.

Ouidius in fasto
Prouer.xxviij.
Iuuenalis,

See what rewardes are geuen to riches,
Without regarde had to mannes condition,
A strawe for cunning, wisedome, and holynes,
Of riches is the first and chiefe question:
What rentes, what landes, howe great possession:
What stuffe of housholde, what store of grotes & pence:
And after his good his wordes haue credence.

Eccles.xiij.

His wordes are truth, men geue to them credence,
Though they be falsly fayned and suttell:
But to the poore none will geue aduertence,
Though that his wordes be true as the Gospell:
Yea, let him sweare by heauen and by hell,
By God and his Saintes, and all that God made,
Yet nought they beleue that of him is saide.

They say that the poore men doth God dispise,
Though they nought sweare but truth and veritie,

Prouer.xix.

And

And that God punisheth them in such wise,
For so despising of his hye maiestie,
Keping them for their sinnes in pouertie,
And their riche exalteth by his power and grace,
To such riches, worldly pleasure, and solace.

The riche are rewarded with giftes of diuers sort,
With Capons and Conyes, delicious of cent:
But the poore caitiffe abideth without confort,
Though he most neede haue, none doth him present:
The fat pig is baast, the leane cony is brent,
He that nought hath, shall so alway bide poore,
But he that ouer much hath, yet shall haue more.

The wolfe eateth the sheepe, the great fishe the small,
The hare with the houndes vexed are and frayde,
He that hath halfe, needes will haue all,
The riche mans pleasure can not be denaide:
Be the poore wroth, or be he well apayde,
Feare causeth him sende vnto the riches house,
His meat from his owne mouth, if it be delicious.

And yet is this riche caitiffe not content,
Though he haue all, yet would he haue more:
And though this good can neuer of him be spent,
With nought he departeth to him that is pore,
Psalm.xxxvi. Though he with nede harde vexed were and sore.
O cursed hunger, O mad minde and delite,
To labour for that which neuer shall do profite.

Eccle.iiij. Say couetous caitiffe, what doth it thee auayle,
For to haue all, and yet not to be content:
Psal.xxxviij. Thou takest not this sore labour and trauayle
Amos.v. To thy pleasure, but to thy great torment,
Prouer.xi. But lothe therof what followeth consequent:
Math.xix. When thou art dead and past this wretched life,
Thou leauest behinde brawling, debate and strife.

Mark.x. To many one riches is much necessary,
Which can it order right as it ought to be:
But vnto other is it vtterly contrary,
Which therewith disdaineth to succour pouertie,
Nor them relieue in their aduersitie:
Luke.xvi. Suche shall our Lord sore punish finally,
Thobi.iiij. And his petition righteously denye.

¶ Barclay to the fooles.

Ye great estates and men of dignitie,
To whom God in this life hath sent riches:
Haue ye compassion on painfull pouertie,
And them confort in their carefull wretchednes.
God him loueth, and shall reward doubtles,
Which to the needy for him is charitable
With heauenly ioy, which treasure is endeles,
So shall thy riches to thee be profitable.

DE OBSEQVIO DVORVM DOMINORVM.

Ille duos lepores venator captat in vno
Tempore, per siluas quos canis vnus agit:
Qui cupit ardenter dominis seruire duobus,
Hic plus quàm poterit sæpè agitare volet.

STultus & is, summo qui vult magnoq; tonanti,
Et mundo pariter quærit seruire prophano:
Nam veluti dominis qui vult seruire duobus,
Rarò fit, vt talis semper sit gratus vtriq;.
Qui captare duos lepores conatur in vna
Hora venator, comitatus cum cane solo,
Vix sibi contingit leporem quòd subleuet vnum,
Rarò ferit metam, signataq; stigmata luto,
Qui pharetras multas tendit, variasq; balistas,
Quisquis multa suis humeris imponere rerum
Officia, & solus vastos vult ferre labores:
Difficile est, semper licitum si seruet, honestum et:
Nunc huc, nunc illuc raptus, sine fine vagatur,
Nec pede sic stabili poterit constare, loco vè.
Æquora nunc sulcat, trabibus nunc per mare currit,
Iam terram ignotam quærit gentesq; pererrat.
Rarò diu perstat qui bina negotia gestat.
Qui facit vt placeat multis, hunc semper oportet
Quemlibet astutè blandis palpare lacertis.
Si quid & aduersi contra se percipit, vsq;
Perferat, officijs queat vt seruire duobus.
Verba det ingenuo quæ sint permixta lepore
Et quod sit placitum fàciat semperq; loquatur.
Blandidulis cunctos verbis, manibusq; salutet.
Ceruicem domini succis, & pectus inungat:
Illecebris, quo sit solita non maior in aula,
Et caueat nè quem turgenti concitet ira.
Hic quia prægrauidam gestat cum pondere molem,
Otia rara simul, mentis raramq; quietem:
Attamen offitij numerus pluralis, auentem

Efficit,

Math.6.
Luke.xvi.
Eccle.iij.

glo.in.l.fi.C de assess.

xvi.q.i.præsbiteros.
glo.in.c.accusatus de hære.li.vi.

c.diuer.de cle. con.

Eccle.v.

c.cum singula de præben.l.vi.
lxxxix.di.c.i.

Eccle.i.t.ff.
Iacob.i.

c. quia in tantum de præben.

xxi q i. clericum Ecclesi. ix.

Efficit, vt lucri sudores perferat atri.
Sanctiùs & meliùs domino seruire probato,
Aq; vno, possis cui per benefacta placere,
Quàm domino vsq; nouo famularier omnibus horis.

Of him that together vvould serue two masters.

¶ A fole he is, and voyde of reason,
Which with one hounde tendeth to take
Two hares in one instant and season.
Right so is he that would vndertake
Him to two lordes a seruaunt to make.
For whether that he be lefe or loth,
The one he shall displease, or els both.

Seruire duobus.

Nemo potest duobus dominis seruire, aut enim vnum odiet, & alterũ diliget, aut vni adherebit, & alterum contemnet. Non potestis Deo seruire & mammoni. Qui ad vtrumq; festinat, neutrum bene peragit. Pluribus intentus minor est ad singula sensus. Cor ingrediens duas vias non habebit successus.

Math. vi.
Luke. vi.
Eccles. ij.

A foole also he is withouten doubt,
And in his purpose sothly blinded sore,
Which doth intende, labour, or go about
To serue God, and also his wretched store
Of worldly riches, for as I sayde before.
He that together will two masters serue,
Shall one displease and not his loue deserue.

For

For he that with one hownde will take alsō
Two hares together in one instant,
For the moste parte doth the both two forgo,
And yf he one haue, harde it is and scant:
And that blinde foole mad and ignorant,
That draweth three boltes at once in one bowe
At one marke, shall shoote to hye or to lowe,

Or els to wide, and shortly for to say,
With one or none of them he strikes the marke.
And he that taketh vpon him night or day
Labours diuers to chargeable of warke,
Or diuers offices: suche wander in the darke,
For it is harde to do well as he ought,
To him that on diuers thinges hath his thought.

Glo, ij, l. c. de æſſes

xvi q. i. preſbiteris

With great thoughtes he troubleth sore his brayne,
His minde vnstable, his witte alway wandring,
Nowe here, nowe there, his body labours in payne,
And in no place of stedfast abyding:
Nowe working, nowe muling, nowe renning, now riding,
Nowe on sea, nowe on lande, then to sea agayne,
Sometime to Fraunce, and now to Flaunders or Spayne.

Glo. i, c. accuſatus de here. li. vi.

C. diuer. de cle. con.

Thus is it painefull and nothing profitable,
On many labours a man to set his minde,
For nother his wit nor body can be stable,
Whiche will his body to diuers charges binde,
While one goth forwarde, the other bides behinde:
Therfore I thee counsayle for thine owne behoue,
Let go this worlde, and serue thy Lorde aboue.

He that his minde setteth God truely to serue,
And his saintes, this worlde setting at nought,
Shall for reward euerlasting ioye deserue:
But in this worlde, he that setteth his thought
All men to please, and in fauour to be brought,
Muste loute and lurke, flatter, lawde, and lye,
And cloke a knaues counsayle, though it false be.

Eccleſi. v.

If any do him wronge or iniurie,
He must it suffer and paciently endure:
A double tonge with wordes like honie,
And of his offices yf he will be sure,
He must be sober and colde of his language,
More to a knaue, then to one of his linage.

C. cum ſingula de preben, li. vi

xxxix, di. c, i.

Iames.i. Ofte muste he stoupe, his bonet in his hande,
His masters backe he must ofte scrape and clawe,
His heste annoynting, his minde to vnderstande:
But be it good or bad thereafter must he drawe.
Without he can ieste he is not worth a straw:
But in the meane time beware that he none checke,
For then laieth malice a milstone in his necke.

He that in Court will loue and fauour haue,
A foole must him fayne, yf he were none afore,
C. quia in tantum de preben. et digni. And be as felowe to euery boy and knaue,
And to please his Lorde he must still labour sore:
His manyfolde charge maketh him coueyt more,
That he had leuer serue a man in miserie,
Then serue his maker in tranquilitie.

But yet when he hath done his diligence
His Lorde to serue, as I before haue sayde,
For one small faulte or negligent offence,
Suche a displeasure agaynst him may be layde,
That out he is caste bare and vnpuruayde,
Whether he be gentle, yeman, grome or page:
Thus worldly seruice is no sure heritage.

Wherfore I may proue by these examples playne,
xxi. q. 3. clericum That it is better, more godly and pleasaunt,
To leaue this mundayne casualtie and payne,
And to thy maker one God to be seruaunt,
Eccles. ix. Which while thou liuest shall not let thee want,
That thou desirest iustly for thy seruice,
And then after geue thee the ioyes of Paradice.

¶ Barclay to the Fooles.

Alas man arise out of Idolatrie,
Worship not thy riches nor thy vayne treasour,
Ne this wretched worlde full of miserie:
But lawde thy maker and thy Sauiour,
With feare, mekenes, fayth, glory, and honour,
Let thy treasure onely in his seruice be,
and here be content with simple behauour,
Hauing in this Lorde trust and felicitie.

DE NIMIA GARRVLITATE.

Qui linguam frenat, rictus compescit & oris,
Mens angore huius tristiciaq; vacat:
Qui loquitur temerè cadit in discrimina, sicut
Quæ pullos prodit murmura pica loquax:

Garrulus

GArrulus atq; loquax, qui tempore blacterat omni
Ad nauem properat fatuam, conscendat in arcem:
Carbasa ventus agit, fatui properate loquaces.
Sunt plures quorum est summa oblectatio vitæ,
Summus & affectus linguam exercere procacem.
Dum tangunt, quod nemo volet tetigisse, merentur
Inuidiæ telum, meliùs tacuisse profectò:
Qui reticere potest cum magno forsan honore:
Attamen eloquitur, nec vult compescere fauces.
Incurrit quandoq; grauis discrimina noxæ,
Et casus miseros: meliùs strinxisse labellum.
Respondet qui sponte sua, non antè rogatus,
Se fatuum insulsum cunctis exponit, & offert
Obscœnæ pariter commissa pericula linguæ.
Sunt fatui plures qui garrulitatis iniquæ
Lætitiam capiunt, & linguæ gaudia vana:
Qui tamen interdum pœna plectuntur acerba.
Multos lingua procax casus sufferre coegit
Angustos, quid enim fallax delatio prodest:
Linguosus, sua cùm fas est malefacta fateri,
Atq; sacerdoti culpam proferri, silescit,
Nec verbum ructare potest, dum præmia cœli
Dantur, & examen miserum de crimine fertur.
Multi prudentes & sani fortè fuissent,
Si se non propriæ fœdassent verbere linguæ.
Adsit in exemplum miseris, normamq; salubrem
Pica loquax, pullos quæ garrulitate frequenti
Prodit, & ad nidum nimio clamore susurrat.
Pauca loqui, & castæ seruare silentia linguæ
Tutiùs & meliùs: qui respondere laborat
Omnibus, incurrit damnum quandoq; molestum.
Sermo placet modicus, moderato tempore fusus.
Virtus clara quidem est tutum seruare labellum:
Ritè loqui fas est, quod bona lingua docet.

Prouer.xiij.c.r.
Psal.Cxxxix.
Eccle.ix.
Iacob.iij.
Eccle.v.

Prouer.xbij.

Digito compesce labellum.
Iuuenalis.
Iob.xv.
Prouer.xbiij.

Pica.

Eccle.v.
Prouer.xxb.

Eccle.iij.

Of to much speaking or babbling.

He that his tongue can temper and restrayne,
And asswage the foly of hastie language:
Shall kepe his mind from trouble, sadnes and payne,
And finde thereby great ease and aduauntage:
Where as a hasty speaker falleth in great damage,
Perill and losse, in like wise as the Pye
Betrayes her birdes by her chattering and crye.

Qui custodit os suum & linguam suam, custodit ab angustijs animã suam
Prouerb.xxi.

YE blabbering fooles superflue of language,
Come nere to our ship, our ankers are in wayde:
By right and lawe ye may chalenge a stage

Prou.xxx.c.r.
Psal.Cxxxix.

Eccleſi 5c. Jacob.iij.

To you of Barclay it ſhall not be denaide,
How be it the charge Pynſon hath on me laide,
With many fooles our Nauy not to charge,
Yet ye of duetie ſhall haue a ſimple barge.

Garrula lingua.

Omnis natura beſtiarum & volucrum & ſerpentum & ceterorũ domantur & domata ſunt a natura humana: linguam autem nullus hominum domare poteſt. Inquietum malum plena veneno mortifero, ipſa maculat totũ corpus.&c. Qui cuſtodit os ſuum, cuſtodit animam ſuam: qui autem incõſideratus eſt ad loquendum, ſentiet mala.

Of this ſorte are thouſandes withouten fayle,
That haue delite in wordes boyde and vayne,
On men not fawtie ſometime bling to rayle,
On fooliſhe wordes ſetting their heart and brayne:
They often touche to their owne ſhame and payne,
Suche thinges to which none will their minde apply
(Saue ſuche fooles) to their ſhame and enuy.

Eccleſi.v.

Say buſy foole art thou not well worthie
To haue enuy, and that echeone ſhoulde thee hate,
When by thy wordes ſounding to great follie,
Thou ſore laboreſt to engender debate:
Some runneth faſt, thinking to come to late,
To geue his counſell when he ſeeth men in doubt,
And lightly his fooliſhe bolte ſhall be ſhot out.

Is it not better for one his tonge to keepe, Prouer.xxij.
Where as he might (perchaunce) with honestie,
Then wordes to speake which make him after weepe,
For great losse, folowing wo and aduersitie:
A worde once spoken, reuoked can not be. Digito compesce labellum. Persius & Iuuenalis.
Therfore thy finger lay before thy lips,
For a wise mans tonge, without aduisement trips.

He that will aunswere of his owne foolish brayne,
Before that any requireth his counsayle, Iob.xv.
Sheweth him selfe, and his hastie foly playne, Prouer.xviij.
Whereby men knowe his wordes of none auayle.
Some haue delited in mad blabbering and frayle,
Which after haue suffred bitter punishment
For their wordes spoken without aduisement.

Say what proceedeth of this mad outrage,
But great misfortune, wo and vnhappines: Hiere xviij.
But for all their chatting and plentie of language, Dtee.vj.
When to the Priest they come them to confesse,
To shewe their lewde life, their sinne and wretchednes,
When they should speake, and to this point are come,
Their tonges are lost, and there they sit as dombe.

Many haue bene, which would haue be counted wise,
Sad and discrete, and right well seene in science:
But all they haue bene defiled with this one vice
Of much speaking. O curled sinne and offence.
Pitie it is that so great inconuenience,
So great shame, contempt, rebuke and vilany,
Should by one small member come to the whole body.

Let such take example by the chattering pye, Pica
Which doth her nest and birdes also betray
By her great chattering, clamour, din and crye:
Right so these fooles their owne foly bewray.
But touching women, of them I will nought say, Occupatio, colos Rhetoricus
They can not speake, but are as coy and still,
As the whirle winde or clapper of a mill.

But that man or woman, or any creature, Eccles.v.
That litle speaketh, or els keepeth silence,
Are euer of them most stedfast and sure, Prouer.xxv.
Without enuy, hatred, or maliuolence:
Where as to such coms much inconuenience, Eccle.xij.
Sorowe vpon sorowe, malice and disdayne,
Which will no time his speeche nor tonge refrayne.

Fayre speeche is pleasaunt if it be moderate,
And spoken in season conuenient and due:
To kepe silence, to poore man or estate
Is a great grace and singular vertue:
Language is laudable when it is good and true.
A wise man or he speake, will be wise and ware,
What, to whom, why, howe, when and where.

¶ Barclay to the foles.

Ye babbling bribers, endeuour you to amende,
Mitigate by measure your proude hastie language:
Keepe well your tonges, so shall you kepe your frende,
For hasty language engendreth great damage.
When a worde is not saide, the birde is in the cage,
Also the house is surest when the dores be barred:
So when thy worde is spoken, and out at large,
Thou art not master, but he that hath it harde.

Of them that correct other and yet them selues do nought, and sinne worse then they whom they so correct.

Medice, cura teipsum.

Bene docendo & male viuendo, deum instruis quomodo te condemnare debeat. Qui vidit vtilia & facit deteriora, absit ei radius lucis sine mora.
Exterſis oculis aliorū damna videmus: Ad decernendum propria ſenſus hebet.

He lacketh reason and vnderstanding to;
Which to a towne or citie knoweth the way:
And sheweth other howe they may thither go,
Him selfe wandring about from day to day,
In mire and fen, though his iourney thither lay.
So he is mad whith to other doth preach and tell
The way to heauen, and him selfe goth to hell.

Qui relinquunt iter rectum, & ambulant per vias tenebrosas,
Prouerb. ij.
Ne delecteris in semitis impiorum,
Prouerb. iiij.

NOwe to our nauy, a sorte maketh a sauce
Of fooles blinde, mad Iudges and vniust,
Which lightly noteth another mans fault,
Chasting that sinne, which their owne minde doth rust
By longe abiding, and increase of carnall lust.
They cloke their owne vice, sinne and enormitie,
Other blaming and chasting with murh crueltie.

xl.dist.c.i.iusti. quod cum eo tene. vñ. glo. in ca. ea que de sta. regum

They mocke and mowe at anothers small offence,
And ready are a fault in them to finde:
But of their owne folye and inconuenience
They see nothing, for fully they are blinde,
Not noting the vice rooted in their owne minde,
Their grieuous woundes and secrete malady,
For their owne euill they seeke no remedy.

ij q. vij. iudicet. &c. in grauibus,

Via impiorum tenebrosa nesciunt vbi corruant,
Prouer. iiij.

The hande which men vnto a crosse do nayle,
Sheweth the way ofte to a man wandring,
Which by the same his right way can not fayle:
But yet the hande is there still abiding.
So do these fooles lewde of their owne liuing,
To other men shewe meane and way to winne
Eternall ioy, themselfe biding in sinne.

ij. A. vij. tria

He certainly may well be called a fot
Much vnaduised, and his owne enemy,
Which in an others eye can spye a litle mote,
And in his owne can not feele nor espye
A great sticke: so is he certainly,
Which noteth anothers small faulte or offence,
To his owne great sinnes geuing none aduertence.

Math. vij.
Luke. vi.

Many them selfe fayne as chast as was Saint Iohn,
And many other fayne them meeke and innocent:
Some other as iust and wise as Salomon,
As holy as Paule, as Iob as pacient:
As sad as Seneca, and as obedient
As Abraham, and as Martin vertuous,
But yet is their life full lewde and vicious.

Iuuenalis,
Esay. ix.

Some loketh with an aungels countenaunce,

Wise,

Wise, sad, and sober like an hermite,
Thus hiding their sinne and their misgouernaunce
Under suche clokes, like a false ypocrite:
Let suche fooles read what Cicero doth wite,
Which saith that none should blame any creature
For his fault, without his owne liuing be sure,

Without all spotte of sinne, faulte, or offence.
For in like fourme as a Phisition
By his practise and cunning or science,
The sickenes cureth of another man,
But his owne euill nor disease he not can
Relieue nor heale: so doth he that doth blame
Anothers sinne, he still liuing in the same.

Many are whiche others can counsayle craftely,
And shewe the perill that may come by their sinne:
But them selfe they counsayle not ne remedy,
Nor take no waye wherby they heauen may winne,
But lye in that vice that they rooted are in,
Leauing the waye that gnydeth to ioye and rest,
Their owne sensualitie ensuing as a beast.

Wherfore ye Prestes that haue the charge and cure,
To teache and enfourme the rude commontee,
In Gods lawes grounded in Scripture,
And blame all sinnes sparing no degree,
While ye rebuke thus their enormitie,
Liue so that none may cause haue you to blame,
And yf ye do not, it is to your great shame.

For without doubt it is great vilanie,
A man to speake agaynst any offence,
Wherein he well knoweth his owne selfe gyltie
Within his minde and secrete conscience:
Agaynst him selfe suche one geueth sentence,
Howe God, right iudge, by righteous iudgement,
Should him rewarde with worthie punishement.

¶ The Lenuoy of Barclay to the Fooles.

Ye Clarkes that on your shoulders beare the shielde
Unto you graunted by the Vniuersitie,
Howe dare ye aduenture to fight in Christes fielde
Agaynst sinne, without ye cleare and giltles bee:
Consider the Cocke, and in him shall ye see
A great example, for with his winges thrise
He beateth him selfe, to wake his owne body
Before he crowe, to cause other to wake or rise.

Iuuenalis.

Cicero

Luke. iiij.

xxvi. di. vna tantum

i. q. i. multi.

xlij. di. sit rector

xxv. dist. prima
xli. dist. i. necesse.

INVENIRE REM ALIENAM ET non reddere.

Inueniens aliquid proprios quod ſeruat in vſus,
Iſtud & inuentum qui putat eſſe ſuum,
Tanquam iuſta dei, ſinat id retinere: voluntas
Hunc demon fatuum decipit, atq; ligat.

FEruor auaritiæ mea non ſinit vſq; ſilere
Carmina, ſed ſatyram tendere vbiq; meam.
Iccirco fatuos meritò hìc dicemus inertes,
Qui ſua non ſolùm, verùm aliena tenent.
Inueniunt quidam theſauros, res alienas,
Vſibus obſeruant hæcq; reperta ſuis:
Et tenebris cæcis adeò ſua pectora firmant,
Vt credat ſuperos hæc tribuiſſe deos:
Non curant ad quem dominum res perdita ſpectet,
Quod fortuna leuis obtulit, vſq; tenent:
Audi, quem tanta trahit impietate cupido,
Audi, nec renuas hæc documenta precor:
A caſu ſi res aliënas inuenis, illas
Eſſe tuas nunquam credas, aliëna profectò
Sunt ea: quæſo tuos, ſi quos in pectore ſenſus
Vſq; geras, cenſor conſule ſtulte tuos,
An bona quæ proprio non ſunt quæſita labore,
Ritè tenere queas? impius error adeſt.
Inuenias aliquid, quod nullo iure paraſti,
Ad dominum debes mittere ſponte ſuum.
Si non eſt notus, res ad quem perdita ſpectat,
Neſcis & hæredes quos bona iura manent:
Inuentas debes mox res in pauperis vſus
Vertere, mendicos hisq; iuuare viros.
In proprios vſus qui vertit res alienas,
Quodq; ſuum non eſt, conterit atq; rapit:
Hic Acherontæis animam demerget in vndis,
Excrutians ſeſe perpetuaq; ſiti.
Theſauri raptor parùm a predone doloſo
Diſtat, res raptas prauus vtenq; premit.
En deus omnipotens, teq; extra, atq; in cute noſcit,
Actus deinde tuos, noſcit & ingenium:
Inueniës, ſi quod ſacra iura tenere vetabunt,
Redde, nec inuentis polluë corda malis.

xiiij.q.v. ſi quid inueniſti

l. cum querebatur C. vnde.vi.

Auguſtinus.

i. Peter. iiij. Deutro. vij.

Ange. iuſti. de. re diui. in fi.

xxxij. diſt. erubeſcant.

Hiere. xvij. Pſal. vij. In regula peccatum. li. vi.

Of him that findeth ought of another mans, not restoring it to the owner.

¶ He that ought findeth eyther by day or night,
Using it as his owne, as a thing gotten iustly,
And thinketh that he so may do by lawe and right,
Suche is disceaued, and thinketh wrongfully:
For why, the deuill our ghostly enemy
Doth him so counsell, and in his eares blowe,
Drawing him into his bondes, as he doth many mo.

Inuenire & nō reddere.

Si quid inueniſti & non reddidiſti, rapuiſti, quantum protuiſti feciſti, quia plus non inueniſti. &c. Vnus quiſq; enim ſcire debet quod ſuum non eſt, ad alium pertinere.

xiij.q.v. ſi quid inueniſti.

L. cum quereb atur C. vnde. vi.

THe feruour of riches and disordred loue
Which many haue, doth me binde & constrayne,
Within my shippe them sharpely to reproue,
That penne nor hande them selfe will not refrayne:
Of couetise nowe I will not speake agayne,
But of them that kepeth by force and by might,
That thing whereto they haue not come by right.

Some findeth treasures of other mens good,
And in their owne vse suche good they occupie,
Which of their mindes are so blinde and wood,
And so rooted in their errour and follie,
That oft they say (say) yea and dare bide by,

That

That some Saint whom they worshipped haue,
Haue sende them the same, their honestie to saue.

They haue no force nor care, nor they none haue will,
To whom the riches so lost did appertayne,
That fortune hath geuen, they holde fast and keepe still,
Neuer hauing minde it to restore agayne.
Such fooles feare nothing euerlasting payne,
Nor note not, that without true restitution,
It small auayleth to haue made confession.

Heare me foole with thy immoderate minde, *Augustinus*
Heare me, and do thy heart thereto apply:
If thou by fortune any riches finde,
Calling it thine, thou lyest therin falsly:
If thou haue wit, thou canst not well denye,
But that good not geuen, nor gotten by labour
Can not be righteouse: thus mende thy blinde errour.

If thou ought finde that longeth not to thee, *i. Peter iiij.*
Then is it anothers, the case is clere and playne: *Deutro. vij.*
Wherfore thou ought of lawe and of duetie,
Unto the owner it soone to yelde agayne:
But if he be dead, to whom it did attaine,
Thou ought not yet to kepe it nere the more,
But to his sectours or heyres it restore.

Put case that they also be past and deade,
Yet ought thou not to keepe it still with thee:
The lawe commaundeth, and also it is mede,
To geue it to such as haue necessitie,
With it relieuing their painfull pouertie.
And so shalt thou discharge thy conscience,
Helping the poore, and auoyde great offence.

But he that others goodes tourneth to his owne ble,
Spending and wasting that thing that neuer was his:
Such certainly his reason doth abuse,
And by this meane greeuously doth amisse:
Whereby he leseth eternall ioy and blisse,
His soule drowning deepe within hell flouds,
For his mispending of other mens goods.

But to be shorte, and briefe in my sentence,
And sooth to say playne as the matter is: *xxxvj. dist. erue*
Forsooth I see not right great difference, *bescant*
Betweene a thiefe, and these fooles couetise: *Here. roy.*

Both

Both wrongly kepeth that thing that is not his,
Thinking that God doth not therto aduert,
Which noteth thy dedes, thy minde, thought, and heart.

In regula peccatum liber vi

Wherfore yf thou haue a righteous conscience,
Thou wilt nought kepe which longeth not to thee,
The lawe so commaundeth in payne of great offence:
For of good that thou kepest agaynst equitie,
Peccatum non dimittitur de regula Iuris li. vi
Thou shalt make accompt after that thou shalt dye,
To thy great payne in hell for euer more,
If thou no restitution make before.

Here might I touche executours in this crime,
Blaming their dedes, disceyte and couetise,
If it were not for wasting of my time,
For mende them they will not in any wise,
Nor leaue no poyntes of their disceitfull gyse:
Let them take part of that which I here note,
And be parting Fooles in this present bote.

¶ The Lennoy of Barclay the Translatour to the Fooles.

¶ Ye false executours whom all the world repreeues,
And ye that finde mennes goodes or treasoures,
I call you as bad as robbers or theeues.
For ye by your falshode and manyfolde errours,
Kepe falsely that thing which is none of yours,
And wast here the goodes of him that is past,
The soule lieth in payne, ye take your pleasours
With his riches, damning your soule at the last.

DE CONTIONE SAPIENTIAE.

Quem sacra delectat diuûm sapientia, quiq;
Pectore flagranti dogmata sancta colit:
Hic cunctis præstat, clarosq; meretur honores,
In cælo datur & digna corona sibi.

Prouer. i. Persius sati. iij.

CLamat voce graui populo sapientia cuncto:
O genus humanum ad nostram concæde cathedram,
Discite quid recti doceant mea verba, bonicq;
Discite mortales castæ monumenta Mineruæ,
Et sacræ pariter sua dogmata discite linguæ:
Prouer. xiij. Stultitiam crassam tota deponite mente:
Quærite doctrinam, qua constat vita saluscq;.
Quærite quæ bona sunt, funesta pecunia nusquam
Alliciat vestros animos ad crimina spurca.
Plautus in amphitri. Sardonychen fuluum superat sapientia, & aurum,
Argentumq; simul, gemmas, nitidosq; berillos:

Non

Non Adamas melior,non eſt Magneſia cautes:
Eſt maior toto ſapientia prouida mundo.
Quicquid & optari poterit,non præſtat aceruum
Æqualem ſophiæ,cunctis præſtantior ipſa eſt.
Nil habet æquiualens, ſimilis nec gloria fulget: Eccleſi.xxv.vij.
Conſiliis princeps toto dominatur in orbe,
Temporat hæc vrbes,populos,magnumq; ſenatum:
Corporis hæc præbet vires,& corda polita.
Clamitat ad cunctos ſapientia,voce tubali:
Me duce ſceptra tenent reges,rutilaſq; coronas, Prouerb.viij.
His mores legeſq; dedi de pectore ſacro:
Me duce principibus regna obſeruantur auita,
Ac per me gentes,ſincera lege reguntur: Eccleſi.xxj.
Quæ mala ſtultitiæ fugiunt, cæcoſq; furores,
Qui me ritè colit,qui me veneratur amatq;,
Hunc veneror,mitiſq; ſequor cum laude perhenni:
In me diuitiæ ſacræ,theſaurus & ingens, Prouerb.iij.
Et bona fœlicis conſiſtunt præmia vitæ.
Me deus æternus diuino numine obumbrat,
Natąq; de cerebro,ſum magnum & ſparſa per orbem.
Cæleſtis per me maieſtas cuncta parauit,
Et ſine me nihil eſt in cœlo,atq; orbe creatum: Prouerb.j.
Inſipiens igitur qui non mea dogmata tractat.

Sapientię precepta.

Vſquèquo parui li diligitis infantiam, et ſtulti ea quæ ſibi ſunt noxia cupient: & inprudentes odibunt ſcientiam, conuertimini ad correctionẽ meam: diſcite & ò miſeri cauſas cognoſcite rerum. Quid ſumus aut quid nam victuri gignimur ordo: Quis datus eſt metæ quam nullis fluxus, & vndę.

Of the Sermon or erudition of vvisdome both to wise men and fooles.

The that delyteth in godly sapience,
And it to obteyne putteth his busynes,
Aboue all fooles shall haue preeminence,
And in this worlde haue honour and riches,
Or a woorthie crowne in heauens blessednes:
Or els both wealth here, and after ioy and blisse,
Where as a foole of both the two shall misse.

Prouer.i.
Persius Satyra, iij.
Valerius.lib.j.

Wisedome with voyce replete with grauitie,
Calleth to all people, and sayth: O thou mankinde,
Howe longe wilt thou liue in this enormitie,
Alas howe longe shalt thou thy wit haue blinde?
Heare my preceptes, and roote them in thy minde.
Nowe is full time and season to clere thy sight,
Harken to my wordes, grounde of goodnes and right.

Learne mortall men, studying day and night,
To knowe me wisedome, chiefe roote of chastitie,
My holy doctrine thy heart shall clere and light,
My tonge shall shewe thee right and equitie.
Chase out thy foly, cause of aduersitie,
And seeke me wisedome which shall endue thy minde,
With healthy and wealth, whereby thou life shalt finde.

Prouer.viij.

Arise I say agayne to thee mankinde,
And seeke me wisedome that am well of goodnes,
Let not this worlde thy conscience further blinde,
Nor to sinne subdue for loue of false riches,
Blinde not thy heart with mundayne wretchednes:
I am woorthy golde and woorthy all good mundayne,
And to mankinde counsaylour souerayne.

Plautus in Amphitrione

No maner iewell is to me like certayne,
Ne so profitable to mortall creature,
I passe all riches, and cause a man refrayne
His minde from sinne, and of his ende be sure.
There is no treasure nor precious stone so pure,
Carbuncle, Rubie, ne Adamant in lande nor sea,
Nor other lapidary comparable to me.

Prouer.viij.
eodem capitulo plura vide ad hunc locum spectantia.

And shortly to speake, wisedome is more laudable
Then all the world or other thing mundayne:
There is no treasure to wisedome comparable,
But it alone is a vertue moste souerayne.
Hauing nought like in valour nor woorthy certayne.

No foole

No foole is so riche, nor hye of dignitie,
But that a wise man poore is more worthy then he.

Melior est atquisitio eius negociatione auri & argenti Prouer.iij.

Wisedome preserueth men in auctoritie,
Princes promoting by counsell prouident:
By it poore men sometime, and of lowe degree,
Haue had the whole world to them obedient.
It gydeth cities and countreys excellent,
And gouerneth the counsayle of prince, lorde and king,
Strengthning the body, the heart enlumining.

Inquire prudentiã & arripe illam, & exaltabit te, glorificaberis ab ea cùm eam fueris amplexatus. & corona in clita proteget te. Prouer.iiij.

It gydeth lordes, and from bondage doth bring,
Them whom folly hath brought into captiuitie:
Her giftes to mankinde freely offering,
Gyding her disciples from all aduersitie.
Wisedome standing vpon a stage on hye,
Cryeth to mankinde with loude voyce in this wise,
I truth exalt, and vicious men despise.

Prouer. viij.

Learne of me wisedome, cast out your couetise,
For by my might, prudence, and wise prouision,
Kinges vnto their dignitie do rise,
Their scepters guyding by my monition.
I gaue them lawes to guide eche region,
In wealth defending and in prosperitie,
Them and their realmes while they guide them by me.

All maner nations that do to me encline,
I gyde and gouerne by lawe and equitie:
In me is right, godly wit and doctrine.
What blinde foly, and howe great aduersitie
Do they auoyde, that guide them selfe by me?
And he that me loueth with worship and honour,
Shall knowe my loue, my grace and my fauour.

Ecclę.xx.

He that me foloweth shall auoyde all dolour,
I shall him folowe, promoting in such case,
That none shall be before him in valour:
I godly riches in my power inbrace,
Which man by me may easyly purchace.
And he that will his way by me addresse,
I shall reward with heauenly ioy endlesse.

Prouer.iij.

The father of heauen of infinite goodnes,
We comprehendeth within his deitie,
Of him my first beginning is doubtles,
And heauen and earth he create hath by me.

Beatus dominus, sapientia fundauit terram, stabiliuit cœlos, &c. Prouer.iij.

And euery creature both on lande and sea,
The heauen imperiall, planets and firmament,
God neuer thing made without my true assent.

Therefore mankinde, set thy minde and intent,
To me wisedome to be subiect and seruaunt,
To my preceptes be thou obedient,
And heauenly ioy thou shalt not lacke nor want:
For doubtlesse they are mad and ignoraunt,
And fooles blinded whosoeuer they be,
That will not gladly be seruauntes vnto me.

Prouer. i.

¶ The Lenuoy of Barclay to the Fooles.

Si intrauerit sapientia cor tuum, & scientia animæ tuæ placuerit, consiliū custodiet te, & prudentia seruabit te, Prouerb. ij.

Arise fooles of mindes darke and blinde,
Receyue the giftes of godly sapience:
Here her preceptes, and plant them in your minde,
And roote out the graffes of your olde offence:
Call to your mindes what inconuenience,
Howe sodaine falles, what sorowe and torment
Hath come to many a mightie lorde and prince,
For not folowing of her commaundement.

IACTATIO ET CONFIDENTIA FORTVNAE.

Se fortunatum, fœlicem, seq; beatum
Qui putat, & forti nimiùm confidit iniquæ,
Laudat & extollit fortunam, sentiet olim
Cùm minimè retur, tectum crepitare domum.

Augustinus. Prouer. xxviij. Eccle. v. Valerius lib. i.

HIc quoq; dignus erit nostra rate, siue liburno
Prouehi, & insipidum stultus adire chorum:
Qui iactabundus fortunam semper in omni
Arridere sibi reputat, atq; cupit:
Et iactat quòd se gremio fortuna benigno
Respiriat, sint & prospera cuncta sibi:
O fatue, enormis quæ te vesania torquet?
Esay. xlv. Quorsum te rerum fata caduca trahunt?
Cur nimiùm subitis audes confidere rebus?
Cùm bona fortunæ non stabilita ruunt:
In cassum iactas sanæ ludibria sortis,
Fœlix qui se non implicat hisce bonis.
Augustinus. Iactas diuitias, iactas quòd copia rerum
Te beat, inq; manus prospera multa fluunt.
Iactas successus faustos, & sortis aceruos,
Seneca in her. vlc. furenti. Cùm finem incertum sors tamen omnis habet.
Pestifero multos fallit sors nubila vultu
Instabilúmq; trahit, non benè fida rotam:
Stultus quem passim rerum successus inescat,
Confidit rebus qui benè fortuitis,

Dæmonis

Dęmonis horrendi(mihi credite)filius hic eſt,
Poſthabitis ſuperis qui bona vana colit:
Quem ſtygius Pluto conatur fallere,rerum
Huic cumulum præſtat diuitiasq́; malas, Prouer.xxi.
Quæ damnant hominem fitibundum in gurgite fuſco,
In quo ranarum peſſima turba fluit.
Stultus qui iactat fortunæ commoda,certus
In quibus & ſtabilis non ſolet eſſe gradus: Prouer i.
Fortunam patienter habe,nec proſpera iactes
Fata:hodié diues,cras quoq́; pauper eris:
Non in fortunæ manibus fœlicia rerum
Munera dependent,ſed deus illa tenet: Iuuenalis.
Et mutat quodcunq́; volet,tu ſtulte profanam
Ne ſortem extollas,nunquàm ea firma manet.

Of boaſting or hauing confidence *in fortune.*

¶ He is a fole which ſetteth confidence,
On fraple fortune vncertayne and mutable,
His minde exalting in pride and inſolence,
Becauſe that ſhe ſometime is fauourable:
As if ſhe would be ſo perdurable.
Such foles oft when they thinke them moſt ſure,
All ſodainly great miſfortune endure.

Fortunæ vanitas,

Succeſſus humanæ proſperitatis verum inditium æternæ damnationis eſt. De propitiato peccato noli eſſe ſine metu, neq; adiicias peccatum ſuper peccatum. Miſericordia enim & ira ab illo cito proximant, & peccatores reſpicit ira illius. Lento enim gradu ad vindictam ſui diui diuina procedit ira, tarditatemq; ſupplicij grauitate compenſat.

AMong our fooles he ought to haue a place,
And so he shall, for it is reasonable,
Which thinketh him selfe greatly in fortunes grace
Boasting that she to him is fauourable,
Augustinus Prouer rrbiij. As if her maner were not to be mutable.
Valerius lib, i In this vayne hope such their life doth leade,
Eccle.v. Till at the last their house burne ouer their head.

He shaketh boast, and oft doth him auaunte
Of fortunes fauour, and his prosperitie,
Which suffreth him nought of his will to want,
So that he knoweth nought of aduersitie,
Esay.lxv. Nor misfortune, nor what thing is pouertie.
O lawlesse foole, O man blinded of minde,
Say, what suretie in fortune canst thou finde.

To what ende, or vnto what conclusion
Shall fortune frayle, vnrightwise and vnsure
Leade thee blinde foole by her abusion?
Howe darest thou thee in her blindnes assure,
Since she vnstable is and can not longe endure?
Her giftes chaunge, she is blinde and sodayne,
Though she first laugh, her ende is vncertayne.

Augustinus Thou shakest boast oft of her foly in vayne,
For he is most happy which can auoyde her snare:
If she exalt some one vnto wealth mundayne,
She bringeth another to payne, sorowe and care,
While one is laded to, the others backe is bare.
While she a begger maketh in good abounde,
A lorde or state she throweth to the grounde.

But notwithstanding her mutabilitie,
Thou boastest thy good, and to much abundaunce,
Thou boastest thy wealth and thy prosperitie,
Thy good auenturs, and plentifull pleasaunce:
Alas blinde foole, amende thy ignorance,
And in thy wealth to this saying intende,
That fortune euer hath an vncertayne ende.

Seneca in Hercule furenti, Fals fortune infect of countenaunce and of face,
By her eyen cloudy, and variable visage,
Hath many for a while taken to her grace,
Which after by her wheele vnstable, and volage
Hath brought them to wo, misfortune and damage.
She ruleth poore and riche without difference,
Lewdnes exalting, and damning innocence.

Thus

Thus is that man voyde of all intelligence,
Whom fortune fedeth with chaunce fortunable,
If he therein haue ouer large confidence,
And thinke that sure that euer is mutable:
That foole is sonne to the fiende abhominable,
That foloweth riches and fortune that is blinde,
His Sauiour lefte,and cleane out of minde.

When the foule fiende father of vnhappynes, Prouerb.xrj.
Poore man purposeth by falsehode to begyle,
He sendeth him worldly wealth,and false riches,
And causeth fortune a while on him to smile,
Which with her blindnes doth mankinde so defyle,
That while they trust in her fauour to sore,
They damne their soules in hell for euermore.

By large examples eche day thou maiest see,
The chaunge of fortune,and the ende vncertayne, Prouerb.j.
Wherfore to boast thee of her commoditie *Prosperitas stultorum perdet eos*
It is great follie,and also a thing in vayne:
From this lewdenes thy minde therfore refrayne,
And be content with fortune moderate,
Nor boast thee not of thy wealth or estate.

This day thou art riche and despisest the poore,
Yet so may it fall, that for thy lewde liuing
To morowe thou beggest thy bread from dore to dore:
Therfore remember that blinde fortune wandring, *Iuuenalis.*
Hath not in her handes, power, nor guyding,
The rewardes of wealth, nor of felicitie,
But God them guydeth by his great maiestie.

And all thing chaungeth as is to him pleasaunt,
His dedes to wisedome alway agreable:
Wherfore blinde foole be not so ignoraunt,
To prayse fortune whiche is so variable,
And of rewardes vnsure and chaungeable: *Resume*
But though she smile trust not to her intent, Prouerb j.
For among sweete herbes ofte lurketh the serpent. *Prosperitas.&c*

¶ Barclay to the Fooles.

¶ Ye Fooles that haue in fortune confidence,
And boast you of wealth and of prosperitie,
Leaue of your follie, and note by euidence
Her course vnsure,and her mutabilitie:
None in this life can byde in one degree,
But sometime hye,then after poore and lowe,

Nowe

Nowe nought set by,nowe in aucthoritie,
Nowe full,nowe voyde,as waters ebbe and flowe.

I am remembred that I haue often sene
Great worldly riches ende in pouertie,
And many one that hath in fauour bene,
And hye promoted in wealth and dignitie,
Hath sodaynly fallen into calamitie:
Thus is it follie to trust in fortunes grace,
For while the Sea floweth and is at Burdews hye,
It as fast ebbeth at some other place.

DE NIMIA CVRIOSITATE MORTALIVM.

Qui curas hominum cunctorum ferre laborat,
Nec proprios fructus,nec sua damna videt:
Is quoq; sit patiens,& discat ferre dolores
Si premitur mundi mole ruatq; graui.

De rerum.c.i. in prin.li.vi.
Persius.i.
Terentius.
Roman.xij.
Prouerb.xx.
Eccles.i.& xviij.

QVi plus ferre cupit proprijs portare lacertis
Quàm valet,hic fatuus sua sponte pericla subibit:
Imprudens etenim quisquis ceruice parata
Vult molem sufferre grauem,& iuga tristia solus,
Cùm sit opus multis talem portare laborem:
Qui dorso imponit spatiosi pondera cœli,
Et capit id quod ferre nequit:velociter iste
Corruit,& cœpti hunc tandem imprudentia mordet.

Iuuenalis.
Alexander.

Historiæ nobis recinunt exempla,quòd ille
Magnus Alexander toto sudasset in orbe:
Europæ atq; Asiæ fines,non deniq; mundus
Sufficere sibi,tanquam pro corpore paruo
Non satis ista foret tellus quam iure teneret.
Attamen exigua tandem compostus in vrna,
Sarcophago contentus erat paruoq; sepulchro:

Eccles.viij.

Mors horrenda docet,quo quis contentus abire
Debeat:& qualem sectentur corpora finem.

Diogenes.
Horatius.

Cynicus ille fuit græcis plus diues in oris
Cognitus,& sophiæ celebris præceptor & author:
Non ædes magnas,non hic sublimia tecta
Quæsijt,at vacuo speculatus vase forato &
Astrorum motus,curauit sæcula nusquam:
Magna quies istunc atq; ocia blanda manebunt,

Iuuenalis.

Qui forti curas abigit de pectore vanas:
Haud onus imponit dorso quod ferre recusat:
Maxima qui tentat,voto qui concipit alta,
Pondus & aggreditur rerum,tolerare laboret
Grandia,quæ mordax imponit cura lacertis.

Quid

Quid iuuat ingentem manibus quod vincimus orbem?
Angorem fruſtrà patimur, curaſq; modeſtas,
Si tandem hanc animam ſtygias mittemus in oras?
Qui curat quid mundus agat, quo Cæſar in orbe
Martem agitet, nunquàm tranquilla viuet in hora:
Stultus & is curans quòd nec mutare valebit.

Prouer.xvij.
Sapien.x.
Math xvij.

Sapien.viij.

Of the ouer great and chargeable *curioſitie of men.*

Unto mo Fooles here ordeyne I a barge,
Whiche medleth with euery mans buſines,
And not intendeth to their owne loſſe and charge:
Great payne and wo ſuche fooles oft oppreſſe,
And let them learne with pacient mekenes
To ſuffer ſorowe, for why, they ſhall none lacke,
Since they alone the whole worlde take on their backe.

Cura iuutilis.

O curas hominū, ò quantum eſt in rebus inane: aliena curas ea quæ ad te non attinent. Noli plus ſapere quam oporteat. Alciora te ne quæſieris & forciora te ne ſcrutatus fueris: ſed quæ præcepit tibi deus illa cogita: & in pluribus operibus eius ne fueris curioſus. Non eſt enim tibi neceſſarium, ea quæ abſcondita ſunt videre oculis tuis. &c.

He that will coueyt to beare more then he may,
And take on his ſhoulders more then he can ſuſtaine,
Suche is a Foole, his dedes will not denay,
And with his owne will goeth to perill and payne:
He is vnwiſe whiche is ioyous and fayne,

Perſius.i.
De rerum, e.i in prin. li. ri.

To

Terentius. To offer his necke to beare that without feare,
Roman.xij. Which were ynough for diuerse men to beare.

That man that taketh vpon his backe alone,
Prouer.xx. The heauy weight of the large firmament,
Abhominatio est apud deum pondus & pondus. Or any burdeyne which maketh him to grone,
Eccles.i.4.xij. Whiche to susteyne his strength is impotent,
No meruayle is yf he fall incontinent,
And then when he lowe on the grounde doth lye,
He ofte repenteth his purpose and follye.

We haue in stories many examples great,
Shewing the lewde ende of this curiositie,
I read of Alexander that did often sweate
In great perils, to augment his dignitie,
He was not content with Europe and Asie,
Nor all the ground vnder the firmament,
At the last ende, could not his minde content.

As yf all the earth were not sufficient
For his small body, by curiouse couetise,
But at the last he must holde him content
With a small chest, and graue not of great price:
Eccles.vj. Thus death vs sheweth what thing should vs suffice,
And what the ende is of our curiositee,
For death is like to hye and lowe degree.

What shall a king at his laste ending haue
Of all his realme and infinite treasure,
Saue onely his tombe, and the ground of his graue:
But though it be of great price and valoure,
As is conuenient to his hye honour,
Nota Augustinum Yet little confort to his soule shall it giue,
But cause of boasting to them that after liue.

Thus when man vnto his laste ende is come,
Diogenes. Horatius. He nought with him beareth of his dignities,
Wherefore Cynicus a man of great wisdome,
Lorde greatest of Grece in landes and Cities.
Hath lefte great example vnto all degrees,
For his great riches his heart did neuer blinde,
But worldly pompe set cleane out of his minde.

He forced of no castels nor excellent buylding,
Despising charges and busynes worldly,
But gaue his minde to vertue and cunning,
And namely to the science of Astronomy,

Considering

Considering that great rest of minde and of body
With him abideth, which with bolde heart is fayne
To folowe vertue, and leaue charges mundayne.

He that so doth no weight doth vndertake,
Vpon his backe of so great a grauitie,
That his small strength must it agayne forsake:
Where he that attempteth greatest thinges and hye,
Great weight of charges and much dignitie,
Must learne to suffer payne, thought, and veration,
By his great charges of perturbation.

What auayle is it the worlde to obtayne
In one mans power, and all other to excell,
To suffer trouble, and vayne charges sustayne,
And at the last his poore soule goeth to hell,
There torne and tormented in paynes cruell:
It were muche better to kepe a quiet minde,
And after our death eternall rest to finde.

He that taketh thought for euery busines:
And careth for that which doth not appertaine
Nor longeth to his charge, he is full of blindnes,
And no houre shall rest, but still in thought & payne:
Care for thy owne charges, thereon set thy brayne,
For he is a foole that careth or doth intende,
For another mans charge which he can not amende.

Therfore liue in reste after thy degree,
Nor on suche thinges do not thy minde apply,
Whiche are nothing appertayning vnto thee:
If thou so do thou shalt finde reste thereby,
Auoyde thou the charge of worldly misery,
For goodes take no thought, great care, ne trauayle,
Whiche after death shall do thee none auayle.

¶ Barclay to the Fooles.

O Foole clere thy eyes, and of thy selfe beware,
Care moste for thy owne busines and charge,
For other mens take no great thought nor care,
If thou thy conscience maiest therof discharge:
A curious man that of his tonge is large,
Talking or caring of other, his place is best
Hye in the foretoppe of our foolishe barge,
For in that place is small quiet or rest.

Iuuenalis.

Prouerb. xxiij.
Sapient. v.
Math. xvij.

Sapient. viij.

Murium

MVTVVM ACCIPERE.

Haud facile emergit qui ſemper mutua ſumit,
Nam Lupus eſt meſſæ tempora nulla vorax:
Calcitrat hunc Aſinus plantis quandoq; recuruis,
Seraq; mortiferi damna doloris agit.

Deutero.xx.
Prouerb.xxij.
Pſalm.xxx.j.
Eccleſi.iij.
Pſalm.lxxj.
Prouerb.xxviij.
Luke.vj.

MVltiplicata ſuis manibus qui mutua ſumit
Era, hic verſuram ſoluere ſtultus habet:
Profueritq; parùm quòd metam & tempora tarda,
Soluendi ſtatuit: mox quia tempus abit,
Expoliant vſura vorax & fœnora multos
Cenſibus, ingratam pauperiemq; creant.
Sæpe etiam nudos homines facit es alienum,
Mutua pauperibus exitioſa nocet:
Schemate quid tamen hoc preſcriptæ pagina legis,
Aut Satyræ excurſus ſignificare velint:
Accipe, nam fatuos vitiorum ſemita trita
Quos trahit, & ſcelerum quos malus error habent,
Denoto: qui peccant, vetitæ quoq; mutua ſumunt
Legis, & impuro fœnora corde fouent:
Peccati cumulum faciunt, atq; aggere magno
Conſtituunt molem, ponderibuſq; grauant:
Imponunt humeris ſtrictum cum mole çapiſtrum,
Pondere ſuſcepto cunctaq; membra tremunt.
Non vt peccatum cumules, tibi tempora donat
Hæc deus, emendes ſed malefacta petit:
Vindicat interdum mortales verbere diro,
Viſitat & lento crimina ſæpè pede.
Adſit in exemplum Sodomorum tarda ruina,
Qua cecidit iuuenis, decrepituſq; ſenex:
Et ſolymæ præbent nobis exempla vetuſtæ,
Propter peccatum quæ cecidere malum.
Nilicolas itidem plagis ſubitiſq; ruinis,
Ob ſcelerum molem triuerat ipſe deus.
Et plagis varijs recutite ſemina mentis
Affecit, quamuis gens benedicta foret.
Mutua qui ſumit nequeat quæ ſoluere, ſtultus,
Nam metam poſitam non Lupus ipſe vorat.
Sic deus omnipotens tribuit tibi tempora vitæ,
Non vt peccatum, ſed bona perficias.

Ecclеſi.vij.& viij

Eccleſi.xij.
xxiij.q.iiij.
Nabugodonozor
Sodoma.
Geneſis.xviij.
iij.Regum.xxj.
Thobie.xiij.
Exodus.iij.
Joel.iij.
Amos.ix.
Eſaie.j.
Prouerb.xxij.
Thobie xiij.
Ezechiel.xviij.

Of them that are alvvay borovving.

¶ A man that is buſy both euen and mo;owe,
With rauiſhing clawes and inſaciable,
Of his frendes and neighbours to begge and to bo;owe,

To ſhy

To the deuouring wolfe is moſt like or ſemblable:
Such in our ſhip ſhall not want a bable,
For he that ſtill borowes ſhall ſcant him quite or redde,
And as a wretche the aſſe ſhall him ouer tredde.

Mutuum accipere.

A nullo accipiens mutuũ. Qui enim mutuum recipit, ſeruus eſt fœneratoris. Mutuabitur peccator & non ſoluet: iuſtus autem miſeretur & retribuet Omnia tempus habent, & ſuis ſpaciis tranſeunt.

That foole that him ſelfe a dettour doth make
To diuerſe men, and is borowing alway:
Right ponderous charges on him doth take,
Borowing of one, another therewith to pay.
Though he be glad to haue longe terme and day,
To him aſſigned to make his payment,
It nought auayleth, for ſoone the time is ſpent.

Deutro. xv.
Prouer. xxi.
Pſal. xxxvi.
Eccleſi. iij.

But in the meane time deuouring vſury
Spoyleth, making poore many a borower,
Where they two borowed, they promiſe to pay three,
Their day of payment longer to defarre,
Thus doth oft borowing many thouſandes marre:
Yet ſome get malice for that good that they lende,
And where they lent twenty, gladly take they ten.

Pſal lxxi.

Prouer. xxvi.
Luke. vi.
Et præſtiterunt molestiam his qui se adiuuerunt donec accipiantur oſculantur manus. &c

I will not ſay but that it is meede certayne
To lende freely to one that is in neede,

Require Eccl'esi.xxix. Et alia bona & con ducentia ad hunc locum

And will be glad it to content agayne:
But he that lendeth to haue rewarde or mede,
Or more then he lent, may of hell payne haue drede.
And he that so borroweth gayne can haue none
Thereby in this life, but hell when he is gone.

Therefore in this saty? such will I repreue,
And none that borowe or lende on amitie:
The vsurers, false christen men in their beleue,
Folowe the waren way of their iniquitie,
Prohibite by lawe, iustice and equitie,
Their vncleane heartes, and minde vnhappely
On lucre setting, comming by vsury.

Eccle. vij. 4. viij.

They heape their sinne in quantitie horrible,
Laboring that lewde burthen greater to make:
And that sore weight tedious and terrible,
With a great rope vpon their shoulders take,
The weight vp taken all their whole ioyntes quake.
Thus these caitifs with this rope and burthen heuy
Them selfe hange, damning their soule eternally.

Eccle. xij. xxiiij q. iiij Nabugodonozor

A wretched man, alas make clere thy reason,
Remember though God thee suffer thus longe time,
He graunteth that space to amende thee in season,
And not dayly to encrease thy sinne and crime.
Sometime he punisheth with infernall abime
Shortly for sinne, sometime though one misdoe,
He suffreth longe, but yet trust not therto.

Sodoma Genesis. xviij. iij. Regum. xvi. Thobie xij. Micheas. iij. Exodus. ij. Joel. ij. Amos. ix.

The longer vnpunished, the sorer is the payne,
And if thou wilt not geue to me credence,
Of Sodome and Gomor the Bible sheweth playne,
Howe God rightwisely punished their offence:
And also Solim a towne of great excellence.
For viciousnes God punished bitterly,
Which should vs cause for to liue rightwisely.

The rightwise God also did sore chastice
The Nilicolians and them vtterly destroy,
For their continuing in their sinne and vice,
And their linage longe kepte from wealth and ioy,
In great trouble, which did their heartes noy:
Howe beit that they were good and innocent,
For their fathers fault they suffred punishment.

But to our purpose to returne agayne,

He that ought borroweth which he can not pay,
Of a wolfe rauiſhing foloweth the trayne,
But though he all ſwalowe yet can he by no way,
Deuoure the time nor the prefired day:
Wherefore if he then diſceiue his creditour,
He oft him chaſteth with iuſtice and rigour.

Eſay.i.
Prouer.xvij.
Thobie.xiij.

Right in like wiſe our Lorde omnipotent,
In this worlde to liue graunteth vs time and ſpace,
Not ſtill to ſinne,but vnto this intent
To leaue our vice,and folowe the way of grace:
But if we ſtill continue in one caſe,
And haue done no good to pay him at our day,
In hell priſon he iuſtly ſhall vs lay.

Ezechiel.xliij.

¶ Barclay to the Fooles.

O Thou foole miſminded,to large of conſcience,
To thee I ſpeake that art a lewde dettour,
Borowe thou nothing,noble,grote ne pence,
More then thou mayeſt agayne pay thy creditour:
Right ſo endeuour thee to pay thy ſauiour
His right and duetie,with a glad will and fayne,
That is true ſeruice,with glory and honour,
Then ſhalt thou ſurely eſcape infernall payne.

Mathewe.xxij.
Reddite ergo quæ ſunt Cæſaris Cæſari,& quæ ſunt dei deo.
Roma.xv.
gentes autem ſuper miſericordia honorare Deum.

DE INVTILIBVS VOTIS ET PETITIONIBVS.

Qui ſuperos paſſis manibus,votiſq; precatur,
Nec tamen ex iuſto pectore vota fluunt:
Quod petit a ſuperis votum non percipit illud,
Materiam riſus deinde aliquando dabit.

CArpimus hac ſatyra optatus quoq; & improba vota,
Quæ temerè a ſuperis nulla ratione precamur:
Voto homo ſæpè petit,quæ non intelligit ipſe,
Sed quæ triſtia ſint diſcrimina fortè datura.
Adſit in exemplum Midas rex,ſupplice voto
Qui temerè optabat,quòd quicquid tangeret aurum
Eſſet,& hinc ſtolidæ damnoſa optatio mentis
Huic fuit ad pœnam,nam panis verſus in aurum
Atq; merum fuerat,ſic voti damna luebat,
Auriculas aſini fatua vt ceruice referret.
Multi diuitias optant,cenſusq; ſuperbos,
Et manibus quatiunt,Iouis atq; impellere tentant
Aures,nummorum vt magnum concedat aceruum.
O malè vouentes,funæſta pecunia multos
Ad miſeros caſus,& triſtia fata retruſit.

Ecclеſ.xviij.
Prouerb.xv.
Eccleſ.vj
Luke.xv.in.fi.
John.iv.
Mida rex Phrigũ
Ouid.metam. xi.
Perſius i.ſat.
Prouer.xvj.
Sapien.vij.

Lycinus. Quid Lycini proſunt ædes, quid iugera campi?
Craſſus. Quid Craſſi cenſus? quid Crœſi maxima gaza?
Crœſus. Non fauſtum nacti finem, non funera recta.
Poſcit opem naruis quidam, longamq; ſenectam,
Iuuenalis. Poſcit & in longis opulentus viuere ſæclis:
Quem tamen aſſiduæ crapulæ tucetaq; craſſa
Hebre.viij. Debilitant, neruoſq; terit laſciua voluptas.
Prouer.xvij. In pœnam multis fuit olim annoſa ſenectus,
Peleus. In qua ſollicito ſudamus ſæpè dolore.
Neſtor. Peleus, & Neſtor viuax, Itacusq; Laertes,
Horatius in arte. Queſti ſunt ſeram nimiùm tardamq; ſenectam,
Sapient.v. Accedunt ſenibus quandoq; incommoda multa.
Eccleſi.xi. Tùm trahit ad votum quoſdam mundana poteſtas,
Exitium quodq; ſæpè parit, mœſtamq; ruinam.
Exoptant alij formoſos corporis artus,
Atq; animæ iccirco perdunt plerumq; ſalutem.
Optandum eſt, vt ſit mens ſana in corpore ſano,
Et bona fama, fides, & morum vita bonorum,
Iuuenalis. Et ſedeat virtus in caſto pectore fulgens.

Of vnprofitable and vayne prayers, vowes, and petitions.

Quid orandum.

Ante orationem prepara animam tuam: orationes enim iuſtorum exaudiet dominus. Melior eſt finis orationis quam principiũ. Orandũ eſt vt ſit mens ſana in corpore ſano, Superoſq; precetur & oret, vt redeat miſeris, abeat fortuna ſuperbis. Scimus autem quoniam peccatores deus non exaudit.

That

¶ That man whose heart vnhappy sinne doth blinde,
And prayeth, gasing into the firmament,
Or he that setteth not his heart and minde
Upon his wordes, their sentence or intent,
And he that desireth thing not conuenient:
Suche Fooles shall not their petition obtayne
For without the heart the tonge laboureth in vayne.

ij. Macha. ix.
Orabat autem ſceleſtus dominus à quo non eſſet miſericordiam conſecuturus de Antiache.

HEre we repreue, reperue, yea and reuile
A sorte of fooles lewde of conditions,
Whose heart and tonge their soules doth defile;
By their blinde prayers and euill petitions:
Suche solowe no teaching nor good monicions,
For often many of them with tonge doth pray,
Their minde abstract, not knowing what they say.

Ecclesi. xxiij.
Prouerb. v.
Ecclesi. vij.
Luke. xx. in fi.
John. xi.

Man ofte desireth with great affection
That thing of God, which thing if God would graunt,
Should be at last vnto their destruction,
Examples hereof thou canst not lacke nor want:
The great Mydas sometime king triumphant
Of Phrigie, by his owne foolishe desire,
With painefull hunger his life breath did expire.

i. Corin. xiiij.
Orabo ſpiritu, orabo & mente, pſallam ſpiritu, pſallã & mente,
Roma. viij.
Nam quid oremus, ſicut oportet neſcimus, ſed ipſe ſpiritus poſtulat pro nobis, &c,

This king Mydas of whom I haue you tolde,
Of God delyred with prayer diligent,
That all that he touched tourne might vnto golde,
His prayer was harde, he obteyned his intent,
But not to his wealth, but mortall punishment,
For when he bread or drinke taste or touche sholde,
Incontinent it was turned into golde.

Mydas rex Phrigiæ
Ouidius meta. xi.

Thus was his prayer to his owne damage,
For at the laste he dyed in wo and payne,
For no golde could his sore hunger asswage,
Nor his desire coulde he not call agayne:
Thus his petition desired was in vayne,
And where he wened great wealth to get therby,
He dyed in shame, hunger, and misery.

Some dayly pray with marueylous busynes,
Crying and sighing to God omnipotent,
For to haue plenty of wealth, ioy, and riches,
And to be made riche, mightie, and excellent:
O cursed liuers, O blinde men of intent,
On suche desires they set their minde and thought,
Which thousandes vnto shamefull ende hath brought.

Prouerb. xvij.

Sapien. viij.

What profited the mightie edifyces
Of Lycinus, or liuelode of ercelle?
What profiteth the money gotten in vices
Of riche Craſſus, or Cræſus great riches?
They all are dead by their vnhappynes,
And that lewdely, not by death naturall,
Their blinde deſires chiefe roote and cauſe of all.

Iuuenalis,

Another whiche is in youthes proſperitie,
For ſtrength and might often to God doth pray,
Some of their life to haue proſiritie
Deſyreth God, and here to byde alway,
In riches, wealth, ioy, and ſolempne aray:
But yet they in gluttony take ſuche cuſtome,
That they ſlea them ſelfe long or their day be come.

Hebre. viij.
Prouer. xvij.

Alas mad foole why prayeſt thou for age,
Since it ſo greeuous is and importable,
Unſtable and full of dolour and damage,
Odious to youth and intollerable:
Saye fooliſhe man whiche art of minde vnſtable,
Is it not great follie to any creature,
To pray for that thing whiche he can not endure.

Pſalmiſta.

Peleus and Neſtor and many other mo,
As Itackes and Laertes, ſore haue complayned,
For to longe age, euer full of payne and wo,
Wherwith their bodies ſore haue bene conſtrayned,
And with great ſorowes and diuers often payned:
And to conclude briefely in one ſentence,
Olde age falleth muche inconuenience.

Horatius in arte.
Sapient. v.
Eccleſi. xi.

Yet are mo fooles whiche ought reproued be,
And they are ſuche which ſtill on God doth call
For great rowmes, offices, and great dignitie,
Nothing intending to their greeuous fall:
For this is dayly ſene and euer ſhall,
That he that couetes hye to climbe a loft,
If he chaunce to fall, his fall can not be ſoft.

Some other pray for beautie and fayrenes,
And that to a curſed purpoſe and intent,
Whereby they leeſe the heauenly bleſſednes,
Their ſoule ſubduing to infernall torment:
O ye mad fooles of mindes impotent,
Pray your Pater noſter with deuout heart and minde,
For therin is all that is nedefull to mankinde.

Our

Our Sauiour Christ while he was on this grounde
Among vs sinners in this vale of misery,
Taught his disciples this prayer which doth sounde
Nere to this sentence, nor greatly doth not vary.
Our father which art in heauen, eternally
Thy name be halowed, graunt that to thy kingdome
All we thy seruauntes woorthely may come.

In earth as in heauen thy will be done alway,
And of thy great grace and thy benignitie
Our dayly bread graunt vnto vs this day,
Forgeuing our sinnes and our iniquitie,
As we forgeue them that to vs detters be,
And to auoyde temptation thy grace vnto vs lende,
And vs deliuer from euery euill. Amen.

When thou hast clensed thy minde from sinne before,
And sayde this prayer to thy maker deuoutly,
Thou needest not of him to desire more:
Yet mayest thou pray and desire righteously
For health of soule within thy whole body,
For stedfast fayth, and ill name to eschewe,
And chastly to liue (by his helpe) in vertue.

Thus should thou pray thou wretche both day and night,
With heart and minde vnto thy creatour,
And nought by foly to aske against right,
To hurte or losse to thy frende or neighbour,
Nor to thy foe by ill will or rigour:
But if God to thy prayers alway should encline,
Oft should come great sorowe to thee and to all thine.

The Lenuoy of Barclay to the Fooles.

Man clere thy minde or thou begin to pray,
Els though thy prayer be iust, it is but vayne,
And keepe together thy heart and tonge alway,
Or els doubtles thou leesest all thy payne:
From lewde petitions thy minde thou ought refrayne,
If thou desire euill to thy foe by malice,
At thy petition God shall haue disdayne:
For though thou be wroth, God is not in like wise.

DE INVTILI STVDIO.

Qui studium exercet vanum, sterilemq; palæstram,
Et frustra studij tempora cœpta terit:
Ad partes satyræ veniat stultasq; cohortes,
Vt videat quid sit perdidicisse nihil.

Nunc

Eccle.xliiij.
Hebr.xi.
ij.Timot.iij.
Eccle.xxv.

NVnc ſupereſt ſatyræ fatuos vectare ſtudentes,
Qui cappas humeris portant,longoſq; cucullos:
Vnde trahunt poſt ſe capparum in puluere caudas,
Et ſe ſcire putant,quod non didicere ſtudendo.
Dum ſtudijs teneros deberent tradere mores,
In plateis potiùs ludibria vana ſequuntur.
Nil ſtudij fructus curat malèſana iuuentus,
Cogitat haud artes magna ratione repertas:
Sed potiùs fatui ſtudio laqueantur inerti,
Vnde nihil morum,nihil & virtutis habebunt.
At ſophia eſt veterum magno ſudore paranda,
Ocia nil poſſunt præſtare ignaua ſtudenti:
Hinc magis admiror,quòd multi errore profano
Nil niſi nunc manibus triuilia grammata voluunt:
Grammatices priſcæ ſincera volumina ſpernit,
Cuius Alexander gallus præcordia turbat.
Hic logicæ nodos ſoluit ſermone rotato,
Et ſylogiſmorum cum garrulitate moleſta:
Currere nunc Sortem clamat,nunc ſtare Platonem
Blacterat,& neſcit verbis imponere finem:
Ars logicæ falſõ nodos,& retia cauta
Nectit,& explicitum,tenebras deducit in atras.
Noctes atq; dies ranarum murmura rauca
Effundunt,logicæ verboſaq; dogmata clamant.
Talibus illecebris violatur prima iuuentus,
Vtile nil quærens,nil delectabile guſtans:
Hic volat ad Viennam,tenet hunc Erfordia magna,
Hunc Baſilea fouet,Lips iſtum barbara tellus,
Hic mare ſulcauit,gentes hic vidit Iberas,
Vidit & hic Gallos,& magnæ mœnia Romæ:
Ad patrios tandem redeunt ſine laude penates,
Et ſine doctrina cappas ceruice ſuperbas
Geſtant,pro ſtulto quæ reſpondere ſtudente
Poſſint,incaſſum tractârunt tempora prima.

xvi.q.i.ſic viue
Seneca.Epi.xviii.
c.niſi cum pridem de renun.
xxxvii.diſt.
nonne.
Eccleſi.xbi.
xxxvii.diſt.
legimus.
Eccle.viij.
xii.q.ii.gloria Epiſc.
glo.in.c. cum ex literis de integ. reſtitu.
Prouer.xiij.

Of vnprofitable ſtudy.

He that vayne ſtudy doth haunt or exerciſe,
And leſeth his time,of fruite voyde and barrayne,
Reſorting to riot,which cunning doth deſpiſe,
And that of doctrine(in maner)hath diſdayne:
Such ſhall in age of his madnes complayne.
And ſeing that he leſeth his time thus in foly,
Let him come to our foliſh company.

NOwe in this nauy many them ſelfe preſent,
Of this our realme,and from beyonde the ſea,
Which in their ſtudy are lewde and negligent,

Leſing

Inutile ſtudium.

In pueritia requi rentes modos mu ſicos,& narrantes carmina ſcriptu rarum in genera tionibus gentis ſuæ gloriam ade pti ſunt.&c. Otium ſine literis mors eſt, & vi:i homiinis ſepultura. Etenim, cum deberetis magiſtri eſſe propter tempus, rurſum indigetis vt doce amini quæ ſint e lementa exordii ſermonum dei.

Ieling their time at the vniuerſitie,
Yet count they them ſelfe of great aucthozitie,
With their proude hoodes on their neckes hanging:
They haue the laude,but other haue the cunning.

Ecclę.xliij.
Hebrewes.v.
i.Timot.iij.

They thinke that they haue all ſcience perfectly
Within their heartes,boaſting them of the ſame:
Though they thereto their minde did neuer apply,
Without the thing,they ioy them of the name,
But ſuch mad fooles to their great loſſe and ſhame.
While they ſhould nouriſhe their mindes with ſcience
They ſeeke their pleaſure,geuen to negligence.

Eccle.xxij.

They wander in euery inconuenience,
From ſtrete to ſtrete,from tauerne to tauerne,
But namely youth foloweth all offence,
Nothing intending the profite to diſcerne,
Nor fruit of cunning,whereby they might gouerne
Them ſelfe by reaſon,but ſuch thinges they enſue.
Whereby they neyther get good maners nor vertue.

xvi.q.i.ſic vitæ.

But he that intendeth to come to the ſcience
And godly wiſedome of our elders,certayne

Seneca epistola, xviij. C. nisi cum pridē. de renun.

Ye must fore studie, for without diligence
And busy labour no man can it obtayne,
None ought to ceasse, though it first be a payne,
In good perseueraunce commeth great riches,
Where no good commeth of slouthfull ydlenes.

But moste I meruayle of other fooles blinde,
Whiche in diuers sciences are fast laboring
Both day and night with all their heart and minde,
But of Gramer knowe they little or nothing,
Whiche is the grounde of all liberall cunning:
Yet many are busy in Logike and in lawe,
When all their gramer is scarsely worth a strawe.

Sulpicius in Alexandrum: est breuis ille nimis, fuscus et ille nimis.

If he haue once read the olde dotrinall,
With his diffuse and vnperfite breuitie,
He thinketh to haue sene the poyntes of gramer all,
And yet of one errour he maketh two or three,
Precian or Sulpice disdayneth he to see:
Thus many which say that they their gramer can,
Are as great fooles as when they fyrst began.

xxxvij. di. nonne.

One with his speach round turning like a wheele,
Of Logike the knottes doth louse and vndo,
In hande with his Sylogismes, and yet doth he feele
Nothing what it meaueth, nor what longeth therto:
Nowe sortes currit, nowe is in hande Plato,
Another commeth in with Bocardo and Pherison,
And out goeth agayne a foole in conclusion.

Virgilius, Est & non cuncti monosyllaba nota frequentant. &c. His demptis nihil est hominum quod serme volutet, Qualis vita hominum quam duo monosyllaba versant. &c, Virgilius

There is nought els but est and non est,
Blabering and chiding, as it were Beawles wife,
They argue nought els but to proue man a beast,
Homo est Asinus is cause of muche strife:
Thus passe forth these Fooles the dayes of their life
In two syllables, not geuing aduertence
To other cunning, doctrine, or science.

I will not say but that it is expedient,
Thee to knowe of Logike the crafte and cunning,
For by argument it maketh euident
Muche obscurenes, sometime enlumining
Ecclesi. xlvi. The minde, and sharping the wit in many a thing:
But oft yet by it a thing playne, bright and pure,
Is made diffuse, vnknowen, harde and obscure.

It is ynough therof to knowe the grounde,

And

And not therin to waste all thy life wholy,
Still grutching like vnto the frogges founde,
Or like the chattering of the foolishe pye,
If one affirme, the other will denye:
Sophistrie nor Logike with their arte talcatike,
Shewe not the way vnto the booke of life.

xxxvi. di. legimus.

With suche fooles tender youth is defiled,
And all their dayes on them they set delite,
But godly doctrine is from their mindes exiled,
Whiche should the body and soule also profite,
They take no leasure, pleasure, nor respite,
To other sciences, pleasaunt and profitable,
But without ende in one thing chat and babble.

One renneth to Almayne, another vnto Fraunce,
To Paris, Padway, Lumberdy, or Spayne,
Another to Bonony, Rome, or Orleaunce,
To Cayne, to Tholows, Athens, or Colayne,
And at the laste returneth home agayne
Wore ignoraunt, blinder, and greater fooles,
Then they were when they first went to the scholes.

Eccle. viii.
Et quantum plus laborauerit ad quærendum, tanto minus inueniet

One boasting the name of a lawier or deuine,
His proude hood hye vpon his stately necke:
Thus must a good clarke vnto a foole encline,
Lowte with the body, and with obedience becke,
And though it tourne to their rebuke and checke,
Yet nowe a dayes ouer many suche there be,
Which in stede of cunning vseth audacitie.

xij. q. ij. gloria epis. glo. in c. cum ex. litera de integ. resti.

Prouerb. xiij.

The hood must aunswere for the foolishe student,
Their time hath bene lost, fruitles and barreyn,
Their frendes goodes on suche fooles are spent,
To their damage, thought, hunger and payne:
Thus to conclude, me thinke it is but vayne,
The frendes to labour the daies of their liue,
To spare for such scholers which shall neuer thriue.

Cicero in epistolis ad Vale. iuri sancto, presertim cum his temporibus audatia pro sapientia liceat vti.

¶ The great follie, the pride, and the enormitie
Of our studentes, and their obstinate errour,
Causeth me to write two sentences or three,
More then I finde written in mind authour:
The time hath bene when I was conductour
Of muche folly, which nowe my minde doth greue,
Wherefore of this ship since I am gouernour,
I dare be bolde mine owne vice to reproue.

Additio Alexandri Barclay presbiteri. &c.

Howe

Howebeit I knowe my wordes shall suche greue,
As them selfe knoweth fawtie and culpable,
But yf they be wroth, let them take me by the sleue,
For they shal beare the hood, and I wil beare the bable:
But first ye studentes that are of minde vnstable,
Ye waslers and getters by night in fielde or towne,
Within my Nauy would I set you to a cable,
If I feared not, least ye your selues would drawne,

Also I feare least my ship should sinke for sinne,
If that Cupido and Venus seruitours
On the vnsure Sea my shippe entred within,
Or all the fooles promoted to honours,
I none receyue can of hye progenitours,
My shippe is not dressed for them conuenient:
And to I feare least their cruell rigours,
Should rayle to my shippe some tempest or torment.

¶ The Lenuoy of Barclay to the Fooles.

Ye studentes, clense your mindes of this crime,
Geue once your heartes to perfite diligence,
Howe longe in Idlenes will ye leese your time
In pride and ryot, with all other offence:
Alas, what profite get ye by negligence,
But spende your goodes in all iniquitie,
And where your frendes thinke ye labour for science,
Ye lese your time, bringing them to pouertie.

Leaue of suche studie as is vnprofitable.
Without eyther fruite or godly discipline,
And geue your mindes to sciences lawdable,
Where ye may your heart set and encline,
To Aristotles or Platoes doctrine,
And not alway on Logike or Sophistrie,
I will not say but it is a thing diuine,
And muche worth to knowe Philosophie.

TEMERE LOQVENTES CONTRA DEVM.

Si deus annueret precibus, noſtriſq; petitis
Semper, & ad votum concederet omnia: plures
In lachrymas fluerent meſtas, fletuſq; moleſtos,
Stulticiaq; ſuæ captarent præmia iuſta.

vi. q. i. ſi omnia
Eccleſi. iij.
Prouer. xxv.

VAnam operam impendit fatuus, ſtultoſq; labores
Qui ſolis radios igne iuuare putat:
Et face ſuccenſa, ſe credit lampada Phœbi

Augere,

Augere, vt plenum plenius efficiat.
Stultior ille tamen ſuperi qui facta tonantis
Atq; voluntatem corripit ætheriam:
Hic ſuperat ſtultos omnes, veſanior hiſq; eſt:
Eumenides quorum pectora ſurda premunt.
Namq; dei noſtri tanta eſt ſapientia, virtus,
Iuſtitia, ingenium, gloria, fama, decus,
Conſilium tantum, maieſtas, tanta poteſtas:
Non egeat noſtro vt ſceptriger auxilio.
Prouidus & ſapiens adeò eſt qui cuncta creauit,
Qui mare, qui terram, ſtelliferumq; polum,
Vt ſua nec minui poterit diuina voluntas,
Ne ve hominum augeri poſſit ab ore magis:
Omnia diſpenſans moderatur, & omnia noſcit,
Cordaq; ſcrutatur, hunc latet atq; nihil.
Omnia diſponit ſolerter, legeq; certa
Singula conſtituit, præterit huncq; nihil.
Seu deus ergo tonat, niuibus ſeu ſpargit arenam,
Seu vibret forti fulmina dira manu:
Seu ros æthereum mittit, ſiuè aſtra ſerena,
Effundit nimbos ſeu deus horriſonos:
Non homini fas eſt diuina laceſcere iura,
Iactare & contra verba maligna deum.
Omnia diſpoſuit ſapienter maximus hic, quem
Corripis incaſſum, ſtulte proterue, deum:
Vindictam quæris ſcelerum, pœnamq; malorum
Cùm temerè irrumpis, visq; docere deum.
Murmura non fas eſt, crepitantia verba, ſuſurros
Aduerſus ſummum præcipitare deum.
Iſraël interiit totiens ſic murmure turba,
Stultorum hoc cecidit pars quoq; magna modo.

Romans.ix.
Eſay.xl.
xxxvii.diſt. erubeſcant.
Sapien.i.
Pſalm.ciij.
Sapien.xi.& xij.
Eccleſi.xxiij.
Numeri.xiiij.
Joſue.ix.
i.Corin.x.

Of them that foolishly speake against *the workes of God.*

Here note we fooles which can not be content
With Gods worke and ordinaunce diuine,
Thinking their owne will much more expedient,
Not willing their mindes to his will to enclyne:
But such fooles often should come to ruine
And wo with sorowe, and losse should they finde,
If God should conforme his workes to their minde.

HE is a foole and laboureth in vayne,
Which, with small byondes of fyre flaming bright,
Entendeth with labour, busynes and payne,
Of the shining Sunne for to encrease the light:
Such one assayeth a thyng passing his might,

vi.q.i ſi omnia
Eccleſi.iij.
Prouer.xxv.

Corripere facta Dei.

Superuacuis laborat impendiis qui ſolem certat facibus adiuuare, quoniam diuinæ gratiæ plenitudo adiectione humana non indiget, nec vlla re quærit cõmendationis augmenta: ſic qui mel multum cõedit, non eſt ei bonum. Sic qui ſeruitator eſt maieſtatis opprimetur a gloria.

And is a foole to let thought or delite
To mende that thing which God hath made perfite.

But yet is he a much greater foole truely,
Which will correct that thing which God hath done,
And doth not his heart, his will and minde apply
To Gods workes and diuine prouision,
Of all other maddeſt is his condition,
And more frantike forſooth I may him call,
Then they that are vext with furies infernall.

Romans. x.

Thou foole, the might of God omnipotent
In vertue and wiſedome ſo largely doth extende
His maieſtie, and power is ſo excellent,

Eſay. xl.

His glorious godhead his workes doth defende,
So that no mortall man can them amende.
Weneſt thou mad foole that thou amende canſt ought
That he hath done, which made all thinge of nought.

He that hath made the heauen and firmament,
The lande, the ſea, and euery other thing,
Is ſo diſcrete, ſo wiſe and prouident,

Before

Before his presence perfectly seeing
All thing to come that neuer hath had being.
His workes and deedes are so perfect and right,
That none can increase nor yet decrease his might.

He doth all thing dispose, moderate and dispence,
Knowing our minde, and what is to vs most mete,
All thing is open and playne in his presence,
Our inwarde thought must be needes knowe and wete,
And euery fortune is playne before his feete:
He hath all thing by lawe and order dyst,
And doth no thing, but it is for the best.

xxxij dist. erit
bescant.

Therfore whether he gene thunder, snowe or rayne,
Winde or wether, tempest or torment,
Frost, lightning, fayre wether, eyther storme sodayne,
Mistes or cloudes: yet man should be content,
And not with worde, neyther inwarde intent,
Against God grudge, but euery day and houre,
Magnifie the deedes of God his Creatour.

Sapien. i.

It were much better thou foole that thou were dombe,
Then to cast lewde wordes against thy Lorde in vayne,
Thou foole, he worketh nothing but by wisedome,
And yet thou art not content, but doest complayne:
Thou seekest vengeaunce for thy sinne, and payne
In hell for euer, thinking thy selfe so wise,
To teache thy God, and his worke to despise.

Psalm. cix.
Sapien. xi. & xij.
Eccle. iij.

It is not lawfull for any, hye or lowe
To be so bolde, so blinde or so cruell,
Grudging wordes against his God to throwe,
Though to their pleasure a thing not fortune well:
Take example by the children of Israell,
Which oft for this sinne suffred great payne and woe.
Slayne and destroyed, so haue bene many mo.

Numeri. xiiij.
Iosue. ix.
i. Corinth. x.

Many a lewde body without wisedome or rede,
Grudge in their mindes, and openly do blame
Almightie God, when their children are dead,
Where rather they ought to loye of the same,
For it might fortune that great rebuke and shame
Might to their frendes haue come by their sin and crime
Soone after, if they had not dyed at that time.

Wherefore this one clause is my conclusion,
That God our maker is wise and prouident:

Blame not his workes by thy abusion,
For all that he doth is for the best intent:
But if that God would alway assent
To our delites, and euer performe our will,
Our owne requestes should tourne vs to great ill.

¶ Alexander Barclay to the foles.

O ye mad mindes that nothing vnderstande,
O man presumpteous and vnobedient,
Howe darest thou be so bolde to take on hande,
To reprene the workes of God omnipotent?
Wilt thou him teache, as more wise and prouident
Then he is, which made all thinge of nought?
Leaue off this thy foly, and holde thy selfe content,
For thou art a foole to set theron thy thought.

Nolite loqui aduersus deum iniquitatem. Pronerb. ix.

QVI ALIOS IVDICAT.

Se iustum quicunq; putat, vitaq; probatum,
Iudicat atq; alios homines, censetq; nocentes,
Nec contemplatur semet: capit ille ruinam,
Sit licet in casu cunctos notat ipse cadentes.

Matthewe. vij. Luke. vi. glo. in. c. ea quæ de sta. reg. iii. q. vii. iudicet. Pro. xxiij. c. xxvi Ecclesiastic. v.

STultitiæ vitio metuenda pericula multi
Incurrunt mortis, exitiumq; graue:
Quos spes vana trahit vitæ, falsaq; salutis
Prosperitas, quæ mox fluminis instar abit.
Se putat esse bonum, se iustum, secq; potentem,
Magnanimum, & nullum posse subire malum.
Non metuit mortem, quoniam spe ductus inani,
Floccifacit post se quicquid in orbe manet.
Quicquid delirant alij, mox carpit iniquo
Dente Theonino, nec sua facta videt.
Sed fatuus quiuis spem pectore seruat inerti,
Qua sperat sese viuere posse diu:
Si videt alterius mortem vitæq; ruinam
Affore, non meminit se propè posse mori:
Mox causam fingit, citiùs cur raptus, aitq;
Non aliàs validus, nec benè sanus erat,
Quin tristis, nigro & suffusus sanguine, plenus
Et scelere atq; dolis, improbulusq; fuit.
Propterea omnipotens excelsi rector olimpi,
Fecerat hunc subita morte perire virum.
Post mortem fatuus sceleratus iudicat illum,
Forsitan ætherei quem fouet aula poli:
Inter cœlestes sua qui solatia ciues,
Nectare & ambrosia fors benè pastus habet.

Horati. in Epist.

Matthewe. vij. Romans. ij.

Eccles. xxxviij.

Ecclesiast. xi.

Sapien. iij.

Iudicat

Iudicat alterius mortem, qui compede ſtrictus
Eſt ſcelerum, & vitijs membra ligata tenet:
Nec metuit pœnam, neq; mortis tempora, quæ mox
Obſeruans lacheſis ſtamina feſſa ſecat.
Terminus incertus lœti eſt, incerta dieſq;, &
Hora volant tacito triſtia fata pede.
Vir bonus & iuſtus, falſo quandoq; putatur
Eſſe malus, noſcit pectora ſola deus.
Iudicat alterius vitam quicunq;, probatum,
Sincerum, & iuſtum condecet eſſe virum.

Ecclesi. xxi.
Ecclesi. vij.
Seneca.
Apoca. xviij.
iij. q. vii. iudicet.

Of them that geue iudgement on other.

Who that reputeth him ſelfe iuſt and fauteles,
Of maners good, and of liuing commendable,
And iudgeth other (perchaunce that are gyltles)
To be of a condition reprouable,
Him ſelfe not noting, though that he were culpable.
He is a fole, and once ſhall haue a fall,
Synce he will other iudge him ſelfe yet woꝛſt of all.

Iudicare alios.

Nolite iudicare, et nō iudicabimini: nolite condemnare, et non cōdemnabimini: quid autem vides feſtucam in oculo fratris tui, et trabem in oculis tuis non vides? Tollere feſtucam qui vis de fratris ocello, quę tua conturbat lumina tolle trabē. Iudicet ille de alterius errore, qui non habet in ſeipſo quod condemnat.

Many falleth in great perill and damage,
And greuous death by the vice of foolishnes,

Math. vij.
Luke. vi. c.

Romans.ij.a. Marke.iiij.c. *glo. in c. ea quæ de ſta regum iij.q. vij. iudicet. &c.*

Perſeuerantly biding in their outrage,
Their ſoule infect with ſinne and viciouſnes.
And though that death him alway to them addreſſe,
Yet hope they in longe life and proſperitie,
And neuer aẽwageth their blinde iniquitie.

Nec qui præterijt, iterũ reuocabitur: vnda nec qui præterijt hora redire poteſt.

The time paſſeth as water in a riuer,
No mortall man can it reuoke againe,
Death with his dartes vnwarely doth appere,
It is the ende of euery man certayne,
The laſt of all feares and ende of worldly payne.
But though we knowe that we all muſt haue an ende,
We ſlepe in ſinne diſdaining vs to amende.

Mors eſt vltimum terribilium philoſophus.

Pſ.xxiiij.c.xxvi. Eccleſiaſti.x.

Some thinke them good, iuſt and excellent,
Mightie, ſtronge, and woorthie of preeminence,
Charitable, chaſt, conſtant and innocent,
Not doubting death nor other inconuenience:
But yet are they wrapped ſore in ſinne and offence,
And in a vayne hope continue in ſuch wiſe,
That all the world ſaue them ſelfe they deſpiſe.

Pathelwe.vij. Romans.y.

They take on them the workes of God omnipotent,
To iudge the ſecrete of mans minde and thought:
And where no ſigne is ſeene playne and euident,
They iudge a man, ſaying: his life is nought.
And if death one hath vnto his laſt ende brought,
Is mad, they mende not their miſgouernaunce,
Not thinking that they enſue muſt the ſame daunce.

Eccleſiaſt.xi.

Such fooles fayne cauſes, and often time ſay,
That he that is dead bled riot and much foly,
Which cauſed him to dye before his day,

Eſay.xxxviij.

And that he was feeble, or full of melancoly,
Ouer ſad or proude, diſceitfull and pope holy,
Uiciouſly liuing in couetiſe and gyle,
Wherfore God ſuffred him liue the ſhorter while.

Sapien.iij.

Lo theſe blinde fooles ſaciate with vice,
Judgeth him that perchaunce did not amiſſe,
While he here liued, and is in paradice,
Rewarded for his workes in endles ioy and bliſſe:

Eccleſiaſti.xxi.

Whereas this lewde Judger here in this world is,
Still liuing in ſinne, ſuffring great payne and wo,
And though he thinke him good ſhall neuer come therto.

Ye that in ſinne here lyeth fettered faſt,

And

And iudgeth the death of his frende or neighbour,
Which from this life is departed and past:
Let him beware, for once come shall the houre,
That he must feele deathes dolorous rigour,
And after that endure infernall punishment,
For iudging and misdeming of people innocent.

Ecclesiast. vij.

The terme and day of death is much vnsure,
The death is sure, the houre is vncertayne,
Death is generall to euery creature,
Thither we must all, be it pleasure or payne,
Wherfore wisedome will that we should refrayne
From foolishe deming, and nones death discus,
After death God wot howe it shall be with vs.

Seneca.
Apocalips. xviij.

Alas full often a iust man good and true,
Of minde innocent, sad, sober and simpill,
Passing his time in goodnes and vertue,
Is of these fooles thought and demed for ill,
And he that is nought, frowarde of dede and will
Of these fooles blinde, frantike and wood,
Without all reason is iudged to be good.

Wherefore I proue that a blinde foole thou art,
To iudge or deme a mans thought or intent:
For onely God knoweth our minde and heart
Wherto we gree, and to what thing we assent.
But who that is rightwise, iust, and innocent,
And loueth God with honour and with reuerence,
Then may he boldely iudge anothers offence.

¶ Alexander Barclay to the fooles.

Amende you fooles, do way these foolishe wayes,
Take ye no charge, not mete for your degree,
And note these wordes which Christ our Sauiour sayes,
Iudge not another, and thou shalt not iudged be.
It longeth onely to the hye diuinitie,
To iudge our minde, for he is true iustice,
All thing discerning by right and equitie,
No man should deme, while him selfe is in vice.

DE PLVRALITATE BENEFICIORVM.

Quisquis cupit possidere plura beneficia,
Multas solus obtinere possit ac officia:
Plus imponit hic asello quàm portare poterit,
Mortem saccorum misello multitudo parturit.

Sunt

De præben. quia in tantum. &c. de multa.
De cle. non reſ. quia nonnulli.
1. Corinth. vi.
Eccleſi. xxviii.

SVnt,quibus eſt animus beneficia plura tenere,
Et ſacrum manibus contaminare bonum:
Nec ſatis illa valent vigili curare labore,
Suſceptum nec onus perficere arte queunt.
Qui ſaccos aſino plures imponere tentat,
Morte fatigatum deſtruit ille pecus:
Et quem ſola quidem poſſet præbenda fouere,
Illius ad vitam quæ ſatis vſq; foret,
Hunc ſed amor nummi funæſta pecunia cogit,
Abſq; modo & numero congerere vlterius:
Qui cupit aſſiduò beneficia plura tenere,
Copia nec rerum quem ſatiare poteſt:
Vſq; adeo cæcatus erit,preſſusq; tenebris,
Neſciat vt curas connumerare ſuas:
Hunc nocturna quies nunquam ſolabitur vlla,
Semper hiat,nullo limite vita iacet.
Saccum hic circumfert in quo non fundus habetur,
Sed ieiuna fames,atq; cupido vorax.
At magìs indignum eſt aſini,indocti,imq; periti
Qui magìs hæc faciunt,cuncta tenere volunt,
Eccleſiæq; bonis nulla virtute fruuntur,
Atq; deum vana religione colunt.
Hæc bona pauperibus largiri cœlica debent,
Vſibus at prauis ſic cumulata ruunt.
Dicite pontifices,quid vos beneficia multa
Confertis ſtultis, qui ratione carent?
An quia iumentisq; aſinisq; imponere fas eſt,
Cunctorum vt ſaccos atq; onera vſq; ferant?
Quin etiam peius,contenti munere nullo
Conducunt cenſus,mutua lucra locant.
Hos nec apud ſatis eſt Hieſy cum ſymone tutus:
Magones licitant,vendita rurſus emunt.
Plures quisq; igitur præbendas poſſidet,ille
Extremam expectet cum Ioue tartareo.

Actes. viii.
i. q. i. petrus, &c. qui ſtudet.
iii. Regum. v.

Of pluralities, that is to ſay, of them vvhich charge *them ſelfe with many benefices.*

¶ That miller is a fole and here ſhall haue a barge,
And as a mad man ſhall faſt therein be bounde,
Which his aſſe will with ſo many ſackes charge,
That the poore beaſt for payne fals to the grounde,
Many in the Churche like him may be founde,
Which ſo many benefices labour to procure,
That their ſmall might can not the charge endure.

Among

Beneficiorum pluralitas.

Ambitio quorũdam inualuit pro cesſit, vt non duas vel tres, ſed plures eccleſias habere ſtudeant, cum vix vni poſsit debitam prouiſionem impendere: cum tamen multitudo prebendarum canonibus ſit inimica, & valde iniuſtum & iniquum eſt, vt multi eſuriãt forte meliores, & vnus ebrius forte nullus iu verbo, et peſsimus in exemplo abundet.

AMong our Fooles delityng them in vices;
Is yet another ſorte of the ſpiritualtie,
Whiche them ouerchargeth with diuers benefices;
And namely ſuche that loweſt are in degree.
Of birth and cunning, of this condition be,
Defyling Gods rentes, and the Churches good,
Them ſelfe ouerlading, as men frantike and wood.

De preben. quia in tantum. & c. de multa de cleri. non reſi. Quia nonnulli. 1. Corinth. xi.

The weight is ſo great they can it not endure,
Their might is ſmall, their cunning is muche leſſe:
Thus this great charge wherof they haue the cure,
To infernall kenne doth this poore Aſſe oppreſſe,
And to an Aſſe moſte like he is doubtleſſe,
Which taking on his backe ſackes nine or tenne,
Deſtroyeth him ſelfe, them leauing in the kenne.

Eccleſi. xxxiiij.

But though one prebend were to him ſufficient,
Or one benefice his liuing might ſuffice;
Yet this blinde foole is not therwith content,
But laboreth for mo, and alway doth deuiſe
Falſe meanes to come thereto by couetiſe,
He gapeth with his wide throte inſaciable,
And neuer can content his will abhominable.

So for

C. cuaticie de prebendis.

So for the loue of the peny and riches,
He taketh this charge to liue in wealth and ease,
Howebeit that foole that hath suche bulynes,
And diuerse charges, fyndeth great disease,
xlvj. dist. sicut.
Neyther shall he God, nor yet the worlde please,
And thal with his burthens his minde so vexe & comber,
That halfe his cures can he not count nor number.

These carefull caytifs that are of this same sorte,
With cures are ouercharged, so that of their minde
Rest haue they none, solace, pleasure, nor comforte:
Howe beit they thinke thereby great wealth to finde,
They gape yet euer, their maners like the winde,
Their life without all tearme or certaintie,
If they haue two liuinges, yet loke they to haue three.

The fooles whose heartes vnto this vice are bounde,
Vpon their shoulders bereth about a sacke
Insaciable, without botome or grounde.
They thinke them not lade, though al be on their backe,
The more that they haue, the more they thinke they lacke:
What deuill can stop their throte so large and wide,
Yet many all waste about Ryot and pride.

But yet is this muche more abhominable,
That Asses vntaught without wisdome or science,
Haue their proude mindes moste vnsaciable,
Not comming to worship by vertue nor prudence,
Yet counte they them worthy of this excellence:
Courtiers become priestes, nought knowing but the dice,
They preist not for God, but for a benefice.

The clarke of the kitchin is a preist become,
In full trust to come to promotion hye,
Nothing by vertue, cunning, nor wisedome,
But by couetise, practise, and flattery:
The Steple and the Church by this meane stande awry,
For some become Priestes rather for couetise,
Then for the loue of God and his seruice.

xxi. q. i. c. vlti. xxxj. q. vij. consuenior.

Alas ofte Gods goodes, and Christes heritage,
Of suche fooles is wasted and spent in vayne,
In great follies, mundaynes and outrage,
Where it decreed and ordayned is certayne,
That priestes should helpe poore people that liue in payne,
And with suche goodes kepe hospitalitie,
Which pride, riot, and Venus suffreth not to be.

Thus

Thus is the greatest parte of the spiritualtie,
Poore priest, parson, vicar, religion and prelate
With couetise acloyde, or els prodigalitie,
And fooles promoted, causeth good clarkes haue hate:
Say lordes and bishops with others of estate,
What moueth you so gladly suche to promote,
Which haue no cunning, their wit scant worth a grote.

Will ye alway the foolishe Asse ouercharge
With suche burthens wherewith it can not fare,
And suffer other to walke and renne at large,
And where they best might, their backes are left bare:
And that is worst of all, suche fooles can not be ware,
But when they are promoted after their owne intent,
Yet their insaciable minde can neuer be content.

Some make exchaunges and permutations,
Some take to ferme, and some let out agayne,
Other fooles for hope make resignations,
And some for one God choseth gladly twayne:
Some liueth longe in hunger and in payne,
And in the sommer day scarsely drinketh twise,
Sparing money therewith to bye a benefice.

Some for no wages in court doth attende,
With a lorde or knight, and all for this policie,
To get of his lorde a benefice at the ende,
And in the meane time ensueth ribawdrie,
And sometime laboureth by craft and simonie,
He playeth a false caste, not cealing to conjure,
Till of some benefice he at the last be sure.

Then yf this lorde haue in him fauour, he hath hope
To haue another benefyce of greater dignitie,
And so maketh a false suggestion to the pope,
For a tot, quot, or els a pluralitie:
Then shall he not be pleased with two or three,
But diuers will he haue, ay chopping and changing:
So ofte a foole hath all, and a good clarke nothing.

These of nought force, so that they may haue gayne
And golde ynough to spende on rybawdrie and pride,
They haue the profite, another hath the payne:
The cure of the soules of them is set aside,
And no meruayle, for howe should they abide
To teache their parishioners vertue, wisdome or grace,
Synce no man can at once be in euery place.

Acles. viij.
i.q. petrus et q. qui studet.

Alas

Alas these fooles our nialtied Christ betray,
Of mans soule whereof they haue the cure,
And setting in these steade syr John of Garneley,
They thinke them selues discharged, quite and sure:
These fooles note not that euery creature,
Whiche here of soules doth cure or charge take,
At domes day acompt for them shall make.

But yf I should touche all the enormities,
The immoderate couetise, and desyre of dignitie,
That nowe is vsed among all the degrees
Of benefited men ouer all the spiritualtie,
I feare displeasure, and also I often see
That truth is blamed, and not ay best to tell:
But he that in this life will alway busy be
To get diuerse prebendes, shall haue the last in hell.

¶ The Lennoy of Barclay to the Fooles.

Non habemus hic ciuitatem permanentem sed futurã inquerimus.

¶What meane you ye gyders of Christes heritage,
Shall ye neuer leaue this your deuouring minde,
Shall ye no time your couetise asswage,
Which in Gods seruice your heartes sore doth blinde,
Let this false traytour no place among you finde,
Graunt him no rowme in Church nor in quere:
For this is sure ye shall all leaue behinde,
We haue no Citie nor place abiding here.

¶ De eo qui exceptiones quærit ad emendandum se.

Qui cantum Corui, cras cras imitatur, & vsq;
Cras canit, haud animo fata caduca notans:
Semper aget fatuum, nam confidentia stulta hæc
Dicitur, illusit spes ea sæpe suos.

Ecclesi.v. Psalm.xciij. Hebre.iu. Luke.xij.
CVi deus omnipotens de cœlo numina mittit,
Illius et mentem lustrat, quo certius inde
Omne nefas purget, vitæ & delicta peractæ
Emendet, scelerumq; graues eluminet actus:
Sit licèt hic positus vitiorum in flumine magno,
Sentiat & molem, qua mens agitatur iniquam,
Et spacium vitæ quo recte viuere posset:
Crocitat attamen hic corui de more canando

Ecclesi.v.
Cras cras, in melius vitam mutabimus, aut cras:
Hinc stolidum, insanum, & stultum dicimus omnem,
Qui se victurum cras asserit atq; fatetur,

Prouerb.xxvij. Ouidius.
Cùm tamen in foribus mors assidet omnibus horis,
Sera nimis vita est quæ fertur crastina, qui scis

An te fata ſinant tam longo viuere curſu?
Cras minus aptus eris, hodie benè viuere debes,
Et purgare caput, quod cum ſudore grauatum
Pondera peccati geſtat, curasq; minaces. Eſaye. lvi.
Ad mala veloci volitamus cum pede ſemper,
Atq; hodie facimus ea, nec differre putamus
Longiùs, ad quod nephas præſens nos mancipat hora, Iacob. iiij.
Et feſtinamus ſemper ceruice parata:
Illa tamen nobis poſſunt quæ ferre ſalutem
Spernimus, inſanos ſic nos dementia turbat.
Si fortè immineat ſcelerum confeſſio nobis,
Diffugimus, rauci repetentes murmura corui.
Et duo cras, aut plus fatuo ructamus ab ore:
Implacata tamen ſi mors irrepſerit, vt te Eccleſi. v.
Auferat, atq; animam ſub tartara nigra remittat: Math. vi.
Tunc velles feciſſe bonum, potuiſſe nequibis: Luke. xij.
Tunc tua ſera nimis vox & querimonia, cras cras.
Stulte quid exigui te temporis oro voluptas
Detinet? illa ruunt, & fluminis inſtar abibunt. Eſay. xxij.
Incipe cœleſtes hodie perquirere ſedes, 1. Corin. xv.
Craſtina præcipitet ne te cunctatio vana. Prouer. iij.

Differens benefacere.

Non tardes conuerti ad dominũ, et ne differas de die in diem. Subito enim venit ira illius, et in tempore vindictæ diſperdet te. Hodie eſt, et cras morietur, fœnum quod hodie eſt, cras in clybanum mittetur. Hodie ſi vocem eius audieritis nolite obdurare corda veſtra.

Of them that prolong from day to day *to amende them selues.*

THe that cras cras singeth with the Crowe,
Deferring the time of his amendement,
Among our fooles in this our ship shall rowe,
For his presumption, dull minde, and blinde intent:
What knowe these fooles whether God omnipotent
Will graunt them to liue vntill another day,
Wherfore we ought to mende vs whyle we may.

Eccles.v.
Psalm.xciij.
Hebre.iij.
Luke.xij.

IF vnto any, almightie God doth sende,
From heauen aboue by inspiration diuine,
Will and good minde, his sinnes to amende,
And with his grace his thoughtes enlumine:
If that sinner will not thereto encline,
But doth differre and driue from day to day,
A foole he is, no wise man will denay.

Yet many folowe this inconuenience,
And knowing their owne vice, and life full of ordure,
The payne thereof, and howe euery offence
And sinne is punished of eche creature:
Also they knowe that their death is vnsure,
And dye they must, knowing no howre nor space,
Yet sinne they still not receauing this grace.

They folowe the Crowes crye to their great sorowe,
Cras cras cras, to morowe we shall amende,
Eccles.v. And if we mend not then, then shall we the next morowe,
Or els shortly after, we shall no more offende:
Amende mad foole when God this grace doth sende,
He is vnwise which trusteth the crowes songe,
And that affirmeth that he shall liue so longe.

Since death (as I haue saide) is so vnstable,
Wherefore we ought alway vs to prouide,
And mende our life and sinne abhominable:
For though that thou be whole at the euentide,
Thou knowest not sure that thou shalt here abide
Vntill the morowe, but yf thou dye in that space,
It shall be to late for thee to crye cras cras.

Prouer.xxvij.
Ouidius

Since it is in thy power that thou maye
Amende thy selfe when God inspireth thee,
Why will thou tarry vntill another day,
The longer tarry the lesse apte shalt thou be,
In olde sores is greatest ieopardie,

When

When custome and vse is turned to nature,
It is right harde to leaue it ther enure.

Consuetudo est altera natura. no. glo. ff. de lib & postu, l. si quis super verbo consuetudo, l, ff, & quisq; inte, in alte statue,

Therfore yf that thou lewdely fall in sinne
By thy frayle flesshe, and the false fiendes trayne,
Take not the vse, continue not therein,
But by confession shortly rise agayne:
Sinne alway threatneth vnto the doer payne
And grutche of conscience, with much thought & wo,
Yet alway are we ready and prone therto.

Esaye. lvi.

Mannes life on earth is euen a chiualrie,
Agaynst our flesshe fighting, which often doth vs shame,
Also the deuill our ghostly enemie,
On his parte labours to get vs in his frame:
Thus ofte we fall, and then our folly blame,
Repenting sore, and willing to refrayne,
But within an houre we fall therto agayne.

Iob militia est vita hominis super terram,

Iacob. iij.

Thus euer to vice are we ready and prone,
The giftes of grace we cleane from vs exclude,
We haue great cause sore to complayne and mone,
We leaue that thing (our mindes are so rude)
That might vs guyde to health and beatitude:
Thus our owne follie, and our owne blinde madnes,
Vs often leadeth vnto great wretchednes.

And yf it fortune, that at any time
Within our mindes we purpose stedfastly,
For to confesse our sinne, exresse, or cryme:
Agayne our thought is chaunged by and by,
Away then renne we with the crowes crye,
With one cras, to morowe peraduenture twayne,
Without regarde had vnto the infernall payne.

But in the meane space, yf that death vntretable,
Arrest thee with his mace fierce and cruell,
And for thy sinne and life abhominable,
By iustice damne thy soule for euer to hell:
Then wouldest thou gladly (if thou might) do well,
But there is no grace, but dolour, payne, and sorowe,
Then is to late to crye cras cras, to morowe.

Eccles. x.
Math. vi.
Luke. xy.

¶ The Lenuoy of the Auathour.

¶ Say, what delyte, thou foole, or what pleasure,
Takest thou in sinne and voluptuositie,
It is small sothly, and passeth euery houre,
Like to the water, and that in miserie:

Esay. xxy.
i. Corin. xv.
Prouerb. xy.

Therfore let not in sinne thy felicitie,
This day begin thy lewde life to refuse,
Perchaunce to morowe should be to late to thee,
So should cras the crowes songe thee sore abuse.

DE CVSTODIA MVLIERVM.

Custodit pulices fatuus sub sole calenti,
In puteum vndantem & flumine portat aquam:
Qui gerit vxoris curam, metuitq; pudoris,
Quæ sibi ni custos fuerit, custodia vana est.

Iuuenalis.vi.sati. STultior, atq; magis furioso insanus Horeste est,
Spiritus & vexat hunc malè zelotypus:
Qui gerit vxoris curam, & custodiam inanem
Ecclesiastic.vij. Noctes atq; dies, solicitusq; tremit:
Numeri.v. Angorem frustra toleras, frustraq; labores
Ecclesiastic.xix. Suscipis, incassum te tua cura necat.
Iuuenalis. Pone seras, cohibe gressus mulieris, & omnes
Prouerb.xxx. Saltus, & vigil hic latret vbiq; canis:
Conseret & fortis præclusas pessulus ædes,
Custodes habeat & domos alta suas:
Quis tamen interea semper custodiet ipsos
Custodes, vxor si volet esse procax?
Ecclesiast.xxv. Fœmina producit quam non natura pudicam,
Rarò fit vt seruet vincula casta thori:
Prouerb.xy. Fœmina sed quæ vult tenerum seruare pudorem,
Et thalami pignus coniugijq; fidem:
Vinciri debet nulla compagine ferri,
Nec strictura grauis hostia casta premat.
Danae. Non turris Danaes potuit seruare pudorem,
Ouid.iiii. Metha. Amisit stupro dona pudicitiæ.
Penelope. Iupiter auricomum flagrans conuersus in imbrem
Home. in odissea Virginis in gremium fluxit, adulter erat.
Ouidius in Epistolis heroicis. Libera Penelope fuerat per tempora multa,
Eccles.xxvi. Absenti retinens membra pudica viro,
Seneca in declama. Circa illam quamuis volitaret turba procorum,
Helena. Infracto mansit sed tamen illa thoro.
Ouidius in Epist. heroicis. In vetitum plerunq; nefas custodia pellit
Vxores, vetiti damna pudoris olent.
Fœmina iucundos mores vitamq; probatam
Induat, vt famam comparet inde sibi:
Et cetus hominum fugiat vetulasq; procaces,
Et fugiat vafri murmura blanda proci.
Si non legisset Helena rescripta dolosq;
Idæi Paridis, non malè rapta foret.

Of him that is gelous ouer his vvife, and vvatcheth her vvayes vvithout cauſe or euident token of her miſliuing.

¶ He that his wife will counterwaite and watche,
And feareth of her liuing by his gelous intent:
Is as great a fole, as is that witles wretch,
That would kepe flyes vnder the Sunne feruent,
Or in the ſea caſt water, thinking it to augment.
For though he her watche locking with lockes twayne,
But if ſhe kepe her ſelfe, his keping is but vayne.

Obſeruare mulieres.

Si ſpiritus zeloty piæ concitauerit virum contra vxorem quæ nihil polluta eſt, vel falſa ſuſpitione appetitur: relinquat deo facti huius iudicium. Ille lauat laterem qui cuſtodit mulierem: facilius eſt ardenti ſub ſole obſeruare pulices, quã inuitam cuſtodire mulierem. Adde ſeram cohibe, ſed quis cuſtodiet ipſos. Cuſtodes cauta eſt ab illis, incipit vxor.

ORestes was neuer ſo blinde and mad as is he,
Which for his wife taketh thought and charge,
Watching her wayes, though that ſhe giltleſſe be:
This foole ſtill feareth, if ſhe be out at large,
Leaſt that ſome other his harnes ſhould ouercharge.
But for all his feare and carefull gelouſy,
If ſhe be nought, there is no remedy.

Eccleſiaſt. vi. Numeri. v.

Thou foole I proue thy watching helpeth nought,
Thy labour loſt is, thou takeſt this care in vayne,
In vayne thou takeſt this gelouſy and thought,
In vayne thou flayeſt thy ſelfe with care and payne,

Eccleſiaſt. xix.

And of one doubt thou foole thou maieſt twayne,
And neuer ſhalt finde eaſe nor mery liuing,
While thou thus liueſt,but hatred and chiding.

Iuuenalis. For locke her faſt,and all her lookes marke,
Prouerb.xxv. Note all her ſteppes,and twinkling of her eye,
Ordeyne thy watchers,and dogges for to barke,
Bar faſt thy dores,and yet it will not be:
Cloſe her in a Toure with walles ſtronge and hye,
But yet thou foole thou loſeſt thy trauayle,
For without ſhe will,no man can kepe her tayle.

Eccleſiaſt.xxv. And yet more ouer breche her with plate and mayle,
And for all that if ſhe be nought of kinde,
She ſhall diſceyue thee(if ſhe liſt)without fayle:
But if ſhe be chaſt of deede and minde,
Prouerb.xij. Her ſelfe ſhall ſhe keepe,though thou her neuer binde.
Thus they that are chaſt of nature,will bide ſo,
And nought will be nought whatſoeuer thou do.

Thus is it foly,and cauſeth great debate
Betwene man and wife,when he by gelouſy,
His wife ſuſpecteth,and doth watche or counterwayt,
Or her miſdeemeth and kepeth in ſtraitly.
Wherefore me thinke it is beſt remedy
For him that gladly would eſcape the hood,
Not to be gelous,but honeſt liuing and good.

Ouid.iij.Metha. The toure of braſſe that called was darrayne,
Could not the damoſell(by name Danes)defende,
But that Iupiter founde a cautell and trayne,
Terentius in Eunucho.ſcena, quis me ſequitur. In a golden ſhoure into her to diſcende:
And to be ſhort,at concluſion and ende,
This mayde for all this Towre was there defilde,
And by this Lorde was ſhe there brought with childe.

By this example it appereth euident,
That it is foly,a woman to kepe or cloſe:
For if ſhe be of lewde minde or intent,
Eyther preuy or apert there about ſhe goes,
Deuiſing wayes with her good man to gloſe.
But ſpecially if that he her ſuſpect,
With a hood ſhall he vnwares be ouerdect.

Penelope apud Homerum in odiſſea, & apud Ouidium, Epiſt.prima Here. But in the world right many other be,
Which neuer folowe this falſe and lothly way,
We haue example of one Penelope,

Which though that she alone was many a day,
Her husbande gone, and she vered alway
By other louers, yet was she euer trewe,
Unto her olde, and neuer chaunged for newe.

I finde that often this foolish gelousy
Of men, causeth some women to misdo,
Where as (were not their husbandes blinde foly)
The poore women knowe not what longed therto,
Wherfore such men are fooles and mad also,
And with their hoods which they them selfe purchace,
Within my ship shall haue a rowme and place.

For where as perchaunce their wiues are chaste and good,
By mans vnkindnes they chaunge and turne their heart,
So that the wife must needes geue them a hood:
But to be playne some wemen are easy to conuert,
For if one take them where they can not start,
What for their husbandes foolishe gelousy,
And their owne pleasure, they scarce can ought deny.

¶ The Lennoy of the Auctheur.

Therfore ye women liue wisely, and eschewe
These wanton wooers and suche wilde company,
Get you good name by sadnes and vertue,
Haunt no olde queanes that nourishe ribaudry,
Then feare ye not your husbandes gelousy,
If ye be faultlesse, chaste and innocent:
But wanton wooers are full of flattery,
Euer when they labour for their intent.

Ecclesiast. xxvi.
Seneca in declama.

Be meke, demure, bocsome, and obedient,
Geue none occasion to men by your foly,
If one ought aske, denye it incontinent,
And euer after auoyde his company:
Beware of corners, do not your eares apply
To pleasaunt wordes, nor letters eloquent.
If that Helena had so done certainly,
She had not bene rauished by handes violent.

Helena rapitur per Paridem. vnde Ouidius epistolis

DE ADVLTERIO.

Est fatuus qui scit vigilanti stertere naso,
Et faciem digitis contegere vsq; suis,
Vxoremq; suam subigi permittit, & audit
Illecebras: ridet subdola catta iocos.

REs miseranda quidem, & censura digna Catonis,
Quòd vult coniugij nemo tenere fidem:
Nullus adulterij legem, aut pia iura veretur,

Seneca de Ira.
Valerius lib. iiii.
Prouer. xxv.
Iacob. i.
Ecclesiast. xxv.

Iulia

Iuuenalis.vi.ſati.
Leuitti.xx.
Deutero.xxij.

Iulia lex dormit,pœna vetuſta ſilet.
Non mulier nec vir ſacrati fœdera fulcri
Conſeruare ſolent,mœchus vbiq; iacet:
Multis digna quidem res & laudanda videtur
Alterius lectum concutere atq; thorum.
Nec pudor vllus adeſt,nemo enſem aut ſaxa veretur,
Iuditium parcit,pœna remiſſa iacet.
Heu vetus in mœchos tua lex tua Iulia dormit,
Cæſar,ab Elyſijs fontibus oro veni:
Turpius idq; magis ſunt qui ſpectare lacunar
Docti,vt per thalamum cautus adulter eat.
Apponunt digitos oculis vigilantibus,atq;
Permittunt ſubigi pignora chara thori.
Vxoris ne ſcelus audes ſpectare pudendum,
Cognita nec culpas probra: marite taces:
Expulit a regno fratrem Pelopeius Atreus,
Fœdaſſet proprij quod ſibi iura thori:
Atq; duos natos mactauit funere mæſto,
Quo luerent mœchi crimina fœdo patris.
Ingens clamor erat quando Lucretia paſſa eſt
Stuprum,a laſciuo contaminata viro.
Collatinus enim coniunx rumore leuato
Tarpeia regem pellit ab vrbe malum.
Clodius in cunctis dominatur gentibus,heu,
Clodius impunè tractat adulterium.
Heu mala dira parit putidæ mœchatio mentis,
Proſiliunt ire,mortis & exitium.
O vos mortales concordi viuite nexu,
Fœdera quid thalami ſic violare iuuat:
Sit veneranda fides vxoris,ſitq; mariti,
Mutua ſint ſemper gaudia,paxq; frequens.

Iuuenalis.

C. quemadmodũ de in.iu.
Prouer.xviij.

Atreus.
Seneca in thy.
ff. de adulte.l. ſtupor.

Lucretia.
xxxij.q.v.Lucretia.

Tarquinus expulſus.
Clodius.

C.de adulterio.
Gracchus.

Prouer.vi.

Of aduoutrie, and ſpecially of them that are bawdes to their wiues,knowing,and wil not knowe,but kepe counſel for couetiſe,and gaynes or aduauntage.

A Fole blinde forſoth and witles is that man,
Which though his wife openly defiled be
Before his owne face,yet ſuche a craft he can,
To fayne him aſlepe,not willing it to ſee:
Or els he layeth his hande before his eye,
And though he heare and ſee howe the matter goſe,
He ſnorting ſlepeth,and will it not diſcloſe.

What diſorder,what ſhame,and what damage,
Is nowe brought in,and right likely to abide
In the Sacrament of holy mariage,

The

The feare of payne and lawe is set aside,
Fayth is cleane lost,and fewe them selfe do guide
After their othe,but for lacke of punishement,
They breake and despise this diuine sacrament.

ff.ad l.in li.de adulterio.

Lenocinij fatuitas.

Patronus est turpitudinis qui crimẽ cælat vxoris. Qui patitur vxorem suam delinquere, matrimoniumq; suum cõtemnit: quiq; contaminationẽ non indignatur, pœna adulterij confligitur, doctus spectare lacunar, doctus & ad calicẽ vigilanti stertere naso.

Alas the lawe that Iulius did ordeyne
Agaynst aduoutrie,is nowe a slepe or dead,
None feareth iustice,punishement,nor payne,
Both man and woman are past all feare and drede,
Their promise breaking,without respect or hede
Had to their othe, by mariage solemnized,
The bed defiled,the sacrament despised.

Iuuenalis.vi.saty.

Many are which thinke it is a thinge laudable,
Anothers spouse to pollute and diffame,
And howbeit the sinne is muche abhominable,
They feare not God,nor doubt not worldly shame,
But rather boldly they boast them of the same,
They note nothing the mortall punishement,
Taken on aduouterers in the olde Testament.

Leuiti.xx.
Deuter.xxij.

Yet is another thing more lothsome and vile,

That

Iuuenalis.

That many husbandes knowing their wiues sinne,
Absent them selfe,and stop their eyen the while,
Keping the doze while the auoutrer is within:
They force nothing,so they may mony win,
Liuing as baudes,and that to their owne wiues,
O cursed money,this madnes thou contriues.

C.quemadmodum de inui.
Bzouer.xviij.
de adul,& stupro
C,Si vir extra
xxxij,q,v,c,Si quis
vxorem quia patronus est turpitudinis,&c,vt supra
xxxij.q,i,c,i,& in reiurand. quemadmodum,& de adul, lij, Seneca in Ethimologijs,ff,ad l,Iuli,de adul,l,stupor, xxij,q,de Lucretia Tarquin,expulsus,

O cursed husbande thou ought to be ashamed,
To set so great force foz siluer oz foz golde,
That thou foz them thy wife wilt see diffamed,
And helpe thereto: yea,and the deede beholde:
Blame it blinde dziuill,by the lawe so thou should,
And not thereat to giggle,laugh and iest,
It is a lewde birde that fileth his owne nest.

The history of Atreus expzesseth playne,
Howe he by his owne bzother foz aduoutry,
Was dziuen from his Realme,and his childzen slayne
Foz his misdeede,without let oz remedy,
These childzen thus bought their fathers mad foly.
What shall I wzite the wo and heauynes,
Which Tarquine had foz rauishing Lucres.

Clodius alpius

I reade in the history of one Virginius,
Which to thintent this foule sinne to eschewe,
When his daughter was desired by Clodius,
And that by force,the father his daughter slewe,
Betwene the handes of Clodius vntrue.
The father answered(when men his dede did blame,
Better is to dye chast,then longe to liue in shame.

Ab Venus ad nutū trahis omnia,tu fera,tu cæca, tu cæci ianua læti: corpora tu maculas, animas in tartara mergis,

But to aduoutry somewhat moze to speake,
In it is ire,enuy and paynfull pouertie,
And also he oz she that mariage doth bzeake,
May feare of death eternall when they dye,
And here without wealth,ioy and rest shall they be,
And well are they woozthy(fozsooth) of soze tozment
In hell,foz bzeaking this holy Sacrament.

But in the meane time here shalt thou haue discorde,
And neuer pzosper in vertue noz riches,
And be lothsome before the almightie Lozde,
Thy deedes shall pzechace misfoztune and distres,
Thou liue shalt in shame and dye in wzetchednes:
And if thou pzoceede therin and not amende,
Some great shame shalt thou haue before thyne ende.

¶ The Lenuoy of the Auchour.

O creatures vnkinde leaue ye this outrage,
Breake not your othe whiche ye made solemly,
Eche one to other for to liue in mariage,
Defyle ye it not by sinne and vilany,
On both partes, yt ye liue faythfully
After your promise, in loue, fayth, and concorde,
Then shall ye in earth encrease and multiplie,
And after haue sight of the almighty Lorde.

C. de adulterijs gracchus.

Pyoner. vi.

Let all spouses in their mindes comprehende
The lawes and decrees of the olde testament:
Howe they that in aduoutrie did offende,
Were eyther stoned or els openly brent:
Wherefore since Gods sonne omnipotent,
Confirmed hath the olde testament with the newe,
Aduoutrers nowe deserue that same punishement,
But well is to them that stedfast are and trewe.

SEMPER FATVVS.

Est qui contendit se prudentem vsq; putari,
Cum sapiat penitus nil (mihi crede) boni:
Non discit mores, non est virtutis amator,
Sed manet infœlix anser vt antè fuit.

QVi bona multa videt, præclaras perlegit artes,
Audit & egregium quicquid in orbe viget:
Virtutis monumenta sacræ moresq; politos
Conspicit, & studij flumina amæna vidit
Gymnasium, ludos celebres, spectacula mundi
Lustrat, & arrectus per loca multa volat.
Nil tamen addiscit, neq; enim hæc monumenta vetusta
Prosunt, vt melior fiat & vtilior.
Quicquid habet rerum alterius collecta supellex,
Ædibus id semper gliscit adesse suis.
Hoc desiderio stultissima vota notantur,
Res semper fatuis ex nouitate placent:
Ad gentes currunt varias populosq; peragrant
Ignotos, lustrant quicquid in orbe iacet.
Ne quid in externis maneat regionibus vsq;
Intactum: peregrè stultus vbiq; volat.
Ad Pataui muros, ad celsæ mœnia Romæ,
Ad Solymas currunt, Assyriosq; lares:
Curritur ad Lybien, penetrant Memphitica regna,
Pyramides lustrant, Attica regna vident:
Attamen apportant sapientis præmia nulla,

Pyou. xb. c. xxvi.
Horatius in epi.
Seneca peregrinatio non facit medicum, et nulla ars discitur loco.
Eccles. xxix.

Pyouer. xxvi.
Luke. xv.

Non

Horatius in Epi.

Non ſpecimen morum, non decus ingenij:
Cœlum non animum mutant qui tranſmare currunt,
Stulti diſcedunt, mox fatui redeunt.
Poſſumus hos mores inter cœnacula noſtra
Diſcere, ſi imprudens vis fore, ſiſte pedem.
In patriis laribus tam ſtultas carpimus artes,
Non aliena opus eſt perquirere inde loca,

Plato de quo. Hiero in prologo Bibliæ.

Quin animo exculto diuinum imitare Platonem,
Vt ſaperet, doctos quæſiit ille viros:
Nec ſine doctrina Grayas conceſſit ad oras,
Qui tandem ingenuas concumularet opes.

Hebreives.xiij.

Quiſquis ab æde ſua patria volat improbus anſer,
Ille domum rediens, anſer vt antè manet.

Of him that nought can, and nought vvill *learne, and ſeeth much, litle bearing away,* I meane not thieues.

He is a fole, and ſo ſhall he dye and liue,
That thinketh him wiſe, and yet can he nothing:
And though he might, he will not ſet nor gene
His minde to good maners, vertue nor cunning.
So is he a fole that doth to market bring
His geeſe faſt bounde, and game or ſporte to ſee,
Louſeth their feete, and ſuffreth them to flee.

Stultitia gaudium ſtultorũ.

Vir prudens dirigit greſſus ſuos. Cœlum non animũ mutant qui per mare currunt Sapientior ſibi ſtultus videtur ſeptem viris loquentibus ſententias.

Saint

Saynt George to borowe, our Nauy is adoke,
Forth shall we sayle, though that it be a payne,
And muche labour to forge a priuate boke
For euery faulte, yet shall I not refrayne
My hande nor penne, though vsure be my gayne,
My labour sure, my wit and reason this use,
Then leaue a thing vnended, better not begunne.

Pro certo certis. Horatius in epi.

Terentius.

But in this place shall I a whip lordayne,
For that foole that learneth great doctrine,
Wherby good maners and vertue appeareth playne,
Ye seeth all goodnes, studie, and discipline,
And yet will not his minde therto enclyne:
But though he knowe what thing is godlyest,
Ouer all the worlde, yet is he still a best.

Sernius in eneydos.

Many of this sort wander and compasse,
All studies the wonders of the worlde to se,
With vnstable winges fleyng from place to place,
Some seeth lawe and some diuinitie,
But for all this vnde they in one degree:
And yf they were Asses and fooles blinde before,
After all these sightes, yet are they muche more.

Seneca peregrinatio non facit mediocrem, & nulla ars dicitur loco.

They see muche learning, and hauing no delite
In wisdome nor maners, vertue nor goodnes,
Their time is lolie, without wisdome or profite,
Without grace or other holynes:
But whyle they labour thus with busines,
If they see ought newe, or any fooliste toy,
That lightly they learne, and set theron their ioy.

Eccles. xxix.

By this desire fooles may knowen be,
For witles men of flying minde and brayne
Are best pleased with thinges of newetie,
And them to haue they spare no cost nor payne,
To diuers landes to renne but all in vayne:
And so they labour alway from lande to lande
To see all wonders, but nought they vnderstande.

Some flee to see the wonders of Englande,
Some to the court to see the Ilanens shyne,
Some to Walles, Holande, to Fraunce, or Ireland,
To Libie, Affrike, and beyonde the Equinoctiall
Of all marueyles, and thinges worthy to heare,
Some vnto Fraunce, and hether to Flaunders fleeth,
To see the wayes, and wonders of straungers meeth.

Pyouerb.xxvi. Luke.xv.

And to be shott ouer all the range,
Spending their goodes about vnthriftines,
In countrys knowen, vnknowen and straunge:
But when their iourney they homewarde must addresse,
As fooles vnware, and vagabundes thriftles,
They haue nought learned, kept, nor with them brought
Of maners, wisedome, or other thing that is ought.

Horatius in Epistolis.

They that by the Sea sayle to landes straunge,
Oft chaunge the place and planet of the firmament:
But their minde nor maners they ne turne nor chaunge:
And namely such that are lewde and negligent,
What euer they see still one is their intent.
When he departed, if that he were a sote,
Agayne anone he commeth in the same minde and cote.

Say mad fooles, blinde, ouerseene, and woorthy scorne,
Fayne would I knowe what necessitie ye haue,
To go from the place where ye were bred and borne,
Into another lande to learne to play the knaue,
Your minde vnstable shweth playne that ye raue.
Labour not so sore to learne to be a foole,
That commeth by it selfe without any other schoole.

Ye that is borne in Wales, or small Britayne,
To learne to pyke and steale needes not go to Rome,
What neede we to sayle to Flaunders or Almayne,
To learne gluttony, since we may it learne at home.
Such lewdnes soone may we learne of our wombe,
Ye that will learne falshood, gile or sotletie,
May learne it here as well as beyonde the Sea.

To passe the Sea to learne Venus ribaudry,
It is great folye, for thou mayest learne thy till,
In shoppes, Innes and cellers, yea sometime openly
At Saint Martins, Westminster, or at the towne hill,
So that I feare all London, in time it shall fill:
For it is there kept in light and in darke,
And as the open Stues they are set on warke.

But briefely to speake, and this to set a side,
Ye that on vice and sinne will set his intent,
May learne it in Englande, if he at home abide,
And that of all sortes, God sende amendment:
But if thou alway will nede be diligent
To labour in the world about from place to place,
Do as did Plato, then shalt thou finde great grace.

This godly Plato laboured with diligence
To Egipt, and other landes, sparing no payne
Where euer he came, augmenting his science:
And at the last retourned to Grece agayne,
His countrey native, with laude and name soueraigne:
Thus he for his wisedome laboured busily,
But that foole that nought can, nought setteth by.

Plato de quo Hieronimus in prologo Biblie.

Wherfore that goose that still about will wander,
Muche seyng and hearing, and nought bearing away,
Shall home come agayne as wise as a gander:
But more foole is he that may learne euery day
Without cost or labour, out of his owne countrey,
And when the well of wisedome renneth by their doore,
Yet lothe they the water, as if that it were soure.

Hebr. xiij.

¶ Alexander Barclay ad fatuos vt deint locum octo secundarijs beatæ Mariæ de Otere: qui quidem prima huius ratis transtra merentur.

¶ Softe fooles softe, a litle slacke your pace,
Till I haue space you to order by degree,
I haue eyght neyghbours, that first shall haue a place,
Within this my ship, for they most worthy be,
They may their learning rereyue costles and free,
Their walles abutting and ioyning to the scholes,
Nothing they can, yet nought will they learne nor see,
Therfore shall they guide this one ship of fooles.

¶ The Lenuoy of Barclay.

O vnaduised, vnwise, and frowarde man,
Great cause thou hast to mourne sore and complaynte,
When no goodnes, vertue, nor wit thou can,
And yet to learne thou hast scorne and disdayne,
Alas man mende, and spare no maner payne
To get wisedome, and it thou shalt not want,
Him that nought wil know, God will not know certaynte,
Wo is him that wilfully is ignorannt.

DE IRACVNDIA EX LEVI CAVSA.

Assiduis flagris tardum qui pungit asellum,
Sæpius ad longas corruit auriculas:
Ira breuis furor est, nil indignatio prodest,
Sinceræ mentis est inimica minax.

HIc fatuus semper pigrum concendit asellum,
Turbida quem motu concitat ira graui:

xxxvij. q. vij. quid in omnibus.

Sapien.xiij.
Romans.ij.
Jeremy.xxix.
Persius.
Prouerb.xx.
Prouer.xxvij.

Latrat & exclamat circum se morte canino,
Nec verbum placidum toruus ab ore vomit.
Rancidulo semper ructatur in ore canina
Litera,nec motus mitigat ille suos.
Gaudet,& a populo metui sua facta,furoris
Plena mali,mentis conscius ille nihil.
Dicitur a cunctis,furiosum cernite stultum,
Et sibi de fatuo hoc quilibet abstineat:

Persius.
Prouerb.xi.

Nam putat ille quidem stultos non antea visos,
Auriculas asini solus habere cupit.
Ira necat sensus,premit indignatio mentem,
Præcipitem inuertit illa vel illa virum.

Archytas.

Archytas Sophiæ iccirco spectabilis author,
Ille Tarentina natus in vrbe procul:
Peccanti seruo turbatus mente pepercit,
Atq; iræ stimulos sic moderatus erat.
Sic Plato,sic alij motus sedare solebant,

Plato.
Socrates.

Socratici & plures doctiloquiq; viri.

Prouerb.xxx.
Ecclesiast.xix.
xi.q.iii.ira.v.q.ii relatum.&c.

Nempe furor ratione caret,præcordia frangit,
Debilitat sensus ira seuera nimis:
Hos contra motus certa innitamur habena,
Et frenum,atq; suum sentiat ira modum.

seruetur.

Non sapientis erit tristari,aut corde dolere

Prou.xxij.c.xxvij
John.xxvi.
Prouer.xij.

Passio,prudentis pectora nulla premit:
Est sapiens semper,tranquillus mente quieta,
Ira trahit fatuos insipidosq; viros.
Tempore cuncta quidem sapiens moderatur in omni,
Addit & in cunctis rebus vbiq; modum:

Ecclesiast.vij.

Sed fatuus nullo penitùs moderamine ductus,
Stultitiam effundit semper vbiq; suam:
Ergo præcipites asinum conscendite stulti,
Quo celeres fatuos bestia tarda vehat.

Of great vvrath proceeding of *small occasion.*

¶ Asses eares for our soles a linery is,
And he that will be wroth for a thing of nought,
Of the same linery is not worthy to mille:
For who that by wrath to such a will is brought,
To slay his Asse for her pace slowe and soft,
Shall after his fury repent his mad foly,
For to a clere minde mad wrath is enemy.

xxxij.q.vij.
Quid in omnibus.
Sapien.xiij.
Romans.ij.

Come nere,ye wrathfull men, take your rowme & place
Within our ship,and to slacke your hastynes,
Mount on an Asse slowe of her gate and pace,
Since troublous wrath in you stirreth this madnes,

Often

Often lacke of might allwageth cruelnes,
To a wilde cowe God doth wont hornes sende,
Wrath is great folly, where might may not extende.

Hiere.xxix.
Seneca de irâ.
Valerius li.iij.

Irasci sine causa.

Vince iras animumq; tuum, qui cętera vincis. Impedit ira animũ ne possit cernere verum. Iratus nil nisi criminis loquitur. Debet homo lentum vehemens equitare iumentum.

O man ill minded, what helpeth thee this yre,
None thee commendeth which doth thy maners marke,
What doest thou, but thee walt with thine owne fyre,
Narring with thy selfe, like as a dogge doth barke,
Without meke worde, and pleased with no warke
Art thou, but though all men be diligent
Mad wrath to please, yet who can it content.

Prouer.xvij.
Jacob.i.
Prouerb.xvij.
Eccles.v.
Eccles.xxx.

This man malicious which troubled is with wrath,
Nought els soundeth but the horse letter R
Though all be well, yet he none aunswere hath,
Saue the dogges letter, glowming with nar nar:
Suche labour not this mad rancour to defer,
Nor yet his malice to mitigate or allwage,
But ioyeth to be dread of men for this outrage.

Persius.

Prouer.xx.

His mouth fometh, his throte out gorgeth fyre,
His fearefull furour is his whole felicitie,

Prouer.xvij.

By his great yre doth he coueyt and desire
Doubted to be of the poore commontie:
His owne madnes and cruell furiositie
Will he not knowe,as he were not culpable
Of this mad fury and vice abhominable.

Him selfe is blinde,but other well note his dede,
He shall be poynted at,whether he go or ryde,
Saying one to an other,take good regard and hede
Of yonder furious foole,whom reason doth not gyde,
Beware his wayes,flee him on euery syde,
Who that him sueth both hurt and shame shall finde:
Thus other him noteth,but he him selfe is blinde.

Persius.

So his Asse eares to him are inuincible,
He thinketh to haue pacience,though that he haue none,
And vnto him it is a thing incredible,
That suche are fooles whose pacience is gone:
Thus coueteth he to kepe his eares alone,
And to wrathfull men he will nothing obiect,
For that him selfe is with the same infect.

Proverb.xi.

But somewhat to touche the inconueniences,
Which by this wrath procedeth to mankinde,
It is chiefe grounde of many great offences,
Destroying reason,blinding the wit and minde,
By malice man is to all euill enclinde,
Both simple man, and lordes excellent
Do that by wrath ofte,which after they repent.

Archytas.

Reuoke thy minde,somewhat thy heart encline
Unto Archytas a man of hye wisedome,
Borne in the riche Citie named Tarentine,
Rede howe that he his malice did ouercome:
For though his seruaunt was false to him become,
And he sore moued to auenge the same offence,
Yet he refrayned his wrath by pacience.

Socrates.
Plato.
Seneca

So Socrates so Seneca and Plato
Suffred great wrong,great iniury and payne,
And of our fayth saintes right many mo,
For Christ our maister did great torment sustayne:
What wo or payne coulde saint Laurence refrayne,
From pacience wherfore it is great shame,
For Christen men yt they do not the same.

Laurentius pacienter sustulit martirium dirissum & tamen orauit pro populo Ninico.

They suffred death,yea and yet were pacient,

And

And many haue prayed for such that haue them slayne,
Where thou mad foole takest greeuous punishement
For small occasion, yea come by chaunce sodayne:
Foole thou art blinde and mad, to set thy brayne
All thing to venge, by wrath, that doth miscall,
For he that parte hath lost, by wrath oft leseth all.

And forsooth no meruayle, yt suche wise auctours
Hath wrathes madnes expelled and set alyde,
For where that wrath doth reigne with his furours,
There can no reason nor wisedome longe abyde,
The wit it wasteth, so is it a lewde gyde:
Therfore let measure, this malice holde agayne,
But pacience is a bridle his madnes to refrayne.

Proverb.xxv.
Eccles.xix.
xi.q.j.in.v.q.j.rectatum, &c. seruetur
Proverb.xvij.

It longeth not to any man of hye prudence,
For to be wroth, yrous, or geuen to melancoly,
No suche passion nor inconuenience,
Can fall to man, ay stedfast, wise and holy:
But fooles are moste trubled with this folly,
Where as a wise man for any aduersitie,
Liueth in quiet minde and tranquilitie.

Job.xxxbij.
Prouer.xy.

A man well manerde, sad, sober, and discrete,
If he be ware, wise, politike and prouident,
Beholdeth all thing before his sight and feete,
Guyding him by measure a vertue excellent:
Where as a foole doth all without aduisement,
And in euery thing sheweth his foolishenes,
Wroth at eche worde, as maister of madnes.

Wherfore ye fooles see ye no lenger tary,
But on the dull Asse hastely ascende,
That a slowe beast may hastie fooles cary,
For your mad wrath doubteth nothing the ende,
Your madnes can not your blinde misdede defende:
For who that one slayeth angrie and feruent,
Ought to be hanged when he is pacient.

Eccles.vij.

¶ The Lenuoy of the Auctheur.

O Blinde minded man, which wilt al thing ouercome,
Reputing thy selfe most soueraigne and royall,
If thou be wise, or partener of wisedome,
Labour to ouercome thine owne selfe first of all,
Thy wrath allwage thou in especiall,
Let neyther malice nor yre with thee abyde,
Thou art a foole, thee chiefe or lorde to call
Of other, when thou can not thy selfe well gyde.

DE FORTVNAE MVTABILITATE.

Quem tota fortunæ cupida ſpe continet, atq;
Voluit in excelſo ſors ſibi fauſta gradu:
Ille etiam metuat lapſus quandoq; nocentes,
Perpetuó neſcit ſors reſidere loco.

Ecclesi. x.
i. Mach. vi.
Prouer. xiiij.
Seneca in Hercule furenti.
Claudianus de pe. di. iiij.
quid ergo in glo.
Prouer. xvj.
Horatius.
Seneca in Hercule furenti.

COmplures fatuos latum fortuna per orbem
Efficit, inſtabili voluit eosq; roto:
Fortunam multi ſitibundo pectore verſant,
Et loca continuò ſcandere celſa petunt:
Inquiruntq; gradum, qui ſit ſibi viribus impar,
Nec lapſum fati pectora ſtulta vident.
Nil adeò excelſum eſt, quod non trepidare ruinam
Debeat, ad mortem cuncta creata ruunt.
Omnia quæ terris nunc ſunt innata, ſeneſcunt,
Labitur & quicquid terra beata dedit.
Quis fuit in tanta mortalis ſorte locatus?
Craſtina promittat tempora vt ille ſibi?
Aut ſe victurum fortuna ſemper eadem
Spondeat? inſtabili voluitur illa gradu:

Martialis.

Nam Lacheſis duri ſemper prænuntia fati,
Non tibi permittit ducere fila diu.
Atropos haud noſtris mulcetur turbida votis,
Vt nobis longos præſtet in orbe dies.
Ad caſum ſubitum plures funeſta poteſtas
Allicit, vt lœtho tunc grauiore ruant.

Iulius Cæſar.

Iulius immenſo dominator Cæſar in orbe,
Dum nimiùm ſortis numina blanda colit,
In medio ſenſit mortalia fata ſenatu:
Hunc fortuna nihil iuuit ab exitio.

Tullius in off.
Ecclesi. xx.

Semper habet trepidos inuiſa potentia greſſus,
Inuiſus multis imperioſus homo eſt.
Delitias raras præbet metuenda poteſtas,
In ceruice ſua triſtia damna gerit.

Sapient. vi.

Quem metuunt multi, multos metuiſſe neceſſe eſt,
Odit quem metuit, perdere plebſq; ſtudet.
Imperioſus homo nullo palpatur amore,

Ecclesi. xxi.

Nec populi hunc plauſus, nec bona fama colit.
Ergo mobilibus non ſic confidite ſceptris,
Nam rota vertetur cùm deus ipſe volet.

Of the mutabilitie of Fortune.

¶ That man whirle hopeth hye by to aſcende
On fortunes wheele, and come to ſtate royall,
If the wheele turne, may doubt ſore to diſcende,

If he be hye the lower is his fall:
So he which trusteth not thereto at all,
Shall in most ease and suertie him selfe guide,
For vnsure fortune can in no place abyde.

Fortunæ mutabilitas.

Tolluntur in altum vt lapsu grauiore ruant. Nemo confidat nimium secundis. Nemo desperat meliora lapsis. Miscet hæc illis prohibetq; Clotho: Stare fortunam, rotat omne fatum. Nemo tã diuos habuit fauẽtes, crastinum vt sibi policeri posset.

We dayly proue by example and euidence,
That many be made fooles mad and ignorannt,
By the prode worlde, putting trust and confidence
In fortunes wheele, vnsure and inconstant:
Some assay the wheele, thinking it pleasaunt,
But whyle they to climbe vp haue pleasure and desire,
Their feete them fayleth, so fall they in the mire.

Ecclesi.x.
1. Macha.ij.
Prouerb.xiij.
Seneca in Hercule furenti.

Promote a yeoman, make him a gentle man,
And make a Bayliffe of a Butchers sonne,
Make of a Squire, knight, yet will they yf they can
Coueyt in their mindes hyer promotion:
And many in the worlde haue this condition,
In hope of honour by treason to conspire,
But ofte they slide, and so fall in the mire.

Suche looke so hye, that they forget their fete
On fortunes wheele, which turneth as a ball,

They

Claudianus de pe. diſt. inj. quid ergo in glo.

They ſeeke degrees for their ſmall might vnmeete,
Their fooliſh heartes and blinde ſee not their fall.
Some fooles purpoſe to haue a rowme royall,
Or climbe by fortunes whele to an empire,
The wheele then turneth, leauing them in the mire.

O blinde man ſay, what is thine intent,
To worldly honours ſo greatly to intende,
Or here to make thee hye, riche and excellent,
Since that ſo ſhortly thy life muſt haue an ende:
None is ſo worthy, nor can ſo hye aſcende,
Proner. xvij. Nor nought is ſo ſure, if thou the truth enquire,
But that he may doubt to fall downe to the mire.

There is no lorde, duke, king, nor other eſtate,
But dye they muſt, and from this world go:
Horatius All worldly thinges which God hath here create,
Shall not ay bide, but haue an ende alſo.
What mortall man hath bene promoted ſo
Seneca in Hercule furenti. In worldly wealth or vncertayne dignitie,
That euer of life had houre of certaintie.

In ſtormy windes loweſt trees are moſte ſure,
Additio Alexandri Barcley. And houſes ſureſt which are not builded hye,
Where as hye buildinges may no tempeſt endure,
Without they be founded ſure and ſtedfaſtly:
So greateſt men haue moſte feare and ieopardie,
Better is pouertie, though it be harde to beare,
Then is a hye degree in ieopardie and feare.

The hilles are hye, the valleys are but lowe,
In valleys is corne, the hilles are barrayne,
On hyeſt places moſte gras doth not ay growe:
A mery thing is meaſure and eaſy to ſuſtayne,
The hyeſt in great feare, the loweſt liue in payne.
Yet better lye on grounde, hauing no name at all,
Then hye on a cliffering alway to fall.

Thus as me thinke is no thinge laudable
On fortunes wheele, for one to climbe to hye:
Since the ſwift courſe thereof is ſo vnſtable:
Martialis. And all muſt we leaue when we depart and dye,
Of our ſhort life haue we no certaintie:
For Lacheſis (when that thou haſte lefte drede)
Of thy life dayes ſhalt ſhortly breake the threde.

Atropos is egall to poore man and eſtate.

Deſerit

Deterre will not death by prayer ne requeſt,
No mortall man may his furour mitigate,
Nor of him haue one day longer here to reſt:
Content thee with meaſure therfore, for it is beſt,
Couet not to much in honour to excell,
It is a foule fall to fall from earth to hell.

Unſtable fortune exalteth ſome aloft,
To this intent, them to bring to an euill ende,
For who that hye climbeth his fall can not be ſoft,
If that miſfortune conſtrayne him to diſcende,
Though Iulius Cæſar his lordſhip did extende
Ouer all the world, yet fortune at the laſt,
From life and lordſhip him wretchedly did caſt.

Iulius Cæſar

This hath bene ſeene, is ſeene, and euer ſhall,
That moſte perill is in hyeſt dignitie,
Howe many eſtates, howe many men royall
Hath fortune driuen downe into aduerſitie:
Reade diuers Chronicles, and thou ſhalt plainly ſee,
That many thouſandes hath ended in dolour,
By their immoderate minde to honour.

Ouer reade Bochas and then ſhalt thou ſee playne,
The fall of princes written right compendeouſly,
There ſhalt thou ſee what puniſhment and payne,
Haue to them fallen, ſometime by their foly,
And oft is much priuy hatred and enuy,
Had againſt lordes of the rude commontie,
Where euer they go, they liue in ieopardie.

Fullius de officijs Eccleſiaſt. 17.

By doubting death by curſed gyle and treaſon,
Eche thing miſdeeming, fearing to be oppreſt
By ſome miſfortune, with venime or with poyſon:
Thus in great honour is neyther ioy nor reſt,
But thought and feare, yea while the life doth laſt.
Thus who that procureth great honour to attayne,
Procureth withall, enuy, peril, feare and payne.

Septim. lib.

A lorde or ſtate whom many men doth dreade
With loueles feare, and fayned countenaunce,
Unto him ſelfe ought wiſely to take heede,
And them to feare, if he will boyde miſchaunce:
For why, a commontie is of ſuch ignorance,
And ſo enuious, that both early and late,
They muſe to deſtroy him whom they feare and hate.

A man

A man promoted vnto hye dignitie,
Shall haue loue shewed him by adulacion,
But no true loue neyther faythfull amitie,
Good fame nor name,ne commendation:
Yea though he be worthie great exaltation,
Pitiefull,louing,and full of equitie,
Yet harde is to please a foolishe commontie.

Therfore me thinke of all thing it is best,
Man to be pleased and content with his degree,
For why in measure is surety,ease and rest,
And ay most perill in hyest dignitie.
Fortune is full of chaunges and mutabilitie,
Trust not therto,thereby commeth no good,
But nowe hye,nowe lowe,vnstable as a flood.

¶ Alexander Barclay to the Fooles.

¶ Labour not man with to muche busy cure,
To climbe to hye, least thou by fortune fall,
For certainely that man sleepeth not sure,
That lyeth lowe vpon a narowe wall:
Better sometime to serue,then for to governe all,
For when the net is throwen into the sea,
The great fishe are taken and the principall,
Where as the small escape quite and free.

DE AEGROTANTE INOBEDIENTE.

Ægrotus si quis morbos in corpore tristes
Sentit, & vrgetur anxietate graui,
Præstita nec medici sequitur documenta periti:
Si cadit, ex merito damna doloris habet.

QVi iacet in mœsto ægrotans angore, perito
Nec medico paret, consiliumq; fugit,
Nec tenet impositam statuta lege dietam,
Conualidus fieri qua mediante queat:
Pro vino nunc gustat aquam, nunc cætera sumit
Pocula, consultrix quæ medecina vetat.
Quærit & assiduè rigido contraria morbo
Esculenta, sibi temperat atq; nihil:
Donec ad tumulum pheretro portatur opaco,
In cinerem rediens ceu fuit ante cinis.
Qui citò sanari a morbo conaris amaro,
Principijs obsta, dein meliora cape.
Scintillam flammas nisi sit quandoq; molestas,
Riuus & exiguus flumina magna facit:

glo. i. c. ad aures de eta. et qua. or.
Eccl. xi. & xxxviij.
Boetius.
Iuuenalis.
Persius.
Eccles. xxxvij.
Eccles. xviij.
Ouidius de remedi. amoris.

Principium morbi modicum, capit incrementum
Paulatim, ſalubris ni medicina vetet.
Qui validus cupit eſſe citò, ſua vulnera planè
Demonſtret medico, pellat vt inde luem.
Non ſine luctifero ſanari membra dolore
Poſſunt, ne renuas ferre doloris onus.
Nil quoq; mentiri medico debemus in ipſo
Morbo, non medici, ſed tua vita perit.
Quiq; ſacerdoti referens peccata peracta,
Mentitur: vitam decipit ille ſuam.
Qui medicum quærit, ſua nec documenta reſeruat,
Expers conſilij eſt, & ratione caret.
Conſilium vetulæ potiùs ſectamur, & herbas
Quas in Theſſaliaco littore ſaga coquit.
Infami digito frontem hæc & pectora luſtrat,
Iſtius interitum falſa medela parit.
Qui vetulis credis maleſanis, credit anili
Conſilio, lœthi fata ſeuera ſubit.
Moralem ſenſum noſtro ſi carmine ſumes,
In vitijs ægrum te mora nulla premet.

Ecclesi. xxxi.
Boetius de conſo. Philoſo.

Ecclesi. xxxviij.

1. Timot. iij.

Of them that be diſeaſed, and ſicke, and are impacient, and vnobedient to the Phiſitian.

Patiens impatiens.

Si opus medicantis expectas, vulnus detegas oportet. Non eſt in medico ſemper releuetur vt eger. Principiis obſta, ſero medicina paratur: cum mala per longas conualuere moras.

¶ If one be vexed with sore infirmitie,
Within his body feeling disease and payne,
And will not gladly with perfect minde agree
To a wise Phisitian that would him heale agayne:
He is a fole, and shall his foly sore complayne,
And if that he by his selfe will do sterue,
It is but well, since he it doth deserue.

Glo. i. e. ad curet de et a. & qua. er. Eccle. x. 4. rrrvij. Boetius.

He that is feeble with sickenes, eyther wounde,
Wherewith he feeleth him selfe so kept in payne,
That dye he must, but if remedy be founde:
He is a foole, if that he haue disdayne
Of wise Phisitians, and medicines soueraygne,
And will not sue their counsell and aduisement,
Whereby he might haue health and short amendment.

Though the Phisitian of his life him assure,
So he be ruled, and vnto his minde agree,
The pacient yet kepeth no diet nor measure
In meate nor drinke, and will not governed be,
But foloweth riot and all superfluitie,
Receyuing colde water in stede of ale or wine,
Agaynst read and counsell of holsome medicine.

What meate or drinke that is most contagious,
And moste infectiue to his sickenes or disease,
And to him forbidden, as most contrarious
Vnto his sickenes, that namely doth him please:
But that thing that might him helpe and greatly ease,
He hateth moste, and will none receyue at all,
Till this small sore at the last become mortall.

Iuuenalis. Persius.

Such will no counsell ensue, nor measure haue,
Nor temper them selfe in lesse nor yet in more,
Till their euill gouernaunce bring them to their graue,
Returning into grounde like as they were before:
But who that soone would be healed of his sore,
When it is newe ought to finde remedy,
For in olde sores is greatest ieopardy.

Ecclesiast. xviij. Ouidius de remedio amoris.

A small sparcle often time doth augment
It selfe, and groweth to flames perilous,
Right so small welles which seemeth to be spent
With litle springes and riuers oft so growes
Vnto great waters, deepe and ieopardous:
So a small sore augmenteth ill priuily,
By litle and litle for lacke of remedy.

A small

A small disease which is ynough durable,
At the beginning for lacke of medicine;
At longe continuaunce becommeth incurable,
The paynefull pacient bringing vnto ruine:
Wherfore who will to his owne health encline,
And soone be healed of ill without all tary,
To the Phisitian ought not to be contrary.

Eccles. xxxi.
Boetius de consol. Philosophiæ

Obstinate, froward or inobedient
Ought he not be, but with a pacient minde,
Shewe all his sores truely, playne and euident
To the Phisitian, if he will succour finde:
And though his salues in paynes him sore binde,
Let not for that, but after his will thee guide;
Better a short payne, then that doth longe abide.

Eccles. xxxviij.

No sore can be relieued without payne,
Forsake not the short, the longe payne to eschewe,
To the Phisition we ought in worde be playne,
And shewe him our sore, whether it be olde or newe,
For in thy wordes if that thou be not treewe,
Or keepe ought close, thou deceyuest be thou sure
Thy selfe, and not him that of thee hath the cure.

In like fourme who commeth vnto confession,
There to declare howe he his life hath spent,
And sheweth not his sinne like wise as he hath done,
Him selfe he disceyueth, as blinde of his intent.
Thus many one endureth infernall torment,
With wo continuall and payne for euermore,
For keeping secrete there of his ghostly sore.

Thus who that is payned in any malady
Bodely or ghostly, ought not to be called wise,
To the Phisitian without that he apply,
And his preceptes haunt, keepe and exercise:
But nowe olde witches dare boldly enterprise,
To intromit to heale all infirmitie,
And many them beleue, which soothly is pitie.

Such wretches of their beliefe abhominable,
On brest or head of the paynfull pacient,
With their witchcraftes shall compasse, chat and babble,
Assuring him of health and short amendment:
Then he that is sicke fixeth his intent
Vpon her errour, to haue helpe of his sore,
But she him leaueth worse then he was before.

1.Timot.iiij. Paule the Apostle doth boldly say and preue,
That they which to such witches will assent,
Are heretikes,lolardes,and false of their beleue,
Breaking Gods lawes and commaundement,
And oft also by proke it appereth euident,
That such as to witches craftes will intende,
By their false Physike come sooner to their ende.

Their body dead,their soule in ieopardy
By misbelieke,for euer in paynes infernall,
Which are rewarde for wretched sinne and heresy:
But if thou to thy minde and reason call,
And of this writing perceyue the sence morall,
When thou art fallen sicke,and in deadly sin,
Seke helpe betime,and bide not longe therein.

¶ The Lennoy of Barclay to the fooles.

Thou man or woman,that lyest sicke in vice,
To Gods vicars confesse thy sinne wholy,
So shalt thou from thy ghostly ill arise:
For thy soule finding helpe and remedy,
Without leasing shewe him thy sinne plainly,
Let not for shame,nor fall thereto agayne:
Better shewe thy sore there to one secretly,
Then after openly,and bide eternall payne.

Ensue the counsell of a wise confessour,
Take not colde water in stede of vermayll wine:
For much swetenes,endure thou a litle soure,
Keepe well the diet and threefolde medicine,
Ordayned for sinne by spirituall doctrine,
That is confession,the next contrition,
With satisfaction these three,with grace diuine,
Are salues perfite for all transgression.

DE NIMIVM APERTIS CONSVLTATIONIBVS.

Quisquis fortè palàm mentis concepta reuelat,
Ante oculos volucrum retia tensa locat:
Admonet hic omnes,cautelam præbet apertam,
Quo facilè a laqueo quisq; cauere queat.

Esopus in apo. Prouerb.1. Ouidius de remedio amoris. Glo.in.cle.pastoralis de re iud.

QVisquis aues forsan contendit carpere plures,
Retiaq; ante illas tendit aperta nimis,
Nec funes,pedicas,laqueosq; plagasq; recondit,
Is facit vt sua mox retia vertet auis.
Qui semper manibus,duris verbisq; minatur
Publicitus,nullum verbera ille canem.

Intantum

Intantum mentis qui verbis pandit apertis,
  Consilium retegens omnibus atq; palàm,
De tali stulto poterit sibi quisq; cauere,
  Creditur hic toto corpore posse nihil:
At puto prudentem & sapere hunc, secreta reuelat
  Qui nulli, intantum comprimit vsq; suum.
Solus agit mentis sinceræ arcana, nec vlli
  Pandere vult animo si qua agitare velit:
Præcipuè in rebus, quæ spectant fortè salutem
  Corporis, aut regni, grande aliquod vel opus.
Falluntur plures a delatoribus ipsis,
  Consilium domini qui sibi scire volunt,
Illecebris palpant, vt sic arcana rescisc ant,
  Qui noua scire cupit, dicere & illa volet.
Est sapiens certè, mentis qui condere votum
  Consiliumq; potest, nilq; referre palàm:
Quatuor esse solent res, quæ se tempore nullo
  Occultare queunt, nec tacita esse volunt.
Consilium fatui, structa vrbs in vertice montis,
  Actus amatoris, stramen & in crepida
Occultam seruare potest, rem pauper, inopsq;:
  Diuitis ast semper longiùs acta volant,
Et malà fama palam, concrescit vbiq; volando,
  Et domus interdum damna pudoris habet.
Tu caueas, sapiens si fors cupis esse catusq;:
  Ne pandas animum, consilium ve tuum,
Nec seruis famulisq; tuis confidito in illis,
  Sed tacitus mentis condito facta tuæ.

Prouerb.x.

Prouerb.xiii.

Ecclesi.viij.
Math.v.
Ouidius.
Iuuenalis
Virgilius.iiii.enei.

Seneca.
Catho.

Of ouer open takinges of counsell.

Who that to clearely layeth his net or snare
Before the birdes, whom he by gyle would take,
Them playnely teacheth of his gyle to beware,
And is a fole whether he slepe or wake:
Right so is he, and doth a lauegarde make
For his foes, them teaching a remedie to finde,
Which sheweth them by threatning the secret of his minde.

Who that intendeth by craft and policie,
To take many birdes eyther small or great,
And layeth before them to playne and openly
His lines, snares, his lime twigges or his net,
He shall no profite, gayne, nor aduauntage get:
For yf that he his engines can not hide,
The birdes shall beware, and lightly flee aside.

So he that will openly manace and threate,

Æsopus
Prouerb.i.
Ouidius de remed. amoris
glo.i.cle. pastoralis de re inu,

Aperte insidias ponere.

Frustra iacitur rete ante oculos pennatorũ: quæ nimis apparent retia vitat auis.

With worde and hande, as he would slay downe right,
Is oft scant able a simple hounde to beate:
For in his worde is all his force and might,
And he that alway threatneth for to fight,
Oft at the prouse is scantly wooth a hen, Prouerb.
For greatest crakers are not ay boldest men.

Who that against his enemy would fight,
And geueth him before wepon and armour
Against him selfe to encrease his foes might:
Such one hath reason and wit of small valour.
Right so that foole is led in like errour,
Which nought can do of matter lesse or more,
Without he crake and boast thereof before.

And also such boasters and crakers commonly,
Which do their minde in hastie wordes declare,
Of other men are litle or nought set by,
And by their wordes full often ill they fare:
A man also may right ealyly beware
Of fooles which thus their counsell out eryes,
Whose threatninges to their foes is armour and harnes.

But him call I wise and prudent of councell,
Which kepeth close the secretes of his minde,
And to no man will them disclose nor tell
To man nor woman, enemy nor yet frende,
But do his purpose when he best time can finde,
Without worde speaking, and so may his intent
Best come to ende, his foe being improuident.

Prouerb. c. xrvij.

And specially no man ought to be large
Of wordes, nor shewe his counsell openly,
In thinges weightie, of perill and great charge,
Concerning a Realme, or health of his body:
For many are falsly deceyued finally
By lewde tale bearers, which seke the way to finde
To knowe the priuy counsell of their Lordes minde.

Horatius in Epist.

They fawne and flatter to knowe his priuitie,
But they forsooth that would knowe thinges newe,
For the moste part of this condition be,
Nothing to keepe, but lightly it to shewe:
Thus may the saying of Salomon be found true,
Which sayth that he is wise, and liueth happely,
Which to him selfe keepeth his counsell secretly.

Prouerb. xi.

I finde foure thinges which by no meanes can
Be kept close in secrete, or longe in priuitie:
The first is the counsell of a witles man,
The seconde is a citie, which builded is a hye
Upon a mountayne, the thirde we often see,
That to hide his dedes a louer hath no skill,
The fourth is strawe or fethers on a windie hill.

Ecclesiast. xiij.
Mathewe. v.

A poore mans deedes may soone be kept close,
His name is hid, and right so is his dede,
A rich mans dede may no man hide nor glose,
It fleeth farthest, all men of it take heede,
So that ill fame whom all men ought to drede,
In flying about her might doth multiply,
Augmenting to his linage shame and vilany.

Ouidius.
Iuuenalis.
Virgilius vires acquirit eundo. iiij. Eneyd.

Therfore who that intendeth to be wise,
Ware and prouident, auoyding all inconuenience,
To shewe his counsell ought not to enterprise,
But do his minde, keping alway silence:
In seruauntes is small trust or confidence.
He that is nowe thy frende, may after be thy foe,
Warne not thy enemy of that that thou wilt do.

Seneca.
Cato.

¶ The Lenuoy of Barclay to the foles.

O ye that are put to wronge and iniurie,
If ye intende for to yelde the same agayne,
It is great foly to warne your enemy,
Or him to threaten with boasting wordes vayne:
For oft is sayde, and true it is certayne,
That they that will liue in quietnes and rest,
Must here and see, and hasty wordes refrayne,
All still with fewe wordes do that they thinke best.

Audi, vide & tace

¶ Fatuorum damno sapientes nos fieri conuenit.

Stultorum lapsum miserum, subitamq; ruinam
Qui videt, astutus nec sibi deinde cauet:
Est stultus, cæco nec recto tramite pergens,
Et fatui barbam mulcet vbiq; manu.

Pro.xiij.c.xv.
Iohn.xvij.
Ecclesiast.xv.

CErnimus assiduos casus, lapsusq; frequentes
Stultorum, & risus cernimus inde graues.
Ridentur passim fatui, luduntur in omni
Tempore, nil sapiunt, nil quoq; scire volunt:
Sunt & contempti multum a prudentibus ipsis,
Qui cappam in fatuis frontibus vsq; gerunt.
Accusat stultum stultus, conuitia iactant
Impia, sed gressus stringit vterq; pares:
Errat & assiduè, nec vult curare ruinam,
Complures fatui qua cecidere prius.
Nil exempla trahunt stultos, lapsusq; molesti,
Semper ad interitum quid bone stulte ruis?
Admoneant saltem fatuos exempla malorum,
Discant alterius viuere vite malo.
Exprobrat cæcum cæcus, visuq; carentem,
Attamen in foueam sæpius ambo cadunt.
Incusat cancrum cancer retrorsum abeuntem,
Ibat directam nec tamen ipse viam.
Qui matris non vult documenta sequi, ille nouercæ
Imperium tolleret obsequiumq; graue.
Qui patris nunquam sequitur præcepta salutis,
Difficilem ingreditur sæpiùs ille viam.
Si Phaëton quondam consulta salubria patris
Audisset, currus non petiisset iners:
Non Iouis æthereum sensisset fulmen & ignes,
Nec lacerum corpus volueret Eridanus.
Icarus ingenui patris non iussa sequutus
Altiùs euolitans, nomina fecit aquis.
Hi duo in imberbi trestes cecidere iuuenta:
Nam noluit neuter iussa paterna sequi.

Pro.xv.c.xvij.
Luke.vi.
Esopus in apo.
Ecc.iiij.c xli.
Phaeton.
Tullius.iii.offi.
Ouid.ii.Metha.
Icarus.Ouidius vii.Metha.

Corruere

Corruere insanum fatuum qui cernit, & audit,
Exemplum capiat, effugiatq; malum:
Cauta fuit vulpes nolens intrare cauernam,
Viderat vt nullam vestra redire feram.

Eccles.xii.
Æsopus
Horatius in epi.

Of Fooles that can not bevvare by the misfortune and example of others damage.

Here we erpelle the errour and blindnes,
Of them that see others aduersitie,
Their wofull fall, the ruine and distres:
Yet see they the same, and ware they will not be,
Though they by example the payne of other see,
Yet leaue they not, thus may they clayme a place
Within my Nauy, as fooles voyde of grace,

Alienis periculis fieri sapientem.

Attende in illis ne fortè cadas. Fœlix quē faciunt aliena pericula cautum. Casus dementis correctio sit sapientis. Via impiorum tenebrosa, nesciunt vbi corruant.

We dayly see the misfortune and damage,
And often falles to pouertie and payne,
Which fooles suffer for their sinne and outrage,
Some drowned, some maymed, some otherwise slayne:
Yet this example can not cause vs refrayne
Our wretched life, and seke for remedy,
We marke nothing anothers ieopardie.

Prou.xiij. & xvi. Iohn.xvij.

We see

We see the mocking, scorne and derision,
That fooles hath ofte time when they offende,
We see their losse, their shame and their confusion,
Howbeit all this can not cause vs to amende,
We can no thing, and to nought we intende:
So many fooles I finde that playne I thinke,
Their weightie charge shall cause my ship to sinke.

Eccles. xxv.

Suche are despised of men discrete and wise,
Yea and moreouer these fooles are so blinde,
That eche one of them the other doth despise,
With sharpe rebukes, wordes lewde and vnkinde,
Yet in their life no difference may we finde:
And though they haue sene a thousand brought to shame
For one sore vice, yet liue they in the same.

Eccles. x.

The example of other can not their mindes moue,
Their wittes are blinde, their folly is the cause,
Alas mad fooles why do ye vice thus loue,
Renning ay to death, without all rest or pause,
Alas at the last retourne to Christes lawes,
Beware when ye other see taken in the snare,
Let anothers perill cause you to beware.

Iere. v. & viij. Eccles. i.

Ye do not so, alas is it great shame,
Your sinne hath quenched your grace and ghostly light,
One blinde man another doth chide and blame,
And yet both stumble, not doing euen or right:
A blinde man him leadeth that also hath no sight,
So both in the diche falleth in suche a wise,
That one can not helpe the other agayne to arise,

Iiij. Reb. Luke. vi.

One Crab blames another for her backwarde pace,
And yet the blamer sothly can none other do,
But both two are in their going in like case,
The one goeth backewarde, the other also:
Many of these fooles after that maner go:
But who that of his mothers doctrine hath disdaine,
Shall by his stepdame endure wo, care and payne.

Æsopus in apo.

Eccles. iij. & xli.

And perchaunce after abide the correction
Of the saide stepdame, in place of punishement
For his sinne, suffering her vniust subiection,
And who that not foloweth the commaundement
Of his father, being to him obedient,
May fortune after in hunger, thirst and colde,
Obey that stranger, whom he not gladly wolde.

We

We finde Hiſtories written longe and ample
In diuerſe bookes of great auctheritie,
The whole Bible sheweth to vs example,
Howe they were punished that liued in crueltie:
I finde also written in bookes of Poetrie,
Howe that Phaeton was brent with the lightning,
For his presumption against a mightie king.

Phaeton. Tullius iij offi Ouidius ij metha

We haue example also by Icarus,
Which contrary vnto the commaundement
Of his craftie father, named Dedalus,
By flying to hye his winges and fethers brent,
And so discended and in the sea was drent:
Thus these two ending by their lewdenes in care,
By their example should cause vs to beware.

Icarus, Ouidius vij. metha vide virgilius. iij, eney, et ſeruium eodem loco Prou. xv. c. xvij.

We dayly see before our sight and our presence,
What misaduenture to many one doth fall,
And that worthily, for their sinne and offence,
Yet are we blinde, and are not ware at all,
But in our sinnes liue vnto them egall:
And where by sinne we see one come to shame,
We willingly (alas) ensue the same.

Additio Alexandri Barclay.

Therfore who seeth a mad foole come to wo,
Or fall in perill for lacke of a good gyde,
By another waye ought warely to go,
And by anothers euill, for his health to prouide:
The fore was ware, and perill set aside,
And would not enter into the caue, for playne,
Of beastes that entred, sawe he none come agayne.

Ecclesi. vi.

Æsopus Horatius in epi.

¶ The Lentoy of Barclay.

¶ Learne man, learne of beastes to beware
Of others perill, by their enormitie,
For yf one birde be once tane in a snare,
The other auoyde as fast as they may flee:
A fishe, birde, or beast that hath in perill be
Of net, hooke, or snare, yf that they may escape,
Will euer after beware, but blinde man will not see
His owne destruction, but after it doth gape.

NIL CVRARE DETRACTIONES HOMINVM

Non campana ſonat quæ malleolo atq; bacillo eſt
Expers, ſit vulpis inſita cauda licet:
Iccirco ſtultum eſt omnes curare loquetas
Cúm ſurda poſſis effugere auxe ſonum.

Quiſquis

Psal.C viij.
Prouer.xviij.
Sapien.ij.

QVisquis in hoc mundo tranquilla viuere mente
Gliscit,& in requie ducere sæcla bona:
Non curet voces populi famamq; malignam,
Nec curet linguæ sibila rauca malæ.

Philip.ij.
Pro.viij.c.xviij.

Qui cupit in mundo sese exaltare superbo,
Et stabilis magnum scandere ritè gradum:
Est opus vt curas tolleret quandoq; molestas,
Multa oculis videat non benè grata suis.

Peinewes.xi.

At sunt qui firmo tentoria rure locarunt,
Mundum spernentes,orbis & illecebras:
Nil modò securum,nil tutum,nilq; videmus
Tranquillum in mundo,nulla & vbiq; fides.
Multi vrbes & opes,populos,cetusq; prophanos
Fugerunt,tutus vt foret inde status.

John.xv.
Sapien.xi.

Qui statuit iustam semper traducere vitam,
Et mores sanctos & benefacta sequi,
Non curat quid mundus agat,tacitasuè querelas
Attendat,iustis nil mala lingua nocet.

Sityrici.
Prophetæ.

Si vates satyri quondam,sanctiq; Prophetæ
Pensassent hominum murmura lœthifera:
Nec monumenta bonæ monstrassent vera salutis,
Hic famam,hic meritum perderet atq; decus.

Psalme.lij.
Sapien.vi.

Nullus in orbe quidem viuit tam sanctus,vt omni
Nunc fatuo placeat,qui probitate caret.
Qui cunctis posset rectè seruire,beatus
Is foret,& seruus nobilitate bonus.

Ecclesiast.viij.
Eccles.xxxij.

Noctes atq; dies opus est confringere somnos,
Qui cunctis iamiam ritè placere volet:
Quis farre,aut digitis stultorum claudere rictus
Iam poterit? loquimur,pœnitet inde citò.

1.Corin.iij.
Eccle.v.
Prouerb.xv.
Ecclesiast.vij.

Nil aliud mundus didicit,nisi vana profari
Verba,quibus iustos contaminare solet:
Nil sapiens curet vani ludibria mundi,
Attendatq; nihil quod vaga turba ferat.

Of them that forceth or careth for the *backbiting of lewde people.*

Whether that a bell be hanged or lye on grounde,
If vnto the same a clapper lacke or fayle,
The bell shall make but simple noyse or sounde,
Though thou in it do hange a fores tayle.
Right so backbiters that vse on men to rayle,
Can not greatly hurt them that line righteously,
Wherfore it is foly their babbling to set by.

Psalm.C viij.
Prouer.xviiij.
Sapien.ij.

WHo that within this worlde would rest and line
In ease of minde,peace and tranquilitie,

Nil curare detractationes hominum.

Cùm rectè vivas, non cures verba malorum: Arbitrij noſtri non eſt quid quiſq; loquatur: Multum farris habet qui cunctis abſtruit ora.

Muſt not his minde ſet, nor his eares gene
To the vayne tales of the rude commontie:
And though ſome people of ſuche condition be,
Oft to diffame good people, true and iuſt,
Let them nought care, for byde it neede they muſt.

Let no man care for the lewde hiſſinges,
And euill ſoundinges of this vnhappy rage:
It is great foly to ſet by the leaſinges
Of curſed tongues, ſince none can them aſſwage.
For who in this worlde will come to aduauntage,
Him ſelfe exalting to worſhip and honoure,
Shall finde the ſweetenes mingled with the ſowre.

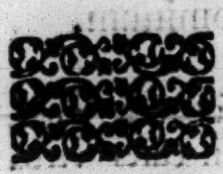
Philip. 9. Prouerbes. xviij. and. xviij.

And he that will of his dignitie be ſure,
Or ſimple liuing, what ſoeuer it be,
Right greeuous charges ſometimes muſt endure,
And with his eyne often beholde and ſee
Such thinges, wherewith his minde can not agree.
And he that will with the worlde haue to do,
Muſt ſuffer ſuche trouble as belongeth thereto.

Yet ſome haue pitched their tentes ſtedfaſtly

Hebrues. vi.

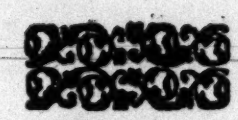
Upon sure ground, auoyde of all this payne,
Despising the worldes wantonnes and folly,
For in the same is nought sure nor certayne:
Nought see we tranquill in these wayes mundayne,
We see no loue, lawe, fidelitie, nor trust,
But nowe vp hye, and nowe lowe in the dust.



To auoyde the worlde with his folly and strife,
Many hath lefte landes, townes and riches,
And euil company, liuing solitary life,
Alone in desert and in wildernes:
Yea, and that men of most wit and worthines,
Which by that meane did best of all eschue
All worldly slaunder, and liued in vertue.

Iohn. xv.
Sapien. xi.

He that intendeth to liue a righteous life,
And so procedeth in maners and good deede,
Of worldly slaunder, complaynt, hatred, and strife,
And all euil will he ought not to take heede:
For he that is iust ought nothing for to dreede
A slaundering tonge, yea, be it neuer so wood,
For suche lewde tonges can none hurt that are good.



Liue well and wisely, then let men chat their fill,
Wordes are but winde, and though it oft so fall,
That of lewde wordes commeth great hurt and ill,
Yet byde the ende that onely proueth all:
If thou canst suffer, trust well that thou shalt
Ouercome thine enemies better by pacience,
Then by hye wordes, rigour or violence.

Satyri.
Prophetæ.

If Poetes that sometime vice blamed & discõmended,
And holy Prophetes which also did the same,
To suche vayne and mortall wordes had intended,
They should not haue durst the peoples vice to blame,
Psalm. lxj. So should they haue lost their honour and good name,
Their fame and merite: but nowe they haue not so,
But spred their fame, which neuer away shall go.

Sapien. vi.

Forsooth none liueth within the worlde wide,
So meeke, so holy, so wise or pacient,
Whiche can him selfe at euery time so gyde
To please eche foole, for none can some content:
Forsooth he might be named excellent,
Eccles. vij. Happy and blessed, and liue in welth and ease,
Which euery man could serue, content, and please.

But suche is none: and he that will assay
For to content eche foolishe mans minde,
Must breake his sleepe, and study night and day,
And yet alway some foole shall be behinde:
Yea yf one liue well, yet will they somewhat finde,
Behinde his backe him to slaunder and diffame:
For beggers and bawdes therin haue all their game.

For whether thou dwell in East, West, North or South,
Of suche diuels euer shalt thou finde plentie:
One must haue much meale to stop ech mans mouth,
Slaunder is the cunning of all the comentie,
And in the same suche ay moste busye be,
Whiche liue them selfe in shame and vilany,
Euen nowe they speake, repenting by and by.

Thus all the cunning and study diligent
Of people vnthrifty, is alway to despise
And diffame other, which are but innocent,
Wherfore let suche as are discret and wise,
Nought set by them that leasinges doth deuise,
Nor their vayne folly: for he that doth certayne
Is but a foole, and euer shall liue in payne.

¶ The Lennoy of Barclay to the Foles.

¶ Trouble not thy selfe (thou man) where is no nede,
And arme thou thy selfe with goodly pacience,
Be sure it is great folly to take hede
Unto backbyting, since that no resistence
May be founde to withstande his violence:
And take thou this one thing for thy comfort,
That none wise or good will commit this offence,
But all are caytiffes that are of this lewde sort.

¶ De subsannatoribus & calumniatoribus.

Stulti qui lapides iactant, & saxa retorquent:
Hos fugiat sapiens qui volet esse procul.
Nam trahit a vitio fatuos correctio nulla,
Nil discunt moris, nil probitatis habent.

O Fatui excordes nostram adproperate palestram,
Incipiam verum iamq; docere bonum:
Vos sacræ legis, patrum & documenta docebo,
Quæ monstrant rectum prosperitatis iter,
Atq; viam pandunt prudentum calle politam:
Quare agite, & pedibus currite quæso citis:

Discite

Proverb. ij.
Baruch. iij.
Titus. iij.
Sapien. vj.
Ecclesiast. xxi.

Discite quid virtus, quid sit prudentia rerum,
Et fatui tandem desinite esse meti.
Virtutes ornant homines, prudentia vestis
Munditiis: sapiunt pectora stulta nihil.
Sed modò risores fatuos, famaſq; protervas
Corrigimus, strigili hos scalpere nempè iuuat.
Sunt fatui qui nunc rident documenta sophiæ,
Inq; bonos cunctos probra pudenda vomunt:
Aduertuntq; nihil, bona si quandoq; docentur:
Quin cuncta irrident mox documenta palám.
Increpat hinc stultum qui verbis, aut corrigit ore:
Inpingit famam sæpèmet inde sibi.
Corrige prudentem, qui tempore discit in omni,
Festinatq; oris verba tenere tui.
Si cadit in iustos homines correctio iusta,
Præceptum accipiunt cum pietate bonum.
Iniustus præceptores diffamat, & odit,
Sæpè repercussus in sua tela ruens.
Crede mihi sanus qui alios, risuq; lacescunt
Nasuto, tandem præmia digna ferent.
Loripedem rectus derideat, Æthiopem albus:
Est sine qui vitiis, rideat ille malos.
Stulte Nabal lueres famam, tornoſq; cachinnos,
Ni regem iratum flecteret Abigayl.
Quid pueros memorem qui vati illudere sancto
Dum certant, vrsis mordicus intereunt.
A grege stultorum caueat sibi quisq; maligno:
Qui saxis iustos, innocuosq; petunt.

Proverb. xxvi.
Iuuenalis. iij. q. vij. qui sine.
Nabal.
i. Regum. xxv.
iij. Regum. ij.

Of Mockers and Scorners, and false Accusers.

Yet are no fooles which mocke and scorne fast,
Suche as them sheweth wisedome and doctrine,
And at their heades (vngodly) stones cast,
In minde disdayning to wisedome to encline,
But gladly they ensue the discipline
Of foolishe mockers: let wise men them eschue,
For no correction can bring them to vertue.

Eccles. xxij.
Prouer. xxiij. and. xxix.
Sapien. v.

Heartles fooles, haste here to our doctrine,
Leaue off the wayes of your enormitie,
Enforce you to my preceptes to encline,
For here shall I shewe you good and veritie:
Encline, and ye finde shall great prosperitie,
Ensuing the doctrine of our fathers olde,
And godly lawes in valour worthy great golde.

Who that will folowe the graces manyfolde

Which

Abſtrahere a bono

Abhominantur iuſti virum impium,& abhominātur impij eos qui recta ſunt in via. Sapientia cuſtodiuit illum ab inimicis,et a ſeductoribus tutauit illum. Videbunt finem ſapientis, & non intelligent quid cogitauerit de illo deus.

Which are in vertue,ſhall finde auauncement:
Wherfore ye fooles that in your ſinne are bolde,
Enſue ye wiſedome,and leaue your lewde intent,
Wiſedome is the way of men moſt excellent:
Therfore haue done,and ſhortly ſpede your pace,
To quaynt your ſelfe and company with grace.

Learne what is vertue,therin is great ſolace, Pꝛouerb.vi.
Learne what is truth,ſadnes and pꝛudence,
Let grutche be gone,and grauitie purchaſe,
Forſake your folly and inconuenience,
Ceaſe to be fooles,and ay to ſue offence, Baruch.iij.
Folowe ye vertue,chiefe roote of godlynes, Titus.iij.
For it and wiſedome is ground of cleanlynes. Sapien.vi. Eccleſi.xvi.

Wiſedome and vertue two thinges are doubtles,
Whiche man endueth with honour ſpeciall,
But ſuche heartes as ſlepe in fooliſhnes
Knoweth nothing,and will nought know at all:
But in this little barge in pꝛincipall
All fooliſhe mockers I purpoſe to repꝛeue,
Clawe he his backe that feeleth itche or greue.

Mockers and ſcorners that are harde of beleue,
With a rough combe here will I clawe and grate,
To proue if they will from their vice remeue,
And leaue their folly, which cauſeth great debate:
Suche caytiues ſpare neyther poore man nor eſtate,
And where their ſelfe are moſte worthy of deriſion,
Other men to ſcorne is all their moſt condition.

Iob.xy. Yet are mo fooles of this abuſion,
Whiche of wiſe men deſpiſeth the doctrine,
With mowes, mockes, ſcorne, and colluſion,
Prouer.xiiij. Rewarding rebukes for their good diſcipline:
Shewe to ſuche wiſ dome, yet ſhall they not encline
Unto the ſame, but ſet nothing therby,
But mocke thy doctrine, ſtill or openly.

Proverb.xi. So in the worlde it appeareth commonly,
That who that will a foole rebuke or blame,
A mocke or mowe ſhall he haue by and by:
Thus in deriſion haue fooles their ſpeciall game.
Correct a wiſe man that woulde eſchue ill name,
Eccleſi.xix. And fayne would learne, and his lewde life amende,
And to thy wordes he gladly ſhall intende.

If by misfortune a rightwiſe man offende.
He gladly ſuffreth a iuſte correction,
And him that him teacheth taketh for his frende,
Him ſelfe putting meekely vnto ſubiection,
Folowing his preceptes and good direction:
Prouer.xxv. But yf that one a foole rebuke or blame,
He ſhall his teacher hate, ſlaunder and diffame.

Howbeit his wordes, oft turne to his owne ſhame,
And his owne dartes retourne to him agayne,
Proverb.xix. And ſo is he ſore wounded with the ſame,
And in wo endeth, great miſery and payne.
It alſo proued full often is certayne,
That they that on mockers alway their mindes caſt,
Shall of all other be mocked at the laſt.

Iuuenalis He that goeth right, ſtedfaſt, ſure, and faſt,
May him well mocke that goeth halting and lame,
And he that is white may well his ſcornes caſt,
Againſt a man of Inde: but no man ought to blame
Anothers vice, while he vſeth the ſame.
But who that of ſinne is cleane in deede and thought,
xxiii.q.vii.qui ſine. May him well ſcorne whole liuing is ſtarke nought.

The

The ſcornes of Naball full dere ſhould haue bene bought, Naball.
If Abigayl his wife diſcrete and ſage, 1.Regum.xxv.
Had not by kindnes right crafty meanes ſought,
The wrath of Dauid to temper and aſſwage.
Hath not two beares in their fury and rage 4.Regum.ij. in fine.
Two and fortie children rent and torne,
For they the Prophete Helyſeus did ſcorne.

So might they curſe the time that they were borne,
For their mocking of this Prophete diuine:
So many other of this ſort often mourne
For their lewde mockes, and fall into ruine.
Thus is it foly for wiſe men to encline,
To this lewde flocke of fooles, for ſee thou ſhall
Them moſte ſcorning that are moſt bad of all.

¶ The Lenuoy of Barclay to the fooles.

¶ Ye mocking fooles that in ſcorne ſet your ioy,
Proudly deſpiſing Gods punition:
Take ye example by Cham the ſonne of Noy, Geneſ.ix.
Which laughed his father vnto deriſion,
Which him after curſed for his tranſgreſſion,
And made him ſeruaunt to all his lyne and ſtocke.
So ſhall ye Caytifs at the concluſion,
Since ye are nought, and other ſcorne and mocke.

CONTEMPTVS AETERNORVM GAVDIORVM.

Quód malè delitias duntaxat temporis huius
Cogito, nec celeres penſito abire dies,
Et regni æterni quód gaudia ſperno beata,
Cauſa eſt: me genuit Simia ſtulta parens.

OCcurrit fatuæ rurſus mihi turba cohortis, Eccleſi.xiiij.
Quæ requiem Satyræ non ſinit eſſe meæ. Pſalme.xcv.
Stultus enim certè eſt, animo iactare ſuperbo Marke.viij.
Qui ſolet, & nimiùm verba pudenda loqui: Math.xvi.
Ecce ait: ó Superûm, nitidi quoq; rector Olympi, Sapien.iiij.
Nil opto ſedis regna beata tuæ. Rom.ii.
Id ſaltem liceat, multis mihi viuere luſtris, Amos.v.
Orbis & extremum cernere poſſe diem. Eccleſiaſt.ij.
At non laudato rectæ virtutis amore 1.Iohn.ii.
Tam longas œui poſcit habere vices:
Sed magis exoptat, queat vt conuiuere lautè,
Cum ſocijs paribus, delitijsq; frui:
Nec timet inferni fumantia tartara ditis, Luke.vi.
Non Acherontœos poſt ſua fata lacus.

O fatue

Prouer.xliij. O fatue insignis,nil vani gaudia mundi
Mellis habent,illis copia fellis inest.
Tullius de senectute. Quid rogo delicias? tanti quid gaudia vana
Stulte facis? pereunt quæ cito more niuis:
Gaudia(crede mihi)terrarum felle replentur,
Job.xviij. Nec manet in cunctis perpetuata quies.
Prouer.xix. Quo fit,vt infamis,lasciua & spurca voluptas
Quem trahit,fastus orbis & illecebra:
Hic fatuus mundi curas gustabit acerbas,
Job.vi. Et mortis rapidum sentiet esse diem.
Transibit mundus,transibunt gaudia mundi,
Eccle.iij. Transibit pariter quicquid in orbe viret,
Sapi.v.and.vi. Cernimus & tales hominum sine fine ruinas,
Jacob.i. Cernimus occasus,cernimus exitia.
Luke.xij. Rectorem cœli tandem spectabimus omnes,
Apoca.xiij. and.xx. Hic ad lætitias,alter ad interitum.
Se cupit a Summo qui segregare Tonante,
Math.xx. Lætitiæ & longos optat habere dies:
Cimmerijs tenebris est obcæcatior ille,
Pro vano linquens cœlica regna luto.

Of them that despise euerlasting ioye,and setteth thinges transitory before thinges eternall and euerlasting.

He is a fole that weyeth in one balaunce
The heauen and earth,to knowe the beautyest,
And by his foly and cursed ignorannce,
He thinketh that this wretched earth is best:
And though that here be neyther ioy nor rest,
Yet had some leuer here still to remayne,
Then to depart to heauen voyde of all payne.

My hande is werye,fayne would I rest a space:
But fooles come to my Ship so busyly,
That to haue rest they will graunt me no grace,
Eccles.xliij. That neede I must their lewdnes notify,
Psalme.xxi. But to recorde this foolishe company:
Marke.viij. They are suche that this worlde so greatly loue,
Math.xvi. That they despise the heauenly Royalme aboue.

Sapien.iij. They often thinke in their minde priuyly,
Roman.v. And by them selues in this wise oft they say:
Amos.v. O glorious Lorde reygning eternally,
Eccles.ii Graunt me thy grace that I may liue alway,
To see of this worlde the extreme ende and day.
This is my will and singular askinge,
As for thy Royalme,forsooth I set nothing.

But

Transitoria præferre æternis.

Mendaces filij hominum in stateris, vt decipiant ipsi de vanitate in idipsum. Quid prodest homini si mundum vniuersum lucretur, animæ vero suæ detrimentum patietur: aut quam dabit homo commutationem pro anima sua?

But yet this foole doth not desire this time
Of so longe life, and yeres alway newe,
To clense his minde from all sinfull crime,
Nor for the loue of goodnes or vertue:
But rather that he his pleasure may ensue,
And with his mates and felowes suche as he,
To folowe riote, delites, and enormitie.

1. Ioan. 1.

To liue in wantonnes and blinde lasciuitie,
In pride, in Lechery, and in couetise,
Such letteth their mindes and their felicitie,
Not fearing hell, which is rewarde of vice,
Those dreadfull dennes, in a right fearfull wise
With fyres flaming, and manyfolde torment,
Can not suche fooles their sinnes cause to stent.

Luke. vi.

O slothfull foole I say, why doest not thou call
Vnto thy minde, that this worldes wretchednes
Is full of sorowe, much more bitter then gall,
Voyde of all ioy, all pleasure and sweetenes,
Why letteth thou so muche by frayle deliciousnes,
On vayne pleasures, which shall soothly decay,
Like as the Sunne melteth the snowe away.

Prouerb. xiiij.

Tullius de senectute.

Man

Man note my wordes and geue to them credence,
That pleasures and also ioyes mundayne,
(As it appereth playne by good euidence,)
Are filled with sorowe, bitternes and payne,
Job.xviij. Without all rest, quiete or certayne:
And yet alas the worlde so doth men blinde,
That it they loue, and cast heauen out of minde.

Wherfore it happeth full often, as I finde,
That suche as foloweth shamefull wantonnes,
Ungodlye luste, and statelynes of minde,
Shall otte perceyue great shame and wretchednes,
And them must suffer, with great mundayne distresse:
And bitter charges, and after must neede endure
Cruell death, which ende is of euery creature.

Job.vi. The worlde shall passe, yea, and all ioy mundayne,
Without all doubt at last shall haue an ende,
And euery thing, eyther fruitfull or barreyne,
Shall to the grounde eyther first or last discende.
We see also that none can him defende
Ecclesiast.ix. From deathes dartes, and for conclusion,
We dayly do see many mennes confusion.

We dayly see the falles innumerable,
Sapi.v.and.vi. And grieuous death aswell of youth as age,
Jacob.i. Thus is this wretched worlde moste vnstable:
Luke.xij. Wherfore me thinke it is a great outrage,
To trust thereto, or for an vnsure stage,
Or hye place of wealth or worldly honoure,
The presence to despise of our Sauiour.

But without doubt, the time shall come and houre,
When all mankinde shall see him euident,
Some to their ioy, some to wo and doloure,
None shall escape that righteous iudgement:
But eche be rewarded as he his time hath spent.
So they that vertuously haue lined here,
Despising this worlde, shall gladly there appere.

But they that here haue led their life in diet,
For to depart are wo in heart and minde,
And fearefull to bide that sentence of iustice,
Apoca.xviij. and.xx. Since of their sinne excuse they can not finde.
Psalm.xxvij. But to conclude, forsooth that foole is blinde,
That for worldly wealth, from God would him deuide,
And for vayne clay the hye heauen set a syde.

¶ The Lenuoy of Barklay to the foles.

O blinde man which hast thy moste felicitie
On worldly thinges, alas make clere thy minde,
What findest thou here but great aduersitie:
Wilt thou for it leaue the heauenly ioy behinde:
And where thou might euerlasting riches finde,
Where as is healthy, endlesse life, and all goodnes,
Wilt thou forsake it for worldly wretchednes?

Wilt thou heauen compare with his paynfull life,
Thereon to thinke thou art vnwise certayne,
There is concorde, here is nothinge but strife,
There is all rest, and here is care and payne,
There is true loue, here is scorne and disdayne,
There is all goodnes, here all euill and offence:
Nowe chose the best, here is great difference.

¶ Tumultus & confabulatio in Ecclesia.

Accipitrem gestans per religiosa Deorum
Templa, & quem sequitur sedula turba canum:
Deuotos homines, & debita vota moratur,
Et cuculum manibus palpat vbiq; suis.

SVnt quos latratu, strepitu, clamore, susurro,
Non pudeat sacras contaminare domos.
Dum canit Officium, dum debita Sacra sacerdos
Tractat, & extendit vota precesq; Deo.
Dum fluit ad populum diuinæ concio Legis,
Ecclesiæq; pium pangitur Officium:
Ingreditur fatuus, quem rostris calceus vrget:
Stat simul in manibus nisus, & accipiter:
Siuè velis cuculus, magno clangore vagatur
Per sanctas ædes sacrificosq; focos:
Latrantesq; canes vlulatu & cuncta replentes
Ductitat, in strepitu turba benigna silet.
Iam clangunt nolæ, resonat latratus ad auras,
Nunc manibus pulsant, nunc pedibusq; strepent.
Nulla quies penes hos, fastu pompaq; furentes,
Non propter Christum. Lazarus artat eos,
Tractantur causæ, rerum commercia, quæstus,
Contractus omnes, officiumq; fori.
Conspicit hic oculis matronas, ille puellas,
Hic aliud tractat quod probitate caret.
Quidam etiam strepitus sua per calopodia stulti
Concrepitant turpes, impediuntq; bonum.
Stultitiam quid enim querimur: solitosq; futuros:

De immun. eccle. c. decet. lib. vi. l. denunciantes. C. de his qui ad Eccle. confu.

Pronerb. vi. Treno. 4.

Iohn. vij.

In auten. vt hic. ma. & auie in fi. Collat. viij.

Quos

Quos ſemel inſipiens condere nemo cupit.
Cùm tamen exemplum Chriſtus Deus ipſe reliquit,
Nullus vt in templum turpia facta ferat:
Sed præcibus ſupplex,deuoto & pectore Patrem
Æternum oraret,cœlicolûmq; choros.
Expulit & ferulis tractantes fœnera mereis,
Cùm locus in templo ſit ſacer vſq; Deo.
Qui ſi de templis homines pulſare prophanos
Nunc volet,atq; ædes euacuare malis:
Pauci quandoquidem ſacrata in gente manerent:
Thura decent ſuperos,verba prophana nihil.

John.ij.
Eccleſi.xxi.
Joell.y.
Pſalme.v.
Marke.xi.
Luke.xix.
Bernardus.

Of them that make noyſes, rehearſinges of tales, and do other thinges vnlawfull and diſhoneſt in the Churche of God.

A fole is he, and hath no minde deuoute,
And geueth occaſion to men on him to rayle,
Which goeth in the Churche, his hounde him about,
Some running, ſome faſt tyed to his tayle,
A hawke on his fiſt: ſuche one withouten fayle,
Better were to be thence, for by his din and crye
He troubleth them that would pray deuoutly.

Dehoneſtare Eccleſias.

In ſacroſanctis Eccleſiis cum pace & quiete vota competit celebrari, decet enim domum domini ſanctitudo: ceſſent in illis conſilia, contiones, parlamenta: ceſſent vana & multò fortiùs fœda & prophana colloquia: Et poſtremò, quicunq; diuinum petunt turbare officium, aut oculos diuinæ maieſtatis offendere, &c.

Yet of no fooles finde I a great number,
Whiche thinke that it is no shame nor vilany,
Within the Churche the seruice to encomber
With their lewde barking, rounding, din and cry:
And whyle good people are prayng stedfastly,
Their heart to good, with meke minde and deuout,
Such fooles them let with their mad noyse and shout.

Deum. vel. e. dero li. vi. l. denunciamus C. de his q̃ ad eccle. confu.

And whyle the prestes also them exercise,
In mattens, praying, sermon, or preaching deuine,
Or other due thinges that longe to their seruice,
Teaching the people to vertue to encline:
Then these fooles as it were roring swine,
With their ietting and tales of vicioushesse,
Trouble all suche seruice that is saide more and lesse.

Into the Church then comes another sotte,
Without deuotion, ietting vp and downe,
Or to be seene, and to showe his garded cote:
Another on his fiste a Sparhauke or Fawcone,
Or els a Cokow, and so wasting his showne,
Before the aulters he to and fro doth wander,
With euen as great deuotion as a gander.

Prouerb. 6. Treno. 1.

In comes another his houndes at his tayle,
With lynes and leases and other like baggage,
His dogges barke, so that without fayle,
The whole Church is troubled by their outrage:
So innocent youth learneth the same of age,
And their lewde sounde doth the Church fill,
But in this noyse the good people kepe them still.

One time the hawkes belles iangleth hye,
Another time they flutter with their winges,
And nowe the houndes barking strikes the skye,
Nowe soumde their feete, and nowe the chaynes ringes,
They clap with their handes: by suche maner thinges
They make of the Church for their hawkes a mewe,
And Carell for their dogges, which they shall after rewe.

So with suche fooles is neyther peace nor rest,
Unto the holy Church they haue no reuerence,
But wander about to see who get may best,
In ribawde wordes, pride and insolence:
As mad men they feare not our Sauiours presence,
Hauing no honour vnto that holy place,
Wherin is geuen to man euerlasting grace.

There are handled pleadinges and cauſes of the lawe,
There are made bargaynes of diuers maner thinges,
Byinges and ſellinges ſcant worth a hawe,
And there for lucre contriued falſe lealinges:
And whyle the prieſt his Maſſe or Matins ſinges,
Theſe fooles which to the Church do repayre,
Are chatting and babling as it were in a fayre.

Some gigle and laugh, and ſome on maydens ſtare,
And ſome on wiues with wanton countenaunce,
As for the ſeruice they haue ſmall force or care,
But full delite them in their miſgouernaunce:
Some with their ſlippers to and fro doth praunce,
Clapping with their heeles in Church and in queare,
So that good people can not the ſeruice heare.

In auten. vt licet. ma. et auie in fi. Colloll. viij.

What ſhall I write of maydens and of wiues,
Of their roundinges and vngoodly communing,
Howe one a ſlaunder craftely contriues,
And in the Church therof hath hir talking,
The other haue therto their eares leaning,
And then when they all haue heard fourth hir tale,
With great deuotion they get them to the ale.

Additio tranſlatoris Alexandri Barclay

Thus is the Church defiled with vilany,
And in ſteede of prayer and godly oriſon,
Are vſed ſhamefull bargayns and tales of ribawdry,
Jettinges and mockinges and great deriſion,
There fewe are or none of perfect deuotion:
And when our Lorde is conſecrate in fourme of bread,
Therby walkes a knaue, his bonet on his head.

In conſti. prouin. de ce, miſſarum C, intbiamina, vert ſalua

And while thoſe wordes of conſecration
Are ſayde of the prieſt in Gods owne preſence,
Such captiues keepe talke and communication
Fast by the aulter, thinking it none offence:
And where as the angels are there with reuerence,
Lauding and worſhipping our holy Sauiour,
Theſe vnhinde captiues will ſcantly him honour.

Alas wherto ſhall any man complayne
For this folly and accuſtomed furour,
Since none of them their faultes will refrayne,
But ay proceede in this their lewde errour:
And notwithſtanding that Chriſt our Sauiour
Hath left vs example, that none ſhould miſdo
Within the Church, yet encline we not therto.

John the Euangelist doth openly expresse,
Howe Christ our sauiour did driue out and expell
From the Temple suche as vsed there falsenesse,
And all other that therein did bye and sell:
Saying as it after lieth in the Gospell,
vnto the Jewes rebuke and great reproues,
That of Gods house they made a den of theues.

Remember this man, for why thou doest the same,
Defyling Gods Church with sinne and vanitie,
Which sothely was ordeyned to halowe Gods name,
And to lawde and worship the holy Trinitie,
With deuout heart, loue, and all benignitie,
And with all our might our Lorde to magnifie,
And then after all the heauenly company.

For this cause hath God the holy Church ordeyned,
And not for rybaude wordes and thinges vayne:
But by vs Christen men it is distayned
Muche worse then euer the Jewes did certayne.
And if our Lorde should nowe come downe agayne,
To driue out of the Church suche as there do sin,
Forsooth I thinke right fewe should bide within.

John.ij.
Math.xxi.
Marke.xi.
Luke.xix.

Eccles.xxi.
Joel.ij.
Psalme.l.

¶ The Lennoy to the Readers.

O man that boastest thy selfe in Christes name,
Calling thee Christen, see thou thy sinne refuse,
Remember well it is both sinne and shame,
The house of God thus to defyle and abuse.
But this one thing causeth me ofte to muse,
That the false Paynims within their temples be
To their ydols muche more deuout then we.

DE PROTERVO AC SPONTANEO PERICVLO.

Qui cadit in flammas & dira pericula quærit
Sponte sua, in puteum profilit atq; libens,
Exitium meritò patitur si mergitur vndis,
Vritur aut flammis: dignus enim interitu.

ESt fatuus qui sæpè Deum superosq; precatur,
Et supplex manibus cum pedibusq; rogat:
Se putat & profere preces ex corde benignas,
Clamando assiduè: me Deus alme iuua,
Vt mea stultitiam solitam modò pectora linquant,
Et sapere incipiant: Iupiter alme iuua.
Attamen hic cappam stultorum semper anhelans

Eccles.iiij.
Math.vij.
Luke.xi.

Iuuenalis.

Iuuenalis. Induit,ingratas nam putat esse preces:
Qui non nisi voti compos,deus insuper illum
Persius. Audierit: quia non cuncta petita dedit.
At fatuus plerumq; rogat,superosq; precatur,
Et nescit stulto quid sibi corde roget:
Psalm.xx. In puteum qui sponte cadit,tentatq; periclum:
Psalm.xc. Sepè in fonte tamen mergier vsq; timet:
Roma.viij. Si clamat,voceq; graues emittit in vndis:
Horacius. Clamatio,diues iam date præsidium.
Nullus erit,restes,aut apportare rudentes
Qui velit: hic merita morte lueq; cadit.
Stultitia Empedocles simili cæcatus,& excors,
Empedocles. Corporis exitium sponte,necemq; tulit.
Ætnæos quoniam præceps collapsus in ignes:
Stulticiæ vt faceret morte sua inditium.
Quisquis eum ardenti fatuum extraxisset ab Ætna:
Hic vitam inuito stultior ipse daret.
Nempè adeò cæcatus erat,rationis & expers:
Tentasset rursus impia fata quidem.
Proner.xxviij. Sic facit illè,deum rogitans nocteq; dieq;
Eccles.iij.& viij. Debeat in cœlum vt se trahere vsq; Deus:
Detq; sibi semper vitalia munera,detq;
Esai.i. Fortunam validam; det bona magna sibi.
Qui rogat,& nescit supernum ritè precari
Rectorem,ventos sufflat in ore leues.
Quem tenet intutus status,& damnosa voluptas:
Luke.xi. Si ruit,ex merito iusta pericla ferat.

Of them that vvilling and knovvingly put them selues in ieopardie and peril.

¶ He is a fole that will purchase and desire
His owne death,or putteth him selfe in ieopardie,
Leaping in a well,or in a flaming fire,
And where he might liue,so dieth willingly:
Suche suffer their destruction worthely,
And if that they be drowned or els brent,
It is to late them after to repent.

Eccles.iij. I finde mo fooles yet whom I shall note,
Suche are they which pray both day and night
To God and his saintes,crying with open throte:
Psalm.lxj. O glorious God helpe me by thy great might,
Luke.vi. That I may clense my heart and cleare my sight,
Whereby all folly and sinne may fro me fall:
But yet this foole it leaueth not at all.

Suche fooles oft pray for their amendement

De proteruo ac ſpontaneo periculo.

Qui amat periculum, in illo peribit. Sit fas licet̃ perire malignis, ſi inuitam qui ſeruat idem facit occidenti. Qui ſcis an prudens huc ſe deiecerit, anne ſeruari nolit.

Unto our Lorde with ſighinges ſore and depe,
But yet to ſinne continually they aſſent,
And after the ſame often complayne and wepe:
Then ſay they playne that God hath had no kepe
Unto their prayer, and taken of it no hede:
But their owne folly is cauſe of their lewde dede.

They ſee the perill before their faces playne,
That God hath ordeyned for folly and for ſinne,
They pray for helpe, and yet are they full fayne
After the fooles hoode alway to renne,
And buſely labour the ſame alone to winne:
So vnto God for helpe they cry and call,
But they them ſelues will helpe nothing at all.

Iuuenalis Perſius.

Then thinke they their prayers to God not acceptable
Becauſe (anone) they haue not all their will,
And for that God is not ſoone agreable
To heare their cry, and it graunt and fulfill:
Theſe fooles in their vice continue ſtill,
And put them ſelfe in wilfull ieopardie,
And where they might they finde no remedy.

But these fooles vnstable as the winde,
Prayeth vnto God and to his saintes aboue,
Not knowing what may content their foolishe minde,
Nor whether their asking be for their behoue:
Math.xx. Marke.x. Roma.viij. But sothely this dare I both say and proue,
And it auowe after my simple skill,
That neuer man shall sinne without his will.

If that one with his owne will doth fall
Into a well, to assay the ieopardie,
When he is there if he loude crye and call
Both on God and man for helpe and remedy,
He seeketh that perill, and dyeth worthely:
So were it folly to geue him corde or trayne,
Or other engine to helpe him vp agayne.

When suche fooles are sure vpon the grounde
Without all daunger, perill, hurte, or feare,
They leape in the well, and yet feare to be drowned.
Empedocles. Empedocles though he right mighty were,
With suche like folly himselfe so sore did dere,
That knowingly and with his owne consent
Himselfe he lost, and by fierce fire was brent.

He leapt headling into the flaming fire
Of a burning hill whiche called is Ethnay,
To knowe the truth, and nature to enquire,
Whether that same flame were very fyre or nay:
So with his death the truth he did assay.
But who that would him drawen out of that hill
Had ben a foole, since it was his owne will.

For why his minde was blinded so certayne,
That though a man had him deliuered then,
The same perill would he haue proued agayne:
As mad as he forsooth is euery man
That is at ease, and him not so holde can,
And also he that putteth himselfe in dreede.
Or feare and perill, where as he hath no dede.

Prouer.xxbiij. Eccles.xxxv. Elai.i. So he that prayeth to God that he may get
The blisse of heauen, and scape infernall payne:
He is a foole his heart or minde to set
On frayle riches, wealth and ioy mundayne,
On stedfast fortune, on lucre or on gayne:
For certaynly these thinges of worldly wealth,
Oft man deuideth away from heauenly health.

Thus he that prayeth for wealth or for riches,
Or in this world him selfe to magnify,
Prayeth for his hurt and cause of viciousnes,
For worldly wealth doth vice oft multiply:
So seeke men their owne perill willingly. Luke.xi.
But who that prayeth, and can not as he ought,
He bloweth in the winde, and shall not haue his thought.

And who that to honour doth couet to ascende,
Or to liue in damnable voluptuositie,
He seeketh his perill, for if that he descende
From wealth and worship, to payne and pouertie,
It is but worthy, and let him pacient be,
It to endure with minde demure and meeke,
He is worthy forowe that will it alway seeke.

¶ The Lenuoy of Barklay to the fooles.

¶ Ye that fayne would escape all ieopardie,
Auoyde suche thinges the which might cause the same,
To proue a perill is holy certaynely,
Whether it be done in earnest or in game,
They that so doth may their owne madnes blame.
For he that is sure, and to a fray will renne,
May fortune come home agayne noseleese or lame,
And so were it better for him to haue byde within.

DE VIA fœlicitatis & futura peccatorum pœna.

Multi ſtultitiæ currum, rhedamq́, bigasq́,
Viuentes vitiis criminibusq́ trahunt.
Cùmq́ ſua reputant tales nece abire labores,
Quadriiugas retrahent poſt ſua fata rotas.

NOn ſinit ipſe Deus fatuum quemcunq́; prophanum Prouerb.xiiij.
Scire ſuper terram quænam miracula fecit, Pſalme.xl.
Quotidièq́; facit: quapropter pars perit ingens and.xcij.
Stultorum, moritur terreno in corpore ſemper. Sapien.xiij.
Qui moritur vitiis hac in tellure malignis, Prouerb.v.
Cogitur extremos alibi tolerare dolores. Eccleſi.ij.
Noſſe Deum qui non vult hìc, & diſcere leges,
Quas Pater omnipotens tribuit mortalibus ægris:
Quasq́; ſuper cunctos ſtatuit, iuſſit teneri Eccleſi.xij.
In terra, cunctisq́; dedit benè viuere normam: and.xl.
In mundo quemcunq́; trahit maleſana voluptas, Treno.iij.
Iniuſtæq́; ſuæ conſumit tempora vitæ:
Is trahit hìc currus, molem, curasq́; moleſtas: Sapien.xiij.
Cogitur æternas poſt mortem ſoluere pœnas.

Perpetuo

Virgili. vi. Eneid. Perpetuo & tractu cogetur plaustra mouere.
Ne modò stulte viam quæras quæ ducit ad Orcum,
Et Phlegetontœos fluctus cæcasq; tenebras:
Hæc via plena quidem est, pedibus calcata frequenter,
Est aditu facilis, multùm penetrabilis, atq;
Innumeros fatuis calles hæc semita monstrat:
Plana quidem & trita est (fatuos quia facta per omnes)
Hæc habet assiduos motus, gressusq; frequentes:
Noctes atq; dies patet hæc, nullumq; refutat
Qui cupit ad fatuos cursim properare furentes.
Fœlicitatis iter quod cœlum tendit in altum,
Et quod prudentes recipit, solosq; beatos:
Est nimis angustum, patulo nec calle patescit,
Nec tritum a multis: quoniam (quæ maxima turba est)
Gens mala vitat iter, iustis sanctisq; paratum
Mentibus, iniustus non has calcabit harenas.
Virtutem posuit Deus vt sudore paretur:
Ast pauci tentant fœlices figere gressus
Ad bona supremi regni, nitidamq; cateruam:
Indè est quòd multos Orcus capit, Æthraq; paucos.

Seneca.
Psalm. lxj.
Prouerb. xj.
and. iiij.
Virgilius.
Eccles. xxxj.
Luke. xiij.
Sapien. v.
Psalme. vi.
Prouerb. xiiij.
and. xv.
Ezech. xiij.

Of the vvay of felicitie and goodnes, and of the payne to come vnto sinners.

De via fœlicitatis.

Sapientia callidi est intelligere viam suam: & prudentia stultorū errans. Est via quæ videtur homini iusta, nouissima autem eius deducūt ad mortem Vir insipiens non cognoscet, & stultus non intelliget hæc Nescierunt neq; intellexerunt, in tenebris ambulant.

C. Many in this life the cart of sinne doth drawe
By payne and labour, alway right diligent,
Nourishing their sinne against all right and lawe,
And alway living after one like assent:
But when they are dead, then shall their punishment
In hell be doubled with cartes of wheeles foure,
Where as they thought death should ende their labours.

GOd suffreth not eche vicious foole to knowe
The wonders that he hath made on this grounde,
And dayly worketh: wherfore their sinne doth growe,
So that their foly themselfe doth confounde,
And here their bodyes to great labours are bounde,
Sparing no perill for pleasure and for gayne,
Then after death haue they euerlasting payne.

Prouer.xiiij.
Psalme.xciij.
and.xl.
Sapien.xiij.

So he that here liueth in vice and sinne,
Shall extreme doloure after death endure,
Than what auauntage is it for man to winne
All earthly treasure, and of hell payne be sure.
But without doubt, that wretched creature
Which Gods lawes will not here holde and keepe,
Shall after death haue cause to wayle and weepe.

Prouerb.v.
Eccles.v.

And such as here will not knowe their Sauiour,
Obseruing his preceptes and commaundement,
Which God hath ordayned to saue vs from errour,
And vs commaunded to keepe with cleane intent
Ouer all the worlde, as rule moste excellent
To liue godly, and who soeuer he be
That foloweth in this world voluptuosities:

Eccles.xij.
and.xl.

Treno.iij.

Or carnall lust, riote, or other offence,
Wasting his time in sinne and viciousnes,
All such in this worlde by their blinde negligence
Drawe still the cart of grieuous busynes
With payne and charge, and when this wretchednes
Is past and gone, yet after this they shall
In hell endure great tormentes eternall.

Sapien.xij.

There shalt (thou foole) the charet drawe alway
With double paynes both tedious and cruell,
Wherfore thou foole retourne thee I thee pray,
Seeke not the way which leadeth into hell,
With his foule dennes, more darke then tongue can tell:
And though the way be eaſy, straight and playne,
The ende is naught, I aduise thee tourne agayne.

Senec.

Virgilius.vi. Eneid.
Facilis discensus
auerni.

The

The way to hell is greatly occupyed,
The path is playne, and easye to ouergo:
The doze ay open, no entrie is denyed
To suche as purpose in minde to come thereto.
But at the ende thereof is care and wo,
With sightes odious and abhominable,
Yet in the way are folke innumerable.

Thus is no meruayle though this way be playne,
And greatly wone, since it is haunted so
By diuers fooles, which haste them to that payne
By way continuall thereto: but none therefro.
The dreadfull doze to them that will in go,
Both day and night is open, it doth forsake
No fooles that will their iourney thither take.

But that way that to hye heauen doth lye,
Is way of grace, pleasure, and all felicitie,
In it suche walke as here liue vertuously,
And blessed men, but not suche as vicious be.
Yet is it narowe, and full of difficultie,
There is many a hard flint, bryer and thorne,
And no meruayle, for it is not greatly worne.

For why lewde people, which is the greatest sort,
Forsake this way for the payne and hardnes,
But godly men therein haue chiefe comfort,
With all that liue by grace in righteousnes,
Such well consider that heauens blessednes
Can not be gotten by pleasure, rest nor ease,
Wherfore this way cannot such sinners please.

God so hath ordeyned that who will haue vertue,
Must it obtayne with payne and diligence,
And great labour, which many nowe eschewe,
Without it be to seeke sinne and offence.
Fewe seeke the way to Christes hye presence,
Therby it happeth that many a thousande
Fast runneth leftwarde, but fewe on the right hande.

¶ The Lenuoy of Barklay to the fooles.

¶ Alas man remember heauens blessednes,
And though the way be harde that lyeth thereto,
Forsake it not for all that great sharpnes,
For at the ende is life and rest also,
Euerlasting glory with other ioyes mo:
But who that taketh the other way, certayne,

Shall

Shall finde at the ende eternall payne and wo,
Though the way thither be eafye, ſtrayght and playne.

PRAVA MAIORVM EXEMPLA.

Cùm pater & genetrix ollas, pariterq; matellas
Collidunt, pueri cacabos confr ingere diſcent.
Fiunt æquales nati genitoribus: illic
Sunt vbi non caſti ſigna & monumenta pudoris.

GRandœui properate ſenes, fatuiq; parentes, Prouerb.xxix.
In vos nam Satyræ torqueo tela meæ: Iuuenalis.
Audetis prauos coràm matre atq; puellis Valerius li.vj.ca.iij
Effari mores, ridiculumq; nefas: Sapi.iij.
Nunc Veneris nugas, nunc vos dictatis amorem, Eccleſi.xlij.
Et natis teneris ad mala ſigna datis. Eccleſi.iiij.
Non pudor in verbis, non eſt reuerentia vitæ,
Non decus aut ſpecimen, ingenuuſuè nitor:
Non pueri mores diſcunt, non fœmina ſeruat Eccleſi.x.
Signa pudicitiæ, turpia cuncta ſonant.
Fœmina de fatuo carpit mala ſigna marito,
Sectatur proles moribus ipſa patrem. Prouer.xix.
Non docuit genitor fatuus benè viuere natum, and.xxix.
Iure igitur natus moribus alter erit. Iuuenalis.
Si ſunt luſores patres, pueri atq; nepotes
Rebus in his prauis ſe ſimilare ſolent.
Trita etenim veterum dicunt prouerbia: prauo Glo.in.l. quod ſi
Sæpè ſolet ſimilis filius eſſe patri. nolit.ff.de Epi.
Ludere fas monachi reputant ſibi, quando reponit edic.
Abbas taxillos: alea iacta placet. Glo.in.c.fi.dg
O mores miſeros, ó tempora plena furoris, con.diſ.v.
Plenaq; ſtultitiæ: num Deus vſq; feret?
Se ſimilem patri natus, ſe filia matri
Reddit: ad exitium ſemina prima fluunt.
Non lupus vllus ouem genuit, non Tygride ſæua,
Aut vitula aut agnus naſcier vſq; poteſt:
More patris cancer retrò ſerpitq;, meatq;, Eſopus in Apol.
Sectantur pueri ſic mala ſigna patrum.
Quin & morigeros poſſunt generare parentes Eccleſi.vij.
Filiolos, qui ſunt morigeri atq; boni.
Cynicus vt puerum temulentum viderat, inquit: Diogines.
Fili, te genuit ebrius ecce pater.
Ædibus iccirco proprijs, ſic viuat honeſtè Eccle.xxxvij.
Quiſquis, ne pueris dogmata prana ferat. Prouer.xxij.

Of the

Of the euill examples of elders geuen vnto youth.

¶ If that the father and mother before their sonne
By anger or malice breake platter, pot, or pan,
The sonne in hande shall take some cauldron,
And learne to breake it, if his small power can.
Thus oft time children haue cause to curse or ban
Their frendes, for such example of lewdnes,
For sooner that they learne, then vertue or goodnes.

Mala exempla Parentum.

Virga aut correctio tribuit sapientiam: puer autem qui dimittitur voluntati suæ, confundit matrem suam. Maxima debetur puero reuerentia: si quid turpe paras, ne tu pueri contempseris annos: sed peccaturo obsistat tibi filius infans. Si damnosa senē iuuat alea, ludat & hæres, insequitur leuiter filium mater iter.

Prouerb.xxix.
Iuuenalis.
Vale.lib.ij.cap.ij.
Sapi.iiij.
Eccles.xli.

YE aged men rooted in foolishnes,
And foolishe parentes, lewde of your language,
Unto our ship swiftly your selfe addresse,
Since ye be worthy therein to haue a stage:
Nowe cast I reproufes against your outrage,
Which boldly boast you of your vnthriftie liues
Before your maydes, your daughters, and your wiues.

Eccles.iiij.

Alas, the fooles of this mad company
By their example cause great inconuenience,
Before their children recounting ribaudry,
Of such as they haue had experience.
So geue they to them example of offence,

And in that sinne whereon they boast and vaunt,
They make them perfect which erst were ignoraunt.

Their wordes are voyde of shame and honestee, Eccles.8.
Their life is without measure and reuerence,
But yet they thinke that they most worthy bee,
That most can tell of this greeuous offence:
Thus all the youth that is in their presence,
Or that doth heare their vice and ribawdry,
Unto the same with their full minde apply.

Thus their yonge children maners learneth none,
The wife hath occasion to breake hir chastitee:
So is the life defiled of them eche one,
And to be playne we often times see,
That of what maners the foolishe husbandes be,
Suche are their wiues, children and housholde,
The yonge Cocke learneth to crowe hye of the olde.

A foolishe father full hardly shall enfine Prou.xix.& xxii.
His sonne to good life, or to good gouernaunce,
For if the father to folly doth encline,
The sonne will folow his father in that daunce,
And if the father vse hasarde or the chaunce,
Or any prohibite and vnlawefull game, Iuuenalis
Moste commonly the sonne will do the same.

If that the husbande be vicious of his life,
Wastfull, or dronken, or vile in his language,
His sonnes, daughters, his seruauntes, and his wife,
will learne of him to passe the same passage:
And yf the husbande breake his mariage,
If the wife knowe, in minde she will be wroth,
without he haue a hode of the same cloth.

An olde Prouerbe hath longe agone be sayde, glo. in l. quod si nolit ff. de edic
That ofte the sonne in maners like will be
Unto the father, and in likewise the mayde
Or daughter, vnto the mother will agree:
So if the elders vse enormitie,
And before their children boast them of the same,
The sonne and daughter shall folowe syre and dame.

The Monkes thinke it lawfull for to play, glo. in ci. fi. de com. dis. v.
When that the Abbot bringeth them the dice:
Right so the father can nought or little say
Agaynst the sonne, nor him blame or chastice,

If he himselfe be taken in that same vice:
Thus liues the father in sinne without shame,
And after his death the sonne shall do the same.

O wretched maners, O time full of furour,
And full of folly, without all hope to stint,
Howe longe shall God our Lorde and sauiour,
This sinne suffer without greeuous punishment,
Alas it nowe appeareth euident,
That the fathers folly, sinne and great outrage,
Is left to the sonne as it were heritage.

And no meruayle, for it hath neuer bene seene,
That of a wolfe a shepe hath bene forth brought,
Or that a calfe or lambe gendred hath beene
Of a fell Tigre: right so if it were sought
Ouer all the worlde, a father that is nought,
Should scant be found which could bring vp his childe,
With his sinne in no maner poynt defylde.

Esopus in apol.

The yonge crab backwarde doth creepe or go
As doth the olde, none can her course redres:
These yonge children for the moste parte also
Foloweth their fathers sinne and his lewdenes.
But they that liue in maners of mekenes,
In honest life, goodnes, grace, and chastitie,
May bring forth children of maners as they be.

Ecclesi. vij.

Diogenes.

I rede howe the Philosopher Diogenes
Sayde by a childe which dronken was with wine,
That his father was in that case doubtles
When he it gate: so his hye witte deuine,
Knewe that the childes maners did decline
Unto his fathers, and so was it founde trewe,
By them which well that childes father knewe.

But though the father and mother also be nought,
Without doubt this one thing appeareth playne,
That the childe is suche as it is vp brought,
And not lightly changed without great charge or payne:
Therfore let euery man him selfe refrayne,
Within his house from all thinge worthie blame,
Then shall his children and seruauntes do the same.

Ecclesi. xxxvij.
Proner. xxij.

¶ The Lennoy of Barclay.

¶ Ye that haue children or other great housholde,
Subdued to your seruice and your obeysaunce,

Kepe

Kepe vertuous life,for that is worth great golde,
And great example to youth to auoyde offence:
But if ye boast you of sinne and negligence
In ribawde wordes,geue credence to this clause,
If the hearers fall into inconuenience,
Your lewde example is the chiefe ground and cause.

DE VOLVPTATE CORPORALI.

Simplicitate rudes ad se lasciua voluptas
Allicit interdum,more ouiumq́, necat.
Quosdam etiam firmo thaurinos detinet vncō:
Ast alios volucri fune,fugaq́, ligat.

ÆQuiparat sese meritrici blanda voluptas: Prouerb.vij.
Quæ compta in platea sedet & nudata mamillas: Iuuenalis.
Et redimita comas,spurcum mercatur amorem: Eccles.xi.
Pellicit & molles ad se,blandumq́; cubile Ezech.xvi.
Mox reserat,vilem sumens de crimine mercem: Hicheas.i.
Et rogat vt quisquis secum luctatur iniquis Prouer.vij.
Dilitiis pariter falso oblectetur amore.
Illius inq́; sinum nullo moderamine stulti
Prosiliunt,veluti bos vinctus transit,& agnus Eccles.xix.
Ad lanij cultrum,iugulumq́; exponit ad ictus.
Accipe stulte precor quàm sit fugienda voluptas: Iere.xli.
Hæc animam damnat,stygijs & mergit in vndis:
Hæc sensus lacerat,confundit semina mentis,
Contaminatq́; malo præcordia recta sapore. Prouerb.v.
Parua voluptatis quamuis sint gaudia,longa
Pœna tamen sequitur misero permixta dolore: Eccles.ij.
Desine delitias mundi sectarier vsq́;, Luke.vij.
Non durant,fugiunt mox,& mutantur in horas.
Quisquis in hoc forsan contemnit gaudia mundo
Vana voluptatis,nec sese immergit in illas: Pro.viij.c.xij.
Ille sapit verè,& post mortem gaudia cœli, Eccles.i.
Ambrosiamq́; sacram gustabit lege perenni.
Sardanapalus enim spreto virtutis honore, Sardanapalus.
Sola voluptatis celebrabat sacra focosq́;, Iusti.li.i.
Corporis illecebras,spurcum & libabat amorem:
Censuit esse quidem explendum præsentibus ipsum
Delitijs animum,quoniam post fata voluptas
Nulla foret,stygij est hæc nam sententia ditis.
At pater omnipotens hunc fato sustulit atro,
Tartareisq́; animam tandem damnauit in vndis: Hicheas.vi.
Delitiæ mundi:quas promit praua voluptas,
Sunt procul a nobis pulsandæ,dira venena Prouer.xxij.
Ex ipsis manant,& fellis copia magna: Eccles.v.
Has igitur fugiat sapiens,& honesta sequatur. Eccles.xxv.

Of bodily pleasure or corporal voluptuositie.

Wanton wilfull and vayne voluptuositie
Ofte blindeth, attising vnto inconuenience,
Many that are rude, for their simplicitie,
And them as sheepe slayeth for all their innocence:
But other some it keepeth with might and violence,
As bulles bounde sure to endure great care,
And other as birdes it tangleth in hir snare.

Voluptatis incommoda.

Mulier ornatu meretricio preparata ad decipiendas animas, irretiuit eum multis sermonibus. Statim eam sequitur quasi bos ductus ad victimã, & quasi ignis lasciuiens & ignorans, velut si auis festinet ad laqueum, & nescit q̃ de periculo animæ illius agitur.

Prouerb. vij.

Draw nere ye fooles, to you I crye and call,
Which are of grace cleane destitute and bare,
Folowing your lust and pleasure corporall,
But for your soule ye take no thought nor care:

Iuuenalis

To whom may I this shamefull lust compare,
Saue to a harlot fayning, false and couetous,
Of whom commeth shame and bytes venemous.

Eccles. ix.

She sitteth in the streete as past both shame and fere,
Hir bestes bare to tempt them that passe by,
Hir face annoynted, blasing abrode hir here,
Or els on hir foolishe front enlaced hye,
Hir smocke to garnishe: so hir disceitfull eye

To shamefull lust a thousande doth attice
Of youth, which earst perchaunce knew nought of vice.

Hir chamber full of flattery and disceite
Anone is opened, the blinde foole entreth in,
The hooke of death is hid vnder the bayte
Of foolishe lust, pleasure and mortall sin:
Hir soule she selleth, riches therby to win,
And what riches? a rewarde sothely full vile,
The soules damneth, and bodies doth defile. Ezech.xvi.

The one departeth, another comes in agayne,
Without all shame dare she them boldly pray Ptheas.i. Prouer.vij.
To hir false pleasures: thus in hir gile and trayne,
This foolishe youth to hir will not denay,
But vnto hir some leape both night and day, Eccles.xix.
without measure, renning to lose their life,
As Oxe or sheepe vnto the butchers knife.

The simple lambe his necke doth out extende
Vnto the butcher his mortall enemie:
So doth these fooles, seeking a shamefull ende,
And their owne death, though they might finde remedy.
O blinde foole, I require thee to apply
Vnto my wordes, and thou shalt heare and see,
Howe muche thou oughtest this foolishe lust to flee.

The soule it dampneth and drowneth depe in hell, Iere.xli.
The wit it wasteth, and confoundeth the minde,
It causeth man his lande and good to sell,
And if that he none other meane can finde,
To rob and steale he ofte time is inclinde:
Beside all these this foule lust is so vile,
That with foule sauour it shall thy body fyle.

Though of lewde luste the ioy be short and small, Prouerb.v.
And though the pleasure therof be soone ouerpast,
The payne that followeth it is eternall,
with wofull dolour mingled, that euer shall last: Eccles.ij.
Therfore leaue off, do not thy pleasure cast
On worldly wealth, delite, ioy and pleasure,
For soone they passe, and chaunge at euery houre. Luke.viij.

Who that in this wretched worlde will auoyde,
Of voluptuousnes the ioyes frayle and vayne, Pro.viij.& xiij. Eccles.i.
And suffer not him selfe with them to be acloyde,
Infect or drowned, shall for the same certayne,

Euerlasting life and endles ioye obtayne,
And for his hye triumph and diuine prudence,
Haue the fruition of Gods hye presence.

But who that will his carnall lust ensue,
Shall here haue shame, and after payne cruell:
I could hereof diuers examples shewe,
But of right many this one I shall you tell.
Sardanapalus Iusti.li.i. One Sardanapalus all other did excell
In carnall luste, and so his minde did caste
On loue prohibite, that grace was fro him paste.

The loue of vertue was full out of his minde,
So he concluded to sue deliciousnes,
Thinking after death no wealth nor ioy to finde,
For this is the sentence of the prince of darkenes:
Micheas.vi. But God almightie seyng his viciousnes,
His body and soule deuided soone in twayne,
From worldly pleasure vnto infernall payne.

By this history to vs it appeareth playne,
That from worldly pleasure and voluptuositie,
With all out might we ought vs to refrayne:
For though the first of them delicious bee,
Their ende is poyson, and of sourenes plentee.
Sue wise mens hertue, and let suche luste aside,
For they are fooles that in it liue and bide.

¶ The Lennoy of Barklay to the fooles.

¶ Amend mad men your blinde misgouernaunce,
Subdue not your necke to the captiuitie
Of fleshely lust and corporall pleasaunce,
Nor to blinde Venus with hir lasciuitie:
(If ye it note) ye dayly heare and see
The misfortune of them that it ensue.
And certaynlye no man can saued be
By carnall luste, but by godly vertue,

ARCHANA ESSE RECONDENDA.

Qui non in tacito poterit secreta tenere
Pectore, & occultum condere corde suum:
Est fatuus, nescitq; suam compescere mentem,
Tristiciam incurrit sæpiùs inde grauem.

Sene, de mori. Iob. xviij. QVi secreta suæ non vult abscondere mentis,
Vxoriq; suæ, vel cunctis gentibus offert:

Quid

Quid velit,& ſtatuat,vel quid conceperit ipſa — Cato.
Mente,merus fatuus docto reputatur ab omni.
Sampſon,qui quondam fuerat fortiſſimus hæros, — Judicum.xvi. and.xvi.
Non oculis orbaretur,nec crine ſacrato,
Secretum mentis ſi non reſciſſet amica.
Amphiareus vates dum fata futura timebat
Augurij,latuit,Thebanaq; prælia fugit: — Statius in Theb.
Proditur at tandem proprio de coniugis ore.
Hiſtoriæ reſinunt veteres,& dogmata priſca, — Eccleſi.x.
Quod mulier nuſquàm ſecreti ſit bona cuſtos:
Matronis igitur cælemus pectora ſemper. — Eccleſi.xix.
Qui ſua non nouit commiſſa archana tacere,
Quiq; ad cuncta ſuum pandit ſecreta labellum:
A tali caueat ſapiens ſibi quiſq;,catuſq;. — Proverb.xxi.
Percunctatorem hunc fugias,quia garrulus ipſe eſt — Horatius in
De rebus magnis: eſt qui ſe iactitat vſq;, — Epiſtolis.
Et quòd res cunctæ ſibi ſint in amore ſecundæ: — Proverb.xxviii.
Rimari ſi quis vellet tum verba doloſq;,
Rebus in his cunctis mendacem offenderet ipſum:
Ex qua ſtultitia ſapiens intelligit omnis,
Quòd ſcabrum foueat cuculum,manibusq; remulcet.
Condita ſi mentis cupias archana manere, — Seneca.
Fac mihi ne dicas,quòd vix abſcondere poſſim:
Occultumq; tuum ſecreto in pectore cæles.
Haud alijs pandas,ſed ſis taciturnus vbiq;.
Si non vxori Iezabell prompſiſſet Achab rex — iij.Reg.xxi.
Verba ſuæ mentis,Naboth non morte periret.
Qui geſtant in corde ſuo ſecreta,cati ſint,
Et caueant alijs temerè vt non talia pandant: — Proverb.xxv.
Sic magis ſecuri,ſemper tutiq; manebunt.
Dixit enim quondàm ſancta de gente propheta, — Eſay.xxiiij.
Secretum mentis mihimet ſeruare ſtudebo.

Of fooles that can not keepe ſecrete their owne councell.

Of other fooles a number yet I finde,
Which by their babbling wordes and language,
Can not keepe cloſe the ſecrete of thir minde:
But all their councell out they ſhewe at large.
So that oft thereof proceedeth great damage,
As murther,miſchiefe,hatred and debate,
That after they repent,but then it is to late.

He is a naturall foole and vndiſcrete,
And to him ſelfe engendreth oft great ſtrife,
Which can not hide his councell and ſecrete,
But by his foly it ſheweth to his wife,

And

Secreta tacenda.

Quæ ſilere me vis, primùm ipſe ſileas. Secretum mentis nuiquam tu pandè maritæ. In ſecreto cubiculi tui non maledixeris diuiti: quia & aues cœli portabunt vocem tuam, & qui habent pennas annunciabunt ſententiam Amico & inimico noli narrare ſe ſum tuum, et ſi eſt tibi delictum, noli denudare.

And all that he hath done in his whole life,
Or that to do hereafter he doth purpoſe,
To euery man ſuch a koole will diſcloſe.

Seneca de moralibus
Job.xxviij.
and.xviij.
Eccleſi.xxix.

The noble Sampſon moſte excellent of might,
And ſtrongeſt man that euer was get or borne,
Were not this foly, ſhould not haue loſt his ſight,
Nor had his here by gyle from his head off ſhorne,
And of his enemyes bene laughed vnto ſcorne:
And at the laſt with heart wrathfull and wo
His enemyes murdred and him ſelfe alſo.

Cato.
Iudicum.xiiij.
and.xvi.

Where as he might haue liued in honour,
If he had kept his ſecretes in his minde,
With his owne will he dyed in great dolour,
By the falſe treaſon of his lemman vnkinde,
We may in diuers mo examples finde,
Howe many thouſandes haue ſuffered paynes ſmart,
And all for ſhewing the ſecretes of their hart.

Statius in Theb.

Amphiaraus a Prince moſte excellent
Shortened the dayes of his poore doubtfull life,
For ſhewing the priuities of his intent,

By

By his owne foly to his disceytfull wife,
And though he longe escaped had the strife
And warre of Thebes, which he did long defende,
Yet at the last his tonge was his owne ende.

Thus olde storyes doth oft recorde and tell
By their examples, which they vnto vs geue,
That women are no keepers of councell,
It goeth through them as water through a siue:
Wherfore let them that quietly would liue,
No more of their councell to any woman showe,
Then that they would that euery man did knowe.

Let euery man that is discrete and sage,
Of such fooles with all wisedome be ware,
Which shewe their councell by their hastie language,
To euery man without all thought and care:
For they of wisedome and reason are but bare.
And who that his owne secret will forth tell,
Howe shoulde he hyde another mannes councell.

Yet other be which by their flattering trayne,
Labour to knowe euery mannes priuitie,
And by and by to shewe it forth agayne,
Of them be ware, for they disceytfull be.
Some other boast them of their felicitie,
Babbling that they haue their will in euery thing,
As prosperous wealth, loue, riches and cunning.

And of great deedes done both on sea and lande,
Some by their falshood, some by strength and vertue:
But if one laboured the truth to vnderstande,
Such foolish wordes shoulde all be founde vntrue.
Let neuer man to such his counsell shewe,
For of one worde these fooles maketh twayne,
Which turneth many to losse, rebuke and payne.

Wherefore if thou wilt that thy priuitie
Be kept secrete, and not come out at large,
Be not so foolishe to shewe it vnto me,
Or any other, if it be thing of charge,
And if thou do, thou shalt be in this barge:
For howe wilt thou thinke that another man
Can keepe thy councell, since thou thy selfe ne can.

If the kinge Achab had not vttered and tolde
Vnto his wife his will and minde so playne,

By her falſe treaſon and diſceite manyfolde,
Unrighteouſly Nabot had not bene ſlayne:
But for the ſame Achab ſuffered great payne
By death in battayle, and for a puniſhment
His wife with houndes was all to torne and rent.

Thus it appereth that he is wiſe and ware,
Which can his councell keepe within his heart,
For by that meane may he eſcape great care,
And ſurely liue without yll willes dart,
The Prophete ſeeing what diuers paynes ſmart,
Commeth oft to them which doth their ſecret tell,
Eche man exhorteth to keepe cloſe his councell.

¶ The Lenuoy of Barklay to the fooles.

¶ Thou man that haſt thy ſecret in thy breſt,
Holde it ſtill there, ſuffer it not out to go,
Who that ſo doth, thereby ſhall finde great reſt:
Ne to thy frende ſhewe not thy minde alſo,
For if that he after become thy foo,
As often happeth, then might he thee bewray,
So ſhould thy foly tourne vnto thy great wo,
Howe be it ſuche thinges are proued commonly.

VXOREM DVCERE PROPTER OPES.

Diuitias propter ſolas, non prolis amore
Vxorem ducens, coniugium vè petens:
Hic patitur meritó lites, & iurgia, rixas,
Et pacem & perdit commoda connubij.

A Ruinam multi quærunt ſub podice aſelli,
Et cumulant trullas, ſtercora vana petunt.
Vxorem ducunt vetulam dum turpiter Eglen,
Quòd nummos habeat, diuitiasq́; leues.
Nulla quies illum recreat, pax nulla fouebit,
Semper habet rixas, litigiumq́; frequens:
Nula voluptatis ſpectabunt otia, talem
Magnarum allexit quem malè ſaccus opum:
Nullaq́; ſperatur proles, dilectio nulla,
Vnam pacificam vix aget ille diem.
Quin ſibi continuò ſaccus tranſuerberat aures,
Quem propter ſtultus factus, inersq́; fuit.
Rarò hos fortunæ facies comitatur amica,
Qui nummis nubunt, non ſibi, non pueris.
Ducitur in thalamum funeſta pecunia ſola,
Propter opes trahimus grandia aratra thori.

Iuſtitia

Iuſtitia & doctrina nihil curatur,honeſtas
Nulla,ſed ad ſenſum pectora ſtulta ruunt.
Nam ſocer in primis,quid enim gener(inquit)in ære
Poſſidet,aut nummis:iugera quanta tenet?
Nec patris aut proaui probitas,virtus,vel honeſtas
Quæritur:an vulgi ſemine prodierit?
Protinùs ad nummos,de moribus vltima fiet
Quæſtio,ſic fient nunquam in amore pares.
Indè fit,vt multis deſerta habitare ſeorſum
Plus leue ſit talis,quàm iuga ferre thori.
Namq; loquax mulier,verboſa,corpus adurit,
Atq; animam & vires,membraq; cuncta terit.
Propter opes teneram vendit quicunq; iuuentam,
Mercatur lites,& ſine fine dolos:
Huic nihil eſt fidei,nihil & probitatis:ad omne
(Spes modò ſit nummi)tranſeat ille nefas:
O malè prudentes,qui tam connubia ſæua
Quæritis,& ſeruum tenditis eſſe pecus.

Iuuenalis.
Prouerb.vij.
Eccleſi.r.

Iuuenalis.

Prouer.xxi.
Prouer.xxv.
Eccleſi.xxv.

Eccleſi.xij.

Of yonge fooles that take olde vvomen to their wiues for their riches.

Nubere propter diuitias.

Imperat ergo viro:Intollerabilius nihil eſt quàm fœmina diues. Domus & diuitiæ dantur a parentibus:a domino autem proprié vxor prudens. Tecta iugiter præſtillantia litigioſa mulier. Si venum inquiras,caecus,non vxor amatur.

Within

Within our Ship that sole shall haue a hood,
Which an olde wife taketh in mariage
Rather for her riches and her worldly good,
Then for pure loue, or hope to haue linage.
But such youth as mary them selfe with age,
The profite and pleasure of wedlocke lese certayne,
And worthely liue in brawling, strife and payne.

Vnder the asse tayle, though it be nothing pure,
Yet many seeke and grope for vile fatnes,
Gathering together the foule donge and ordure:
Such are they that for treasure and riches,
While they are yonge in their chiefe lustynes,
An aged woman taketh to their wife,
Leling their youth, and shorting so their life.

Iuuenalis.
1. Corinth. vij.
Prouerbiale.

They that so do hath neither rest nor peace,
But busy brawling and strife continuall,
They haue no pleasure, but thought and great disease,
Rebuke, out brayding, and stripes when they fall,
But their owne foly is grounde and cause of all:
For they be maried vnto the vyle treasure,
And precious bagges, but not for godly pleasure.

Iuuenalis.
Prouerb. xix.

Prouerb. v.
in fine.

They haue no hope of children or linage,
Loue is there none, and during their wretched life,
Is not one day in such mad mariage
Auoyde of brawling, of hatred, and of strife.
But that poore man that weddeth a riche wife,
Prouerb. xix.
Cast in his nose shall still her bagges finde,
For whose cause he made was mad and blinde.

Eccles. xix.

They that are wedded not for loue, but richesse,
Of mariage despising the pleasure and profite,
Such seldome sauour fortunes happynes,
But oft misfortune them greeuously doth bite,
Thus gone is their pleasure, their ioy and delite,
And for payne treasure such are so glad and fayne,
That for the same they them subdue to payne.

They willingly to payne them selfe subdue,
The which are wedded for wretched couetise,
They take no heede to maners and vertue,
To honestie nor wisedome, but liue ay in malice:
For if a woman be foule and full of vice,
Iuuenalis.
And lewde of maners, nought both to man and lad,
Yet good shall her mary be she neuer so bad.

If that a man of hye or lowe degree,
Would spouse his daughter vnto a straunge man, Ecclesi.x.
He nought enquireth of his honestie,
Of his behauour, nor if he vertuous can:
But if he be riche in landes and good, then
He shall be prayed his daughter for to haue,
Though he be but a bondeman or a knaue.

The first enquiring and speciall question Iuuenalis.
Is of the money, that thing namely they moue,
And last of all alle they the condition:
So when they mete they neuer haue perfite loue,
Wherfore it were better to suche for their behoue, Prouerb.xxi.
To bide alone in desert and wilderneſſe,
Then in wedloche in payne for frayle richeſſe.

Forsooth it is an vnmete mariage,
And disagreeing, and muche agaynst the lawe,
Betwene freshe youth and lame vnlustie age,
The loue betweene them is scantly worth a strawe,
So doth the one still on the other gnawe:
And oft the man in minde doth sore complayne,
His seede to sowe vpon a ground bareyne.

Then must he haue another paramour or twayne, Prouer.xxv.
With them to slake his wanton yonge courage, Ecclesi.xxv.
But in that space must he endure great payne
With hir that he hath tane in mariage,
Hir babling tongue which no man can asswage,
With wrathfull wordes shall slea him at the laste,
His other prymes his good shall spende and waste.

Thus who that selleth his youthes lustines
For frayle riches and this mundayne vanitie,
He bieth strife, gyle and falshoode endles,
Suche sorce not for fayth, true loue, nor honestie.
And though that he discende of hye degree,
For hope of money he shall an olde foole wed,
By whose folly he to euery ill is led.

And so these fooles subdue them selues to bondage, Ecclesi.xij.
And worthely endure suche payne and punishment,
They hope therby to come to aduauntage,
But that they lose, and liue in sore torment:
They waste their good, and so when that is spent,
And nought remayneth their bodies to relese,
Their disputation is nought but whore and thefe.

But if I ſhould write all the vnhappines,
The wrath, diſcorde, and the great deuiſion
Wherein they liue that marry for riches,
And not for loue, I neuer ſhould haue done:
Wherfore this ſaye I for a concluſion,
That he ſhall neuer thriue ne come to his behoue,
That weddeth a wife for good, and not for loue.

¶ The Lenuoy of Barclay.

¶ Alas man mindles what is thine intent
To wed for riches, that wedding I defye,
Wariage was ordeyned by God omnipotent,
In Gods lawes the worlde to multiplye:
Wherfore that man that will therto applye,
And would haue the profite of faythfull mariage,
This worldly riches ought nothing to ſet by,
But wed for loue, and hope to haue linage.

¶ Remember riches is nothing comparable
To meknes, vertue, and diſcret gouernaunce,
And other maners, which are more commendable,
Then worldly treaſure, or ſuche vnſure ſubſtaunce:
Wherfore conſider and call to thy remembraunce,
That better is to haue ſome woman poore and bare,
And liue in eaſe, then one with abundaunce
Of great riches: and euer to liue in care.

DE LIVORE ET INVIDIA.

Inuidiæ telum lato torquetur in orbe,
Et ſtatus in terris hac ſine nullus erit:
Odia dira volant magni per climata mundi,
Nec dum Nycardi ſemen abiuit atrox.

Eccleſi. xiiij. Horatius in epiſtolis. xlvi. diſt. clericus. Saluſtius. Prouer. xxvij. Cicero. Eccleſi. xiij.

LIuor edax fatuos multos, animoſq; malignos
Concitat, & ſtultos pungit ſine fine proteruos.
Naſcitur inuidiæ telum, quod liuida cordà
Parturit, & multos nuſquàm ſinit eſſe quietos:
Duceris inuidia, quòd ego te poſſideo plus,
Aut mihi ſunt plures nummi, ſeu maior acerꝰus
Rerum, vel mihi quòd plures redduntur honores:
Æs petit atq; meum, quod nullo iure teneres,
Vel quia faſtidis noſtrum & contemnis amorem.
Læthale eſt adeò vulnus liuoris acerbi,
Vt nequeat penitùs ſanari aut ritè mederi.
Eſt ea proprietas liuoris ſemper edacis,
Si ſibi conſtituit quenquam mordere, quietem

Ouidius. ij. meth. Prouerb. xxij.

Nullam

Nullam agitat donec facinus perfecerit illud:
Non ſomnus,non vlla quies,non vlla voluptas
Eſt adeò dulcis,ſeu delectabilis vſq;:
Vt poſſit cordis procul extirpare dolores:
Pallentes ideò fauces,pallentiaq; ora
Semper habet liuor,macies in corpore toto
Glauca ſedet:viſus toruus,ſquallentiaq; ora
Scintillant:rabidus nec plenis liuor ocellis
Suſpicit in quenquam,furibundo pectore torpet.
Cuius præcipuum tibi fert exemplar Iopſeph,
Quem nunquam intuiti ſunt recto lumine fratres:
Rarò etiam inuidia niſi merſis flumine ridet
Nauibus,aut ſi fors perit ingens copia rerum.
Verùm continuò rodat licèt inuida corda
Inuidia,ex proprio ſentit ſua damna dolore.
Nec quicquam niſi ſe valet ardens Ætna cremare.
Maior & inuidia eſt fraternis cordibus orta,
Fraterno primi maduerunt ſanguine muri.
Hoc Abel atq; Chayn,hoc Atreus atq; Thyeſtes,
Ethiocles cum fratre ſuo,plureſq; docebunt:
Inuidiam iccirco fugias ſapiensq; bonusq;,

Deſcriptio Inuidiæ ex Ouidio.

Ioſeph.
Gene.xxxvij.

Eccleſi.xlvij.
Alanus.
Lucanus.

Gene.iiij.
Statius in The.
1.Peter.ij.

Of enuious Fooles

Inuidiæ proprium.

Qui ſibi inuidet nihil eſt illo nequius:& hæc redditio eſt malitiæ illius: nequam eſt oculus liuidi. Inuidus alterius rebus marceſſit opimis. Ne comedas cum homine inuido,& ne deſideres cibos eius: quoniam in ſimilitudinem arioli & coniectoris æſtimat quod ignorat Comede & bibe dicet tibi, & mens eius non eſt tecũ.

Yet 'are mo fooles which greatly them delite
In others losse, and that by false enuye,
Wherby they suche vnrighteouslye backbite:
The dartes of suche ouer all the world flye,
And euer in flying they? fethers multiplye,
No state in earth therfro can kepe him sure,
His sede increaseth as it would euer endure.

Ecclesi.xiij.
Horatius in episto, xlvi. dis. cleritus.

WAsting enuy ofte stirreth to malice,
fooles not a fewe which are therto enclined,
Pricking their frowarde heartes vnto vice,
Of others damage reioysing in their minde,
Enuies darte doth his beginning finde
In wrathfull heartes, it wasteth his owne nest,
Not suffering other to liue in ease and rest.

Salustius.
Prouer. xxviij.
Cicero.
Ecclesi.xiij.

If one haue plentie of treasure and riches,
Or by his merites obtayne great dignitie,
These fooles enuious that of the same haue lesse,
Enuy by malice the others hye degree:
And if another of honour haue plentee,
They it enuy, and wishe that they might sterue,
Howebeit suche fooles can not the same deserue.

Ouidius.ii meth

These fooles desire agaynst both lawe and right
Anothers good, if they may get the same,
If they may not by flattering nor by might,
Then by false malice they him enuy and blame:

Prouerb.xxiij.

Eyther if one by vertue hath good name,
By false enuy these fooles him reproue,
Their wrath them blindeth, so that they none can loue.

The wounde of this malicious false enuy
So deadly is, and of so great crueltie,
That it is incurable and voyde of all remedie:
A man enuious hath suche a propertie,
That if he purpose of one venged to be,
Or do some mischiefe, which he reputeth best,
Till it be done he neuer hath ease nor rest.

No slepe, no rest, nor pleasure can they finde
To them so sweete, pleasaunt and delectable,
That may expell this malice from their minde:
So is enuy a vice abhominable,
And vnto health so frowarde and dampnable,
That if it once be rooted in a man,
It maketh him leane, his colour pale and wan.

Enuy is pale of loke and countenaunce,
His body leane, of colour pale and blue,
His loke frowarde, his face without pleasaunce,
Pilling like scales, his wordes ay untrue,
His eyes sparkling with fyre ay freshe and newe,
It neuer loketh on man with eyes full,
But euer his heart by furious wrath is dull.

Descriptio invidiæ ex Ouidio.

Thou mayest example finde of this enuy,
By Ioseph, whom his brethren did neuer beholde
with louing loke, but sharpe and cruelly,
So that they him haue murdred gladly would.
I might recount examples manyfolde,
Howe many by enuy lost hath their degree,
But that I leaue because of breuitee.

Ioseph. Gene. xxxvij.

Enuious fooles are stuffed with ill will,
In them no myrth nor solace can be founde,
They neuer laugh, but if it be for ill,
As for good lost, or when some ship is drounde,
Or when some house is brent unto the ground:
But while these fooles on other bite and gnawe,
Their enuy wasteth their owne heart and their mawe.

Eccles. xl. vij.

The mount of Ethnay though it burne euer still,
Yet (saue it selfe) it burneth none other thing:
So these enuious fookes by their ill will
Wast their owne heart, though they be ay musing
Another man to shame, and losse or hurt to bring,
Upon them selfe thus turneth this ill agayne,
To their destruction, both shame, great losse and payne.

Alanus.

This false enuy by his malicious eye,
Doth often brethren so cursedly inflame,
That by the same one of them doth conspire
Agaynst the other without all feare and shame:
As Romulus and Remus excellent of fame,
Which buylded Rome, but after enuy so grewe
Betwene them, that the one the other slewe.

Lucanus.

What shall I write of Cayne and of Abel,
Howe Cayne for murder suffred great payne and wo.
Atreus storye and Theseus cruel
Are unto vs examples hereof also,
Ethyocles with his brother, and many mo,
Like as the stories declareth openly,
The one the other murdred by enuy.

¶ The Lenuoy of Barclay to the fooles.

Wherfore let him that is discrete and wise,
This wrathfull vice exile out of his minde,
And ill on none by malyce to surmise,
Let charitie in perfect loue thee binde,
Sue hir preceptes, then shalt thou comfort finde,
Loue in this life, and ioy when thou art past:
Where as enuy thy conscience shall blinde,
And both thy bloud and body mar and wast.

DE IMPACIENTIA CORRECTIONIS.

Tibia cui fatuo, tantùm solatia præbet.
Nec curat cytharam, plectra & amœna lyræ:
Hic properè ascendat stultorum (posco) carinam,
Et remos celeri concitet ille manu.

Prouer. xrix. Eccles. xrx.

STultitiæ infaustæ certissima signa videntur
In fatuo, qui non verbis auscultat amicis:
Nam stolidæ illius tanta est correctio mentis,
Audire vt nequeat sapientes digna loquentes.

Prouerb. i. and. xviij.

Cùm tamen & prudens, bona quæ sunt iugiter audit,
Et sapere vt possit sapientes semper honorat,
Suscipit, & sequitur: sua quo sapientia crescat.
Fistula sed fatuo solatia dulcia præbet:

Prouerb. x. Eccles. xv.

Nec curat citharæ sonitus, nec barbitos illum
Oblectat, fidibus non delectatur amœnis.
Nil magis vsq; placet fatuo, nil dulce videtur:

Prouerb. xxviij. and. xxvi.

Quàm baculus crispus, quam rustica fistula stulto.
Nec sinit vt quisquam sibi dogmata sana ministret,
Nec patitur quenquam qui corrigit aut monet ipsum.
Inde fit vt magnum fatuorum crescat & ingens
Agmen vbiq; nimis: quod sis precor improbe stulte

Sapien. vij. x. and. xv. Roman. vi.

Disce, hominem te scis mortalem, scisq; caducum:
De cœno terræ genitum, de stercore factum:
Ex cinere, & terra, limo, cœnoq; luto q;
Compositum: at sensus tribuit natura scientes,

Eccles. xxv. Psalm. Cxviij.

Et data clara quidem ratio est animalia bruta
Qua nobis cædunt: sed tu præcordia stulta
Qui geris, acceptæ rationis munera rumpis.
Quid tua te nimiùm iactat funesta potestas?
Quid tenebilitas, facies, quid culta iuuentus,
Quid te diuitiæ molles, quid corporis artus

Eccles. iij. x. xvij. Tullius in para. Eccles. vij. Iob. v.

Extollunt? tibi quæ damnum & nocumenta ministrant.
Est sapiens solus, lucupletior omnibus, idem
Fortior et cunctis: hunc audi, illumq; sequaris.
Est melius prudens si durè corripiat te;

Quòd

Quòd ſi te fatuus mulcenti arrideat ore.
Quandoquidem hic fœlix homo quiſquis corde pauorem
Semper habet, pœnas ſemper meditatur acerbas,
Atq; Dei ſuffert primis iuga dulcia ab annis.

Iob.xxviij.
Pſalm.xxviij.
Prouerb.i.
and.viij.
Math.xi.
and.xxiij.

Of impacient fooles that vvill not abide correction.

Unto our fooles ſhip let him come haſtely,
Which in his Bagpipe hath more game and ſport,
Then in a Harpe or Lute more ſweete of melody.
I finde innumerable fooles of this ſort,
Which in their Bable haue all their whole comfort:
For it is oft ſayde of men both yonge and olde,
A fole will not gene his Bable for any golde.

Non velle corrigi.

In auribus inſipientium ne loquaris, quia deſpicient doctrinam eloquii tui. Muſica in luctu oportuna narratio. Cum dormiente loquitur, qui enarrat ſtulto ſapientiam. Non patitur ſtultus ſua verba aut facta reprendi.

The greateſt ſinners that man may ſee or finde
In miſerable fooles, their folly to expreſſe,
Is when they will by no meane gene their minde
To frendly wordes, to grace or to goodnes:
Such fooles ſo ſet their minde on frowardnes,
That though ons geue them councell ſad and wiſe,
They it diſdayne and vtterly deſpiſe.

Prouerb.xxiij.
Eccleſi.xxj.

But

Prouerb.ij. and.xviij.

But he that is discrete, sad and prudent,
Applyeth his minde right gladly to doctrine,
He heareth wise men his wisedome to augment,
He them doth folowe, and to their wordes encline,
But that foole which ay goeth to ruine,
And mortall mischiefe had leuer be dead or slayne,
Then byde correction or for his profite payne.

Prouerb.x. Eccles.xv.

Such haue such pleasure in their mad foolishe pipe,
That they despise all other melody,
They leuer would dye fooles, then bide a stripe
For their correction and speciall remedy:
And without doubt none other armony,
To such fooles is halfe so delectable,
As is their foolish bagpipe and their bable.

Prouerb.xviij. and.xxvi.

These frantike fooles will byde no punishment,
Nor small correction for their sinne and offence,
No frendly warning can chaunge their ill intent,
For to abide it they haue no pacience,
They heare no wisedome, but flee from her presence:
And so it happeth that in the worlde be
Mo fooles, then men of wit and grauitie.

Sapien.vij. r.and.xv. Roman.vi.

O mortall foole, remember well what thou art,
Thou art a man of earth made and of clay,
Thy dayes are short, and neede thou must depart
Out of this life, that canst thou not denay:
Yet hast thou reason and wit whereby thou may
Thy selfe here gyde by wisedome firme and stable,
Eccles.xxv. Psalm.Cxviij. Wherby thou passest all beastes vnreasonable.

Thou art made Lorde of euery creature,
All thing earthly vnto thine obedience
God hath thee create vnto his owne figure:
Lo, is not here a great preeminence,
God hath also geuen vnto thee intelligence,
And reason and wit all foly to refuse,
Then art thou a foole that reason to abuse.

He that is free eyther in subiection,
If by his foly he fall into offence,
And then submit him vnto correction,
All men shall laude his great obedience:
But if that one by pride and insolence,
Supporte his fault, and so beare out his vice,
The hell tormentes him after shall chastice.

Correction

Correction shall thee vnto wisedome bring,
Which is more precious then all earthly riches,
Then landes, rentes, or any other thing,
Why doest thou boast thee of mirth or noblenes,
Of riches, strength, beautie or fayrenes,
These often are cause of inconuenience,
Where as all good commeth by wisedome and prudence.

A wise man onely as we often finde,
Is to be named moste rich and of moste might,
Heare thou his wordes and plant them in thy minde,
And folowe the same, for they are sure and right.
Better is to endure, though it be not light,
To suffer a wise man thee sharply to repreue,
Then a flattering foole to clawe thee by the sleue.

Though sharpe correction at the first thee greue,
Thou shalt the ende thereof finde profitable:
It oft appereth, therefore I it beleue,
That man also forsoothe is fortunable,
Which here in feare liueth sure and stable,
And in this life is cleane of his intent,
Fearing the sharpe payne of hels punishment.

Ye may him selfe right happy call also,
Which is correct in his first tender age,
And so learneth in Gods lawe to go,
And in his yoke, which doth all ill asswage,
But these fooles biding in their outrage,
Which of correction in this life hath disdayne,
May feare to be correct in hell with endlesse payne.

¶ The Lenuoy of Barklay to the fooles.

¶ Ye obstinate fooles that often fall in vice,
Howe longe shall ye keepe this frowarde ignorance,
Submit your mindes, and so from sinne arise,
Let meekenes slake your mad misgouernaunce,
Remember that worldly payne is greeuaunce,
To be compared to hell which hath no pere,
There is still payne, this is a short penaunce,
Wherfore correct thy selfe while thou art here.

DE FATVIS MEDICIS ET EMPERICIS.

Artem qui medicam tremulis molitur in ægris,
Nec tamen in docta scit medicare manu,
Arte carens, vires naturæ nescit, & herbas:
Ludius, & fatuus, ridiculusq; manet.

His

Insti. de le.acqui. imperitia.ff. de re iur.imperitia. xxix.dist.c.fi. Seneca de clemen. ad Nero. Eccles.x. and.xlitij. Pzouerb.vi.

HIc etiam noſtrum poterit conſcendere currum,
Et modò ſtultigeræ carbaſa ferre ratis:
Viſitat empericus quiſquis morbo vè grauatum, aut
Morte laborantem quem vidit atq; notat,
Atq; ait: expecta donec documenta librorum
Inſpiciam, quo te ritè iuuare queam:
Dumq; domum medicus redit, & concepta libelli
Scrutatur, mortis hunc vera fata premunt:
Atq; animam expirat, ſoluuntur corporis artus,
Sera nimis medici ſtulta medela fuit.

Eccleſi.xxxvij. Io.an.de ſen. ex c.i lib.vi.

Nituntur plures artem tractare medendi,
Et quorum penitùs pectora nil ſapiunt:
Non volunt libros, aut quas Podalyrius artes
Inuenit, Meſues nec documenta legunt:
Non Auicenna docet medicos tam dogmata vana,
Nec tales medicos docte Galene foues:
Sed ſua in herbarum diſcunt medicamina libros,

Sapien.xij.

Multa ſuperſtitio dogmata falſa patent:
Et vetulæ prauum præſtant medicaminis vſum,
Quas ſequitur paſſim ſedula turba tamen.

Glo.in cap.ſi. xxix.diſt.

Profitentur enim cunctos ſanare dolores,
Perq; horas cunctas, per loca, perq; dies:
Et ſua pro puero, atq; ſeni collyria proſint,
Quod matrem iuuat, proſit idemq; ſeni.

Seneca.

Non opus eſt cauſas rerum atq; elimenta tueri,
Naturæ vires hæc medicina premit:
Et morbos varios vna diſſoluit in herba,
Qualem fortè ſibi Theſſala ſaga dedit.

Cuculus chirurgicus.

O cucule emplaſtro quis te docet, aut alabaſtro
Ex vno cunctis poſſe preeſſe malis?
Eſt medicus, veluti indoctus ſolet eſſe patronus
Conſultus, qui non ſcit dare conſilium.

Sapien.i.

Aut te non medicum dicas, aut diſce mederi,
Aut ſi vis medicus, ſis fatuusq; ſimul.

Of foolish phiſitions and vnlearned, that onely folowe paractike, knowing nought of the ſpeculation of their facultie.

Who that aſſayeth the craft of medicine,
Againſt the ſicke and paynefull pacient,
And hath no inſight, cunning nor doctrine
To gene the ſicke health or amendment:
Such is a fole, and of a mad intent,
To take on him by phiſike any cure,
Not knowing of man nor herbe the right nature.

Medicus indoctus.

Licet medico euentus mortalitatis imputari non debeat, eius tamen imperitia annumeratur culpæ, si seruum malo secuerit, aut perperam ei medicamentum dederit Solis igitur medicis impune hominem occidisse fas est. A medico indocto, a cibo bis cocto, & puella, mulier, libera nos domine.

YEt be mo fooles vpon the grounde and lande,
Which in our ship may clayme a rowme and place,
Such be Phisitions that nothing vnderstande,
Wandring about in euery towne and place,
Visiting the sicke which liue in heauy case,
But nought they relieue of those paynes harde,
But gape alway after some great rewarde.

Insti. de le. aequil. imperitia, ff. de re iur, imperitia, xxix. dist. cap. fi.

Such that haue practise and nought of speculatife,
When they go visite some paynefull pacient,
When they him note sure to forgo his life,
Without all hope of any amendment,
Yet say they other then is in their intent,
That his disease is nothing incurable,
So that the pacient to him be agreable.

Sayth the Phisition when he hath his rewarde,
Abide a while, till I my bookes ouersee,
Wherby I may relieue the paynes harde:
Then from the pacient homewarde departeth he,
To see his bookes, but if the pacient dye,
In that meane space the medicine is to late,
So he may lay it to his owne foolishe pate.

Seneca de clemen. ad Neronem
Eccles. x.
and. xliii.
Prouerb. vi.

The

The speculation shoulde he before haue seene.
For that in Phisike is chiefe and principall:
Yet many are that vse the craft I wene,
Which of the cunning know litle or nought at all,
A herbe or weede that groweth vpon a wall,
Beareth in it these fooles medicine,
None other bookes haue they nor doctrine.

Eccles.xxxviij.
Leon. de scot ex cap. i. lib. di.

Nor none they reade to haue the true science,
Or perfect knowledge and grounde of medicine,
They reade no volumes of the experience
Of Podalirius, nor Mesues doctrine:
Such fooles disdaine their mindes to encline
Unto the doctrine of bookes of Auicen,
Of Isocrates and perfect Galen.

But all the substaunce of their blinde faculte,
They take in bookes that speake of herbes onely,
Without respect had to their propertie
Or operation, so often they them apply
To false doctrines, but first and specially,
These olde wiues therewith will haue to do,
Thought they nought knowe that doth belonge therto.

Sapien. xij.

They dare be bolde to take on them the cure
Of them diseased, howe be it that they not can
Such thing discerne as longeth to nature,
What is for woman good, and what for man:
So ofte they ende much worse then they began,
That the poore pacient is so brought to his graue,
Yet diuers suters such foolishe witches haue.

Such witches boldly dare affirme and say,
That with one herbe they heale can euery sore,
Under euery signe, planet, houre and day.
Yet beside this they boldly dare say more,
That it that healeth a man aged and hore,
Shall helpe also a woman or a childe,
Thus many thousandes oft are by them begylde.

Glo. in Cap fi. xxix. dist

They say also in this our charge or cure,
What needes it note the signes or firmament,
The cause of thinges, or the strength of nature,
Whether that the sicke be strong or impotent,
They geue one medicine to euery pacient,
And if it fortune to be to colde or warme,
The faythlesse witch in hande goeth with her charme.

Seneca

Say

Say fooliſhe Surgian by what experience,
Or whoſe Doctrine diſcipline or lore,
Takeſt thou on thee, nought knowing of ſcience,
With one Salue or plaſter to heale euery ſore,
Yet ſo thou thinkeſt: I thee compare therfore,
Vnto a lawier that of his craft nought can,
And yet preſumeth to councell euery man.

Sapien. i.

A lawier and a Phiſitian are both like
Of their condition, and both enſue one trayne,
The one begileth the pacient and ſicke,
Taking his good for to encreaſe his payne,
The other labours and cauteles oft doth fayne,
To clawe the coyne by craft from his client,
Caſting him off when all his good is ſpent.

Additio Alexandri Barcley

Thus thriues the lawier by anothers good
Vnluſtily gotten, diſceyuing his client.
Alſo ſome other are called Phiſitians good,
Which vtterly diſceiue the pacient,
If he haue money then hath he his intent,
And if the ſicke haue ſtore ynough to pay,
Then ſhall the cure be driuen from day to day.

So if the lawier may any aduauntage win,
He ſhall the cauſe from terme to terme deferre,
The playntiue for a player is holden in,
With the defendaunt keping open warre.
So lawiers and Phiſitians thouſandes do marre,
And when they no more can of their ſuers haue.
The playntiue beggeth, the ſicke is borne to graue.

But of theſe lawiers, becauſe I ſpoke before,
Of fooliſhe Phiſicians, here onely I intende,
Somwhat to ſay, and of lawiers no more,
On you Phiſitians ſhall I conclude and ende:
I ſaye no man may him ſo well defende,
That he for murther may auoyde puniſhement,
Yet may Phiſitians ſleing the pacient.

Thus thou that of Phiſitian haſt the name,
If thou nought knowe of perfite medicine,
It is forſooth to thy rebuke and ſhame,
To boaſt the ſcience, not hauing the doctrine:
Therfore I councell that thou thy minde encline
To haue the cunning, els tertaynly thou ſhall
Haue thy blinde craft, and liue a foole withall.

¶ The Lennoy of the Translatour.

¶ Thou blind Phisitian that of thy craft nought can,
Leaue of thy lewdenes and bolde audacitie,
To take on thee the cure of childe or man,
For by thy folly the worse might they be:
And ye that surely perceyue your facultie,
Be true therein, and auarice from you caste,
Shame is it to bring a man to pouertie,
And then in paynes to leaue him at the laste.

DE SECVLARIS POTENTIÆ EXITV.

Non fuit in terris vnquam tam magna poteſtas,
Tempore quæ fragili non quoq; diffluęret:
Cuncta rapit lęthum, mors vltima linea rerum eſt,
Res hominum nulla conditionem manet.

Job.xv.
Eccleſi.ix. c.xvii.
Iuuenalis in ſatira omnibus in terris Eccleſi.xi.

O Tardos animo fatuos, quos magna poteſtas
Eleuat, & nimiùm qui munera vana ſequuntur,
Tanquam perpetuis vita hæc ſit firma columnis:
Nec moribunda quidem capiet per tempora finem.

Cæſar Iulius.

Magnanimus Cæſar qui ſub iuga Romulum traxit:
Marte ſat indomito, ſpatioſi climita mundi:
Et tenuit ſceptrum regni, faſceſq; ſuperbos
Solus, & incæpit ciues torquere potentes:
Tempore ſed modico tam ſæua potentia manſit
Horrenda, cecidit tandem cum morte necatus.

Darius rex Perſarum.
i.macha.i.

Sceptraq; Perſarum Darius tulit, optima regna et,
Sed non contentus propriis, externa cupiuit
Imperia: hinc proprium perdit regnum & diadema.

Xerxes de quo Iuuenalis & Herodotus.li.v.

Ipſe etiam Xerxes regum ditiſſimus olim,
Dum cupit externas bello popularier oras:
Attica regna adiens, amiſit, caſtra, virosq;,
Atq; rates pariter tutritas merſis in vndis:

Nabuchodonoſor Daniel.iy.

Et Nabuchodonoſor ſceptro Babilona gubernans,
Fortunæ nimiùm dum fidit, tentat honores:
Diuinos præſtari ſibi ſed ſummæ poteſtas
In ſpeciem bruti regem mutauit inanem.

Alexander mag. Iuuenalis.

Magnus Alexander cui vix ſufficerat orbis
Immenſus, graijs primus dominator in oris:
Non ſecum ad ſtygiam ſua vexit regna paludem:

Cyrus. Herodotus & Iuſtinus.li.i.

Quid Cyrum refero? lambens in morte cruorem
Sanguinis ipſe ſui: ſic tranſit gloria mundi.

Croeſus. Herodotus.li.i. Eccleſi.x.

Croeſus quandoquidem regniſq;, opibus vel opimis
Non contentus erat: tamen hunc fortuna fefellit,
Euertitq; ſuum regnum, atq; potentia ſceptra.
Omnia regna cadunt, ruit & mundana poteſtas:

Exemplum dat Roma potens, Carthago, Mycene,
Et Solyme, atq; Tyros, & Grecia tota: ſubibit
Mox latium, pereunt quia nam mortalia cuncta
Quæ facimus, cunctis exitus vnus erit.

Eccleſi. xlix.
Iob. iij.
Apoca. xviij.
Sapien. vj.

Of the ende of vvorldly honour and povver, *and of Fooles that truſt therin.*

¶ On earth was neuer degrée ſo excellent,
Nor man ſo mightie in riches and ſcience,
But at the ende all hath bene gone and ſpent,
Agaynſt the ſame no man can make defence:
Death all thing draweth, fearefull is his preſence,
It is laſt ende of euery thing mundayne,
Thus mans fortune of courſe is vncertayne.

Potentatus ſeculi finis.

Cunctis diebus ſuis impius ſuperbit, & numerus annorū incertus eſt tirannidis eius. Multi tiranni ſederunt in throno, & inſuſpicabilis portauit diadema: Multi potentes oppreſſi ſunt valide, & glorioſi traditi ſunt in manus alterorum.

O Creatures of mindes mad and blinde,
I wonder of your heartes proude and eleuate,
Which on vayne power ſet ſo ſore your minde.
And truſt ſo muche to your vnſure eſtate,
As of your life were neyther yere nor date,
To worldly worſhip ye ſtedfaſtly intende,
As if your life ſhould neuer more come to ende.

Iob. xv.
Eccleſi. ix. & xvij.
Iuuenalis in ſatyra omnibus in terris.
Eccleſi. xi.

Alway ye labour to come to great dignitie,
And oft by falsehode your power to augment,
Alas fewe are content with their degree,
But by extoxtion spoyle the pooze innocent,
On woxldly treasure so set is their intent,
And still to honour as busely to ascende,
As if their like should neuer come to ende.

Cæsar Iulius

Take thou example by Julius Cesar,
That of the woxlde during a while was sure,
And many kinges subdued by might of warre,
And of the empire had Loxdship, charge and cure,
But this his might great space did not endure:
And whyle he trusted yet hyer to ascende.
By cruell death he soone came to his ende.

Darius rex Persarū i. Macha. i.

Right in likewise the mightie Darius
Was king of Persia, a realme moste excellent,
Yet was his minde so greatly couetous,
That with the same helde he him not content,
But warred on other realmes adiacent:
So when his might could not therto extend,
His owne Realme he lost, and so came to his ende.

Xerxes de quo Iuuenalis & Herodotus. li. v.

And also Xerxes in riches abundaunt,
Was longe in peace and great tranquilitie,
And in his realme was hye and triumphant,
As longe as he was content with his degree:
Then had he pleasure and great felicitie,
To assay by warre his kingdome to amende,
But all he lost, and so came to his ende.

Nabuchodonosor Daniel. iij.

While Nabuchodonosoz king of Babilon,
In vnsure foxtune set to great confidence,
Commaunding honour vnto him to be don
As vnto God, with all humble reuerence:
God by his power and hye magnificence,
Made him a beast, foz that he did offende,
And so in pxoces of time came to his ende.

Alexander magnus Iuuenalis.

Alexander the great and mightie conquerour,
To whom all the woxld scantly might suffise,
Of Grece was the oxiginall Loxd and Emperour,
And all the woxlde subdued as I surmise:
Yet hath he done as is the common gyse,
Left all behinde, foz nought could him defende,
But as a simple man at the last came to his ende.

The

The mightie Cræſus with his kingdomes and ſtore
Of golde and riches, him ſelfe could not content,
But while he truſted and laboured for more,
Fortune him fayled, ſo loſte he his intent.
What ſhall I write of Cyrus excellent,
Drinking his bloud by death which fortune ſende:
Lo heare of ſtates the common death and ende.

Cræſus.
Herodotus. li. i

Cyrus
Herodotus & Iuſtinus li. i

All kingdomes decay and all eſtate mundayne,
Example of Rome, Carthago and Mycene,
Of Solyme, Tyre, Greece, and Troy moſt ſoueraigne,
None of theſe places are nowe as they haue bene,
Nor none other ouer the worlde as I wene:
Thus ſhortly to ſpeake and all to comprehende,
All worlyly thinges at laſt ſhall haue an ende.

Eccleſi. x.
Eccleſi. xlix.
Iob. iij.
Apoca. xviij.
Sapien. vj.

¶ The Lenuoy of Barclay to the foles.

O man that haſt thy truſt and confidence,
Fixed on theſe frayle fantaſies mundayne,
Remember at the ende there is no difference
Betwene that man that liued hath in payne,
And him that hath in wealth and ioy ſoueraygne,
They both muſt dye, their payne is of one ſort,
Both riche and poore, no man can death refrayne,
For deathes dart expelleth all comfort.

¶ Say where is Adam the firſt progenitour
Of all mankinde, is he not dead and gone,
And where is Abell of innocencee the floure,
With Adams other ſonnes euerychone,
A dreadfull death of them hath left not one.
Where is Mathuſalem and Tubal that was playne.
The firſt that played on Harpe or on Organe.
Ilz ſont tous mortz ce monde eſt choce vayne.

Gene. v.
Hæc prima mundi ætas eſt
Geneſi. v.
Longeuiſſimus mortalium.

¶ Where is iuſt Noy and his ofſpring become,
Where is Abraham and all his progenye,
As Iſaac and Jacob, no ſtrength nor wiſedome
Could them enſure to liue continuallye.
Where is king Dauid whom God did magnifye,
And Salomon his ſonne of wiſedome ſoueraigne,
Where are his ſonnes of wiſedome and beautie:
Ilz ſont toutz mortz ce monde eſt choce vayne.

Secunda ætas.
Tercia ætas.
Quarta ætas

¶ Where are the princes and kinges of Babilon,
And alſo of Jude, and kinges of Iſraell,
Where is the mightie and valeaunt Sampſon.

Quinta ætas

He had no place in this life ay to dwell.
Where are the Princes mightie and cruell,
That reigned before Christ deliuered vs from payne,
And from the dongeons of darke and fearefull hell.
Ilz sont touts mortz ce monde est choce vayne.

Sexta ætas

¶ Of worldly worship no man can him assure,
In this our age whiche is the laste of all,
No creature can here alway endure,
Yonge nor olde, poore man nor king royall,
Unstable fortune turneth as doth a ball,
And they that once passe can not returne agayne:
Wherfore I boldly dare speake in generall,
We all shall dye: ce monde est choce vayne.

Septima ætas Mundi a Christo vsq; ad seculi finem.

¶ Riches nor wisedome can none therfro defende,
Ne in his strength no man can him assure,
Say where is Tully, is he not come to ende,
Senecke the sage, with Cato and Arture,
The hye Aristotle of godly wit and pure,
The glorious Godfray, and mightie Charlemayne:
Though of their life they thought that they were sure,
Yet are they all dead: ce monde est chose vayne,

¶ Where are the Philosophers and Poetes laureat,
The great Gramarians and pleasaunt Orators,
Are they not dead after the same fourme and rate,
As are all these other mightie conquerours,
Where are their Realmes, their riches and treasures,
Left to their heyres, and they be gone certayne,
And here haue left their riches and honours,
So haue they proued that this worlde is but vayne.

¶ So I conclude because of breuitee,
That if one sought the world large and wide,
Therin should be found no maner of degree,
That can alway in one case surely bide,
Strength, honour, riches, cunning and beautie,
All these decay dayly, though we complayne:
Omnia fert ætas, both health and iolitie,
We all shall dye: ce monde est chose vayne.

DE PRÆDESTINATIONE.

Qui precium poscit quod non meruisse videtur,
Atq; super fragilem ponit sua brachia cannam:
Illius in dorso cancrorum semita stabit,
Deuolet inq; suum rictum satis assa columba.

Scire

SCire nefas homini quæ ſit diuina voluntas, Ephesians.i.
Quid vè Deus ſtatuat,quis finis,quæ ſibi merces: De pe dist.iiij.
Hæc fatui quærunt,quibus eſt nimis anxia cura c.benedictus.
Noſſe,quod a ſuperis decernitur,atq; probatur. j.Timoth.vj.
Præcipuè iccirco fatuos hoc carmine verſo, Roman.i.
Ignaui qui ſunt,qui vix elementa ſacrarum Prouerb xxvi.
Guſtarunt legum,docti tamen atq; periti Hieronimus in
Eſſe volunt,librosq; reuoluunt more ſiniſtro: prologo Bibliæ.
Exponunt falſó,quod ſanxit diua voluntas,
Arbitrioq; ſuo Scripturam & dogmata ſacra,
Atq; reluctantem conantur vertere ſenſum:
Audi igitur fatuos qui ſæuo errore trahuntur, Grego.in.dialo.
Audacesq; volunt Superûm depromere mentem: xxiij.q.iij.
Audi quæ referunt ſtulta & petulantia verba: obtineri.
Si Deus æternam requiem ſedemq; bonorum
Præſcripſit cuiquam,nihil eſt quod vertere poſſit John.vi.
Aut mutare: ſibi ſtatuit quod Diua poteſtas.
Sed Deus ad pœnas ſi quem præſcripſit auerni,
Tartareis tenebris ſi quem damnauit & vmbris, xxiij.q.iij.
Hunc nihil eripiet,tanquam Deus optimus auctor Nabuchodonoſor
Omnipotens non ſit,non iuſtus,non metuendus. Sapien.x.
Dat precium nulli niſi qui meruiſſe videtur Jeremy.li.
Pro meritis reddi,debentur præmia iuſtis, Prouerb.xxiij.
Iniuſtis pœnas dignum eſt perferre minaces. Eccleſi.xj.
Qui domino ſeruit ſincero pectore,leges Math.xvi.
Et fidei obſeruat,precium & votumq; capeſſet. Roman.v.
Deſine ſtulte precor Superûm confringere fatum: Apoca.xxj.
Nos Deus omnipotens ad gaudia magna creauit,
Omnibus & nobis cœlorum regna parauit.
Non vult quòd nigri ſubeamus tartara ditis: Eſay.xlv.
At propria ruimus culpa,ſuperosq; negamus, Rom.ix.
Reddere qui iuſtis animis pia gaudia poſſunt.
Deſine ſtulte loqui,petulans compeſce labellum:
An figulo cacabus dicet,cur vrceus haud ſum?
Sic placet artifici,benè qui bona cuncta parauit.

Of predeſtination.

¶ That man that loketh for to haue a reward,
Which he hath not deſerued to obtayne,
And leaneth his body vpon a rede forwarde,
Which for weakenes may him not well ſuſtayne,
Forſoth this fole may longe ſo loke in vayne,
And on the Crenis he ſtill ſhall backwarde ride,
Crying with the doue,whoſe ſight ſhall him ay gyde.

IT is vnlawfull man to be diligent, Ephesians.i.
Or ſearching Goddes workes to ſet his thought,
Howe he hath made the heauen and firmament,

The

Præſcientia Dei.

Elegit nos in ipſo ante conſtitutonem mundi, vt eſſemus ſancti & imaculati in conſpectu eius, in charitate, qui prædeſtinauit nos in adoptionem filiorū. Omnes quidem præſciti, pauci verò ad vitam prædeſtinati. Nouit Deus qui ſunt eius, ex his nemo ſeducitur.

De pen. diſt iiij. c, benedictus. ij. Timoth. y.

The earth, the ſea, and euery thing of nought,
Yet of ſome fooles the cauſe hereof is ſought,
Which labor alſo with curioſitie,
To knowe the beginning of his diuinitie.

Theſe fooles forgetting their owne fragilitie,
Would looke to knowe the ende of euery thing,
Boldly diſputing in Goddes priuitie,
And what reward is ordeyned for men liuing,
Of many fooles this is the moſte muſing,
Which labour dayly with buſy cure and payne,
To knowe what God doth diſcerne and ordayne.

Roman. i. Prouerb. xxvi.

Therfore in this part I ſhall deſpiſe and blame
Unwittie fooles, which ſcantly haue ouerſeene
Ought of Scripture, if they knowe the bookes name,
Or els a while hath at the Scholes bene:
Then bende they the browes, and ſtedfaſtly they wene
In their conceyt, that they are paſſing wiſe,
For all Scripture newe comentes to deuiſe.

Hieronimus in prologo Bibliæ

They frowardly the ſentence do tranſpoſe,
And that which is written both playne and holyly,

By

By their corrupting and vnlawfull glose,
Oft time they bring to damnable heresie,
Fally expounding after their fantasie,
They labour to transpose and turne the right sence,
Though the wordes striue and make great resistence.

Heare what these fooles with their audacitie,
Dare busyly say by their false errour blinde,
Presuming on Goddes secrete and priuitie:
Heare what lewde wordes they cast out in the winde,
They say, what man can chaunge or turne his minde,
To liue after any other fourme and rate,
But like as he is thereto predestinate.

They say: if God that reigneth ouer all, *Grego. in dia. xxiij. q. iiij. obtineri.*
Hath any ordeyned that in this world is
To come to the place and rowme celestiall,
For to be partner of euerlasting blisse,
Ordayned for such as here doth not amisse,
No man can chaunge, nor other thing mundayne,
That thing which God by his might doth ordayne.

But if that God prefixed hath before
Any creature vnto infernall payne,
In darknes to be damned for euermore: *John. vi.*
No earthly thing may that sentence call agayne,
Nor him deliuer: O foole thou mayest complayne
For this thy foly, and also it repent.
Thinkest thou not God alway omnipotent:

Is God not righteous and grounde of all iustice: *xxiij. q. iij.*
Rewarding man after his gouernaunce, *Nabuchodonozor.*
He that hath here not lyen in sinne and vice,
Hauing in Gods seruice his pleasaunce,
Shall of his Lorde be had in remembraunce, *Sapien. v.*
And of rewarde worthely be sure,
Where it is worthy that sinners payne endure. *Jeremy. li.*

Trust well who serueth his maker stedfastly *Prouerb. xxiij.*
With pure heart, keeping his commaundement *Eccles. xy.*
And lawes, shalbe rewarded finally
With heauenly ioy, and scape all punishment,
Therfore thou foole, leaue off this lewde intent, *Math. xvi.*
Liue vertuously, and trust in Gods grace, *Roman. y.*
Then ill destyny in thee shall haue no place.

Vnto great ioy God hath vs all create,

And

Apoca.xvij. And to vs all ordeyned his kingdome,
And none hath vnto hell predestinate:
But often when we folowe not wisedome,
By our owne foly we fall, and so become
Unto our maker vnkinde, and him denye,
Which them rewardeth that here liue vertuously.

Therfore thou foole desist thy wordes vayne,
And let thy tonge no more such wordes say,
For God hath vs made all of one stuffe certayne,
As one potter maketh of one clay
Vessels diuers, but when he must them lay
Upon the kill, with fire them there to dry,
They come not all to good moste commonly.

Doth this earthen pot his maker despise,
Whether it be made of fashion good or ill,
Esay.xlv. Saying: why doest thou make me in this wise:
Roman.ix. Wherfore mad man I reade thee to be still,
Blame not thy maker for thy vnhappy will,
For God hath neuer man nor childe create,
But all he hath to heauen predestinate.

And while we liue here on this wretched grounde,
We haue our reason and wittes vs to gyde,
With our free will, and if no fault be founde
In our demeanoure, in heauen we shall abide:
But if we Gods lawes set asyde,
Howe may we hope of him rewarde to win,
So our owne foly is moste cause of our sinne.

¶ The Lenuoy of Barklay.

O creature vnkinde vnto thy Creatour,
What carest thou to knowe or to inuestigate
The priuitie of God, leaue this thy errour,
To thinke thee by him to be predestinate,
To endlesse wo and from his blisse priuate:
For since thou hast thy reason and free will
Geuen thee by God, thou art in suche estate,
To take the election eyther of good or ill.

DE OBLIVIONE SVI IPSIVS.

Qui volet alterius subitas extinguere flammas,
Atq; sua patitur vrere tecta domus,
Est fatuus, decet & stultorum fistula talem,
Aduocet vt stolidos ad sua vota viros.

Qui

QVi curas hominum tolerat, ſemperq; laborat,
Vt res alterius peragat, fructumq; miniſtret,
Nec curare ſuas properat res, commoda, fructus,
Quin ſua poſtponens facta atq; negotia paſſim,
In rebus propriis, ſtultus dormitat & excors,
Intentisq; oculis aliena incommoda penſat,
Hic legat interea noſtri documenta libelli,
Qui ſua contemnens aliena negotia verſat.
Cùm tamen omnis amor prima a ſe exordia ſumit,
Incipit a ſeipſo, proprio nil gratius vſu.
Hoc docuére Sophi, docuitq; Terentius illud,
Hoc docuit veteris ſanctiſſima pagina legis:
Qui vult alterius res explorare frequenter,
Se priùs inſpiciat, ſibi conſulat, atq; labores
Indè ſuos prudens proprios conuertat in vſus.
Alterius iactum luſor qui attendit, & vſq;
Negligit ille ſuum, ſtolidus rationis & expers.
Qui vult flammiuomas vndis cedare fauillas
Alterius tecti, proprioq; in culmine flammas
Conſpicit, atq; ſuis laribus ſuccurrere differt:
Ille parùm ſapiens, ſua non benè commoda curat.
Alterius qui portat onus, ſuffertq; labores,
Negligit & proprium, diſcrimina ſolus habebit.
Qui cauſa alterius fecit id, quod comparat ipſi
Contemptum, riſus, incommoda, damna, labores,
Vix noſtram effugiet fatuam quin ſcandet ad arcem,
Atq; aſinum manibus ducens ludibria tollat.
Quid te ſtulte iuuat peregrinas voluere cauſas?
Quid vè alios curas? proprij ſis tutor honoris:
Diſce domus propriæ, cauſas, res, commoda primùm
Quærere, & inde tibi ſit cura, labor quoq; amici.
Eſt penitùs fatuus qui curat res alienas:
Prouideas domui propriæ, diſpone, miniſtra,
Hoc decet: inde tibi ſit proxima cura ſodalis.

In l. culpa eſt. ff. de re iur. & in c. non eſt ſine culpa. de reg. iu. lib. vi. Eccleſi. xxx.

De pe diſt. ij. qui vult.

Terentius.

L. præſens. C. de fer. & aqua.

Cicero in Epiſt.

xxiij. q. v. ſi placet. Prouerb. xi. and. xxxi.

xix. q. ii duc. xciij. diſt. quod ait Prouerb. d. and. xxvi.

Prouerb. xx.

iij. Reg. xx.

Of fooles that forget them ſelfe, and do another mans buſines, leauing their owne vndone.

Who that will ſuffer his owne houſe to burn,
Till nought of it ſaue the bare walles ſtande,
And with his water haſtely doth renne,
To quenche the fyre of anothers houſe or lande,
He is a fole, and haue ſhall in his hande,
A tollithe pipe, or horne therewith to blowe,
For other foles that in my fably will rowe.

Within

Negligere propria,

Actus tuis ſitientibus alienū irrigandi non ſunt. Ordinata charitas incipit a ſeipſa. Qui ſapiens ſibi ipſi prodeſſe nequit, nequicquam ſapit. Miſerere animæ tuæ placens Deo.

In l culpa eſt. ff. de re iur. & in c. qui eſt ſine culpa de reg iij. lib. vi.

WIthin my Shyp of rowme he ſhall be ſure,
Which for anothers aduauntage and profite,
Taketh great thought and doth much payne endure,
Unto his owne charge taking no reſpite,
But letteth it alyde, and hath all his delyte,
With all his ſtudy him to enforce and dreſſe,
To care for euery mannes buſynes.

Eccleſiaſtes.

Such heartleſſe fooles to them ſelues negligent
In their owne charge ſleepe continually,
But with open eyen they are full diligent,
The worke of other with all their might to apply,
And for others profite prouide they buſely:
But while theſe fooles are glad to take in hande
Inothers charge, their owne ſtill let they ſtande.

Wherfore I am ſo bolde within my booke
Somewhat to touch theſe fooles mad vlage,
That if it fortune them on the ſame to looke,
They may thereby perceyue in their courage,
That labour they ought for their owne auauntage
Moſte ſpecially, for that is the degree,
And the true order of perfect charitie.

For

For perfite loue and also charitee,
Beginneth with him selfe for to be charitable,
And then to other after this degree,
Thy owne aduauntage is ay most profitable:
The great Philosophers of maners firme and stable,
And also of wisedome godly and diuine,
Hath left to vs suche teaching and doctrine.

We haue by Terence the same commaundement,
The same is written also as I finde
In the holy lawe of the olde Testament:
And therfore he that ofte will set his minde,
For others matters with care his thought to blinde,
Let him first see vnto his owne profite,
Least some misfortune him after sharply bite.

Let him tourne his labour to his owne aduauntage,
And then do for other where as he seeth moste nede.
For who that playeth for money or els gage,
And on his felowes caste taketh onely heede,
And not to his owne, suche one shall seldome speede,
And is a foole: so is he that doth renne
To quench anothers house, suffring his owne to brenn,

Suche one of his owne damage hath no feare,
And worthy is his losse and hurte to bide:
So is he that will anothers burthen beare,
Or taketh anothers charge at any tide,
Despising his owne worke, and letting it alide,
If suche haue losse, and after it forethinke,
No man shall muche force whether he flete or sinke.

He is well worthy to haue a fooles pipe,
That goeth vnbidden to reape anothers corne,
And suffreth his owne to stande though it be ripe:
And generally all fooles are worthy scorne,
Of what maner birth soeuer they be borne,
If they them selues put to losse or damage,
Thereby to do some other aduauntage.

Say curious foole, say what pleasure thou hast,
In others matters thy selfe to intermitte,
Or their great charges thus in thy minde to cast,
Thy selfe to succour set thou thy minde and witte,
Let others matters therefore in quiet sitte,
On thy owne profite of all first set thy minde,
And then (if thou mayst) do somwhat for thy frende.

De pe. dist. qui vult.

Terentius Heauton

I presens e scr. & aqua.

Cicero in epistolis. xxij. q si. placet Pro. vi. c. xxvi.

xix. q. j. due, xiij. dist. quod dit

Pro. v. c. xxvi.

Prouer.xx. For vtterly that man is muche vnwise,
That thus taketh thought for anothers charge,
And doth his owne by negligence despise,
For suche fooles I forged haue this barge:
But of the same suche men I cleane discharge,
tit.Reg.rr. That first of his priuate profite can take hede,
And then helpe a frende and felowe at a nede.

¶ The Lenuoy of Barclay.

¶ Ye that take charge, thought and busy cure,
For others misfortune, losse or aduersitie,
First of your selfe I aduise you to be sure.
For this is the order of perfite charitie,
Ethe to him selfe moste louing ay to be,
And next to his frende: but who that doth despise
His owne busines whiche is in ieopardie,
Seing to anothers, forsooth he is vnwise.

DE VITIO INGRATITVDINIS.

Qui sibi vult fieri officium bonitatis amicum,
Atq; operas promptas appetit alterius,
Est tamen ingratus, nec munera prompta vicissim
Officij præstat: nil probitatis habet.

C. de liber. & eo. li. l. i & .ij. xij.q.ij.octa. Tulius in offi. Colloss.iij. Leuiticus.xix. Thobi.iij. Eccles.xxxiij.

ESt fatuus qui multa petit, semperq; reposcit
Officium alterius, & negat ipse vices:
Qui sibi vult fieri quicquam, debebit honores
Reddere, & æquiualens munus amicitiæ.
Qui capiti alterius curas magnosq; labores
Imponit, precium conferat ille simul.
Dedecus est ingens, si quis benefacta laboris
Accipit, æquales denegat atq; vices.

Plautus in asi. Qui cupit ex aliqua lucrum nanciscier arte,
Hoc sibi proponat menteq; constituat:
Eroget impensas, nec rebus parcat auaris,
Si saltem laudem poscat habere bonam.

Pro.xxij. Et si præcipuos acquirere tentat honores,
Munificus, blandus, sit pius atq; bonus.

Sapien.xvi. Eccles.xxix. Qui benè contentus, facto nequit esse labore,
Quem modico precio soluere habere potest:
Non indignetur, sibi sit querimonia nulla,
Si labor & meritum fortè negetur ei.

Eccles.vij. Malach.iij. Qui petit alterius operas, benefacta, labores,
Ingenioq; frui: munera rursus agat.
Verùm a priuatis liceat descendere rebus,
Ingratas vrbes commemorare simul.

Roma

Roma quid ingrata quondàm impietare Camillum,
Tractaſti, pro te qui fera bella tulit?
Tu procul emeritum pepuliſti ex vrbe Camillum,
Quo duce fregiſti gallica caſtra tamen.
Attica terra ferox pepuliſti ingrata Solonem,
Qui ſtatuit leges & bona iura tibi:
Pro merito ingenti, pro ſudore atq; labore,
Exilium dederas, Attica terra viro.
Nec taceo ingratos auſus, quòd Sperta Lycurgum,
Latorem legum pellis ad arce tua.
Scipio qui fuerat patriæ ſeruator honeſtus,
Ingratam patriam ſenſit & ille ſuam.

Camillus, de quo Titus Liuius.

Solon de quo Herodotus.

Lycurgus, de quo Iuſtinus.

Scipio Affri. Titus Liuius.

¶ Of the vice of vnkindnes, and fooles *that it folowe.*

De ingratis.

Quicunq; tibi aliquid operatus fuerit, ſtatim ei mercedem reſtitue. Et merces mercenarij tui apud te omnino non remaneat. Fecundos decet imitari agros qui multo plus reddunt quam acceperunt. Omnes ſapientes odere ingratos. Ingratitudo exiccat fontē bonitatis.

¶ That fole can neyther god nor honeſtie,
Whiche when one doth to him a frendly dede,
It gladly taketh, though it be two or thre,
Loking for kindnes, yet taketh he no hede,
To ſhewe the ſame agayne in time of nede:
Let ſuche fooles be nothing wroth therfore,
Though in this ſhip I ſet them to an ore.

C. de liber. & cola. li. & xij. q. ij. octa. Tullius in offi.

HE is a foole that craning is alway,
Taking the seruice and rewardes of his frende,
And not remembreth the same agayne to pay,
But as a churle it casteth out of his minde:
For who that would haue one to him be kinde
And liberall, he ought the same to be,
For kindnes mayntaineth both loue and charitie.

Collos. iij. Leuiti. xix. Tobie. iij. Eccle. xxxiij.

He that will charge another with cures harde,
And great labours greeuous to sustayne,
Ought for his labour him worthily rewarde,
That the rewarde may be comfort to his payne:
It is dishonour and also shame certayne,
To take the labour of any riche or poore,
And not iustly him to content therfore.

Plautus in asi

Wherfore the workeman ought also to intende
Unto his labour to saue his honestee,
And workemanly to bring it to an ende,
If he thereby would well rewarded bee:
And if the owner therof beholde and see
His worke so done, he is a churle vnkinde,
If he do not content the workemans minde.

Prouer. xxij.

He that would gladly that men should him commend,
Must fully purpose and fire within his minde
Liberall to be, and not euer to intende
To false auarice, whiche many one doth blinde,
And if he purpose hye honours for to finde,
Or him selfe aduaunce to any great degree,
He must haue mekenes and liberalitie.

Moribus & vita nobilitatur homo.

He must of maners also be commendable,
And of his speche as pleasaunt as he can,
For an olde prouerbe true and veritable,
Sayth that good life and maners maketh man.
But euery lawe doth damne and also ban,
The churlishe vice and lewde of vnkindnes,
Which drieth vp the well of bountie and goodnes.

For vnkinde fooles if one labour diligent,
And so bring their worke vnto good conclusion,
They finde yet faultes, and so are not content,
Withdrawing the rewarde by their collusion:
Wherfore let suche thinke it no abusion,
Nor haue disdayne, ne yet in minde complayne,
If the poore labourer geue vp his worke agayne.

These

Theſe frowarde fooles doth wrong and iniury,
To ſuche as to them do profite and honour,
For kindnes they render ſhame and vilany,
Rebukes, claunder, extortion and rigour:
But whyle they hope to come to great valour,
And by ſuche rigour to honour to ariſe,
Their hope vaniſheth as doth the ſnowe or yce.

Ecclesi.xxix.
Pro honore & beneficio, reddet illi contumeliam.

Wherfore, who that putteth one to buſines,
To charge or labour of body or of minde,
Ought him rewarde agayne for his kindnes,
If he do not forſloth he is vnkinde:
But ſpecially as I ofte written finde,
It is a thing which doth for vengeaunce cry,
A poore laborer to put to Iniury.

Sapien.xv.
Ingrati enim ſpes. &c. in fine

Ecclesi.vij.
Micheas.iij.

What man can write the inconuenience
Which groweth of this lewde and curſed vice,
Vnkindnes cauſeth great miſchiefe and offence,
And is repugning to reaſon and iuſtice:
Wherfore let ſuche that will be named wiſe
Leaue it, and folowe liberalitie,
Whiche is nouriſher of loue and amitie.

In diuerſe bookes examples we may finde,
Howe many Cities high and excellent,
Agaynſt all lawe and reaſon were vnkinde,
To ſuche as did their dignitie augment.
O vnkinde Rome thou was of this intent,
Whiche haſte Camyllus exiled in great payne,
Though he euer labored thy honor to maintaine.

Camyllus de quo Titus Liuius

O cruell Athens by thy ingratitude,
Haſt thou not baniſhed Solon alſo fro thee,
Though he informed hath thy maners rude,
And geuen thee lawes of right and equitie:
For his great merit, loue and benignitie,
Thou haſt him geuen exile and paynes harde,
His labour was not worthy that reward.

Solon de quo Herodotus

Thou vnkinde Sparta, of thy audacitie
What ſhall I write, or thy lewde vnkindnes,
Haſt thou not baniſhed by thy crueltie
Thy kinge Lycurgus, becauſe he did redreſſe
Thy wanton errours by lawe and righteouſneſſe.
And Scipio whiche his countrey did defende,
Found it to him vnkinde at the laſt ende.

Lycurgus de quo Iuſtinus

Scipio Affricanus de quo Titus Liuius.

A thousande mo whom I can not expresse,
To suche as haue for them abid great payne
Haue done displeasure, and shewed vnkindnes,
And them disceyued by some cautle or trayne:
Yet none of them great goodnes coulde obtayne
By their vnkindnes, for who that so doth cast,
Unkindly shalbe serued at the last.

¶ The Lenuoy of Barclay.

¶ O false vnkindnes out on thee I crye,
From all goodnes doest thou not man withdrawe:
Binding his heart to gyle and vilanye,
Agaynst nature, agaynst both right and lawe,
Thou makest man his maker not to knowe:
Therfore thou man expell out from thy minde,
This vice, for we finde in an olde saide sawe,
Wo is him that to his maker is vnkinde.

Minuisti eum Paulo minus ab angelis. &c.

¶ Remember man the great preeminence
Geuen vnto thee by God omnipotent,
Betwene thee and Angels is little difference.
And all thing earthly to thee obedient,
Fishe, birde, and beast vnder the fyrmament,
Say what excuse mayest thou nowe lay or finde,
Since thou art made by God so excellent,
But that thou oughtes agayne to him be kinde.

Genesis.i.

¶ God hath thee made vnto his owne likenes,
No earthly creature vnto thee comparable,
Thy eyes vpwarde to consider his highnes,

Ouidius meth. Prona, &c.

Where other creatures that are vnreasonable
Goeth on all foure, and are not other able,
Their looke alway vnto the ground enclined:
Therfore thou ought in vertue to be stable,
And to thy maker neuer to be vnkinde.

Genesis.iy.

¶ When man offended by disobedience,
Subduing him selfe to labour, care and payne,
And lost the comfort of Gods hye presence,
Hath not Christ Jesu redemed him agayne:
Beside all this thou hast no thing certayne
In earth, but by him, wherfore I call thee blinde,
And of thy maners vncurteous and vilayne,
If to thy Sauiour thou be not true and kinde.

¶ Though God hath made thee (man) thus excellent,
To liue (yf thou liste) in ioye eternally,

I little

A litle thinge shall him agayne content,
He nought requireth but thy heart onely,
And that thou defye thy ghostly ennemy,
And in Goddes seruice thy heart and body binde,
Then shall he rewarde thee in heauen right gloriously,
So mayest thou be called vnto thy maker kinde.

SVIIPSIVS COMPLACENTIA.

Pulmentum fatuis præsens mea decoquit olla,
Adsit stultorum sordida turba precor,
Adsit qui speculo vultum, faciemq; frequenter
Inspicit, & semper cui sua facta placent.

HIc benè pulmentum posita contundit in olla,
Atq; coquit fatuis sua pulmentaria crassis:
Qui se prudentem fôrs æstimat, atq; decorum,
Cui sua sola placent, & quem vesania ductat,
Vt speculo semper se contempletur inani,
Cùm tamen in vitio fatuum quoq; cernat inertem,
Quamuis non videat capitis quas porrigit aures:
Hic si deberet digitis iurare leuatis,
Cùm de formosis, sapientibus, atq; peritis
Sermo foret: sese cunctis præstare putaret,
Et sibi non similem spatioso crederet orbe:
Iuraretq; simul quòd detestatio rerum
In se nulla foret, se pulchrum, seq; beatum
Æstimat, atq; homines audet iurare deosq;.
Consulit hoc speculum semperq; & fungitur omni
Tempore, seu somno iaceat, lectoq; supinus:
Siue stet erectus, vitro suspensus inhæret.
Quid speculum memorem Pachici gestamen Othonis,
Quod secum in castris Cæsar gestare solebat:
Quotidiè barbam qui rasit, glaber vt esset:
Vngebatq; cutem cum succo lactis asselli.
Officium muliebre quidem est, hos fœmina quærit
Ornatus, speculum & pendet de fronte puellæ,
Retiolum, & mundum, contexta monilia, vestem
Ordinat, idq; mares hodiè comitantur aguntq;,
Vt sibimet placeant, fese mulieribus æquant:
Nostri etenim iuuenes habitus gestant muliebres,
Illaq; virgo viri: nulla est discretio rerum.
Pigmalion effigiem fertur de marmore quondam
Feciſſe, & proprium sibi tam coluisse laborem:
Perditus vt fuerit vecors in marmora versus.
Fonte super vitreo perijt Narcissus amore,
Dum sua forma placet fatuo quam vidit in vndis:
Stultorum numerus sic creuit, & impia turba.

Prouerb. xiij. and. xiiij.

Eccles. xx.
Iob. v. and. xviij.
Prouerb. xxvi.
Ezechiel. xvi.
Esay. xj.

Otho Imperator speculum semper secum habuit.
Iuuenalis.
Saluſtius.

Ennius.
Tullius in offici.
Pigmalion de quo Ouidius. x. Meth.
Narcissus de quo Ouidius. iij. Meth.
Prouerb. xiij.

Of fooles that ſtande ſo vvell in their ovvne conceit, that they thinke none ſo wiſe, ſtronge, fayre, nor eloquent, as they are themſelf.

We haue ouercome the malice and enuy
Of ſuch as againſt our nauy did conſpire:
Wherfore I ſhall my fooles call quickely,
That they my Ship may apparaple and attire:
Drawe nere ye fooles, which ſitting by the fire,
Looke ay in a glaſſe to ſée your countenaunce,
And in your owne déedes haue all your whole pleaſaunce.

Sapientiæ propriæ confidere

Ne innitaris prudentiæ tuæ. Aſtutus omnia agit cũ conſilio, qui autẽ fatuus eſt, apperit ſtultitiam. Cum ſua cuiq; placent facta atq; negotia ſoli: Hinc ſtultis tota eſt terra repleta viris.

Unto my ſhip I call him to be Cooke,
The meate to dreſſe to other fooles eche one,
Which in his mirrour doth alway gaſe and looke,
When he may get him vnto a place alone:
And though of colour and beautie he haue none,
Yet thinketh he him ſelfe faire and right pleaſant,
And wiſe, though that he be mad and ignorant.

Prouerb. iij. *Ne innitaris de conſti,*

Roman. viij.

In his owne deedes is onely his delite,
In his owne conceite thinking him ſelfe rightwiſe
And fayre, though he be yelowe as kite
As of her feete, yet doth he ſtill deuiſe

His vayne mirrour, that onely is his gise:
And though he beholde him selfe of lothly shape,
He will it not beleue, but in his glasse doth gape. Proverb.xiij. and.xiij.

Though for his foly all men might him repreue,
And that he see it before him openly
Within his glasse, he will it not beleue,
But stongly it defende and eke deny,
He seeth not his eares longe and hye,
Which stande vpon his foolishe hood behinde,
His lewde conceyt thus maketh him starke blinde.

When people commen of men of hye prudence,
Or of hye beautie, and strength if men doth tell,
If one such foole were there in the presence,
He were durst boldly, and that on the Gospell,
That he onely all other did excell,
And that to geue councell good and profitable,
Were none in the world vnto him comparable. Eccles.xx. Job.v. and.xviij.

These fooles boast them selfe of their wisedome,
And thinke them selfe to haue preeminence
Aboue all other that are in christendome,
In giftes of grace, as beautie and science,
Of strength, good maners, vertue, and eloquence:
But though they stande in their owne conceytes,
Nought is but foly within their foolishe pates.

And though their face and visage stande awry,
And all to reuilde, their mouth standing aside,
Within their mirrour the same they can not spye,
But in their foly continually abide:
And whether that they are still, eyther go or ride:
Labour or be ydle, they gase still in their glasse,
Yet will they not beleue to haue eares like an asse.

Oft when these fooles lye in their bed vpright,
With tawny looke, or els their bottle nose,
They haue their mirrour alway in their sight,
The vayne glasse of their beautie to appose:
And when such a foole into the kitchin gose
To stirre the pot, there whether he sit or stande,
The glasse alway is in the other hande.

When he a while his glasse hath loken then,
If one examined him of his beautie, Prouerb.xxvi. Ezech.xvi. Esay.iij.
He boldly durst sweare both by God and man,

That

That nought were in him which might repreued be,
But all goodnes, fayre shape, and looke of grauitie,
And that his gere gayly vpon his backe doth sit,
He hardly is wise, if he had any wit.

I written finde that great inconuenience,
Is losse, contempt, and occasion of pride,
Hath fallen vnto many by this lewde complacence,
Which haue not knowen the way themselfe to gyde.
Otho Imperator speculum secum semper habuit Iuuenalis
The Emperour Otho had ay borne by his side,
In warre and peace (a glasse) for his pleasaunce,
To see his colour therin, and countenaunce.

And to the intent to make his colour gay,
With Asses milke he noynted oft his skin,
And shaued his beardeonce euery day:
But for that he offended God herein,
After was he sharply punished for this sinne,
And put vnto extreme rebuke and shame,
To geue other example to auoyde the same.

Salustius
It is forsooth a maner feminine,
And not for man to be so elegant,
To such toyes wanton women may encline,
A yonge mayde may at her forehead haue pendant
The bayne mirrour to see her shape pleasaunt.
Man would nought set by to nourishe his beautie,
But onely manhood, strength, and audacitie.

The wanton mayde may for her selfe ordayne
Her caul, her coyfe, and such conceytes newe,
As brouches, kilets, and oyntmentes soueraigne,
And clothing of diuers colour and of hewe:
But nowe yonge men the same fourme do ensue,
And to content their mad and foolishe minde,
To women they compare them selfe against kinde.

Ennius Tullius in officijs
Disorder reigneth as I before haue saide,
The yonge men taketh womans countenaunce,
And her apparell, and women are arayde
As men, against all lawe and ordinaunce:
Thus man and woman ensue misgouernaunce,
In their behauour is small diuersitie,
Their owne conceyte causeth great enormitie.

Pigmalion, de quo Ouidius, x. Meth.
The Poet Ouid sheweth in a fable,
Howe that one called Pigmalion by name,

A figure made vnto him selfe semblable,
Which he in marble right craftely did frame,
And in so much he worshipped the same,
Till at the last his minde was past and gone,
And he transformed so was into that stone.

And if the Poets fables be all sure,
As by their subtile wordes oft we here,
The childe Narcissus was chaunged of figure,
While he beheld into the water clere:
For while his shadowe vnto him did appere,
Upon the same so sore he set his minde,
That he transformed was to another kinde.

Narcissus de quo Ouidius. iij. Met.

But to returne againe to our purpose,
And of this sort of fooles to conclude:
If God should them to other shape transpose,
That thinke them fayre, though they be foule and rude,
Into foule fashion he many should include:
For while fooles their owne beautie magnifie,
So groweth the number, and so they multiply.

¶ The Lenuoy of Barklay the translatour.

¶ Blinde man inclere thy wilfull ignorance,
Stande not so great in thy owne conceyte,
Ne in thy lewde fashion set not thy pleasaunce,
Whether thou be poore, or man of great estate,
Another man much more shall in thee wayte,
Of good and ill then thou thy selfe canst do,
Therfore be not cause to thy selfe of disceyte,
If one thee teache, apply thy minde thereto.

DE CHOREIS ET SALTATIONIBVS.

Qui choreis gaudet, aut saltibus immoderatis,
Vt cuculum ducat stultior ipse manu:
Ille Deum offendit, perdit quoq; tempora frustrà,
Contrahit inde etiam plurima damna sibi.

HOs quoq; non sanos fore dicimus, immo furentes,
Qui choream quærunt, quos labor ille iuuat:
Vt currant passim, veluti furiosa vagatur
Thyas, vbi erectus Thyrsus in arma vocat:
Vt Druydæ saltant pulsantes tympana galli,
Vertice in idæo, cùm furor vrget eos.
Ceu quondam Salij foedos saliere per vrbes,
Turba Cybeleios sic agit illa choros.

Exod. xxxij. Psalm. xcj.

Orgia Bacchi. Druydæ, de quibus Iulius Cæsar in comment.

Quid

Salij de quibus Virg. ij. Geor.

Quid rogo? quid fatui plantas in puluere lassas
Efficitis? quæ merx digna labore tamen?

Aſt ego dum meditor fatui primordia ludi,
Principij cauſas commemoro eſſe malas:

Exod. xxxij.

In ſtatua vitulum dæmon cùm poneret aureum,
Contemptum faceret impius atq; Deo.

1. Corinth. x.

Cùm benè potaſſet populus, perſuaſit ad illam,
Luderet inq; chorum turba proterua, iubet.

Illecebræ tales pariunt incommoda multa,
Ad vitium præbent ſemina multa frequens.

Vide nota Glo. in cle i de cel. Miſſæ. In cle attendentes de ſta. rel. de vi. & ho. cle. cum decorem.

Concurrunt illic pompoſa ſuperbia, luxus,
Et petulans ſaltus, & furioſa Venus:

Nam Venus inprimis choreis ſolatur in illis,
Hanc ſequitur pedibus turba petulca citis.

Ludus in orbe quidem eſt nullus damnoſior iſto,
Contaminat ſtimulis pectora caſta ſuis:

Prouerb. ij.

Ludus & iſte quidem non pax, ſed pugna videtur,
Clamando currunt, vociferantq; nimis.

Quis locus immunis, quem non veſania talis
Contaminat? Templi vix loca tuta manent.

Clerus, & in cappa monachus, puer atq; puella,
Et iuuenes blandi, decrepitiq; ſenes.

Virg. ij. Geor.

In girum ſaltant pedibus, ductantq; choreas,

Iudith. ij.

Atq; incompoſitis motibus vſq; ruunt.

Ruſticus in circo teneram cùm flectit amicam,
Non ſitis hunc tota nocte die ve premit?

Of leapinges and daunces, and fooles that paſſe their time in ſuch vanitie.

That foole that ſetteth his felicitie
In wanton daunces and leapes immoderate,
Hath in my Ship a rowme for his degree,
Beſide the ſterne for troubling of his pate,
Ye God diſpleaſeth, which doth ſuch folye hate,
Such leſe their time in vayne, and oft therin
Are many hurtes, and cauſe of deadly ſinne.

Exod. xxxij. Pſalme. x.

THoſe fooles a place may chalenge in my ſhip,
Which voyde of wiſdome, as men out of their mind,
Them ſelfe delyte to daunce, to leape and ſkip,
In compaſſe renning, like to the wyld wide
In vnkinde labour ſuch fooles pleaſure finde,
Renning about in this their furious vice,
Like as it were in Bacchus ſacrifice.

Orgia Bacchi

Druide, de quibus Iulius Cæſar in commen.

Or as the Druidans runneth in vayne about,
In their mad feaſtes vpon the hill of Ide,

Waking

Choreæ fa-
tuitas.

Nil placet in tota ſapientibus vſq; chorea. Quod iuuet aut proſit: cõdeceat ve bonos. In circuitu impij ambulant.

Making their ſacrifice with furour, noyſe and ſhout,
When their madnes ſetteth their wit aſide:
Or when the prieſtes of Mars all night abide
Within their temple by vſe abhominable,
To their Idols doing their ſeruice deteſtable.

Salij, de quibus Virgilius. ij. Georgicorum.

Like as theſe Paynims hath to their Idols done
Their ſacrifice, wandring in their madnes,
Their bodies wery ing, in vayne waſting their ſtone:
So do theſe fooles them ſelfe to daunſing dreſſe,
Seeking occaſion to great vnhappineſſe,
They take ſuche labour without all hope of gayne,
Without rewarde, ſure of weriues and payne.

Say fooles that vſe this fury and outrage,
What cauſeth you to haue delite therein,
For your great labour ſay what is your wage,
For ſooth ye can therby no profite win,
But ſeke occaſion (as I haue ſaide) of ſin,
And for thy wery ing thy fete thus in the duſt,
Thou getteſt no gayne, but cauſe of carnall luſt.

But when I conſider of this fooliſhe game,

Exod.xxxii. The firſt beginning and cauſe originall,
I ſay the cauſe therof is worthy blame,
For when the deuill to diſceaue man mortall,
And do contempt to the hye God eternall,
Upon a ſtage had ſet a Calfe of golde,
That euery man the ſame might clearely beholde.

So when the fende ground of miſgouernaunce,
Cauſed the people this figure to honour
As for their God, and before the ſame to daunce
i.Cor.x. When they were dronken: thus fell they in errour
Of idolatrie, and forgat their creatour,
Before this ydoll daunſing both wife and man,
Deſpiſing God: Thus daunſing firſt began.

Suche blinde fooles and inconuenience,
a Vide ma. glo. in cle. de cel miſ. Engendreth great hurt and incommoditie,
And ſoweth ſeede wherof groweth great offence,
The ground of vice and of all enormitie,
In it is pryde, fowle luſt and lecherie,
In cle attendentes de ſta. rel; de vi, & ho, cle, cum decorem And whyle lewde leapes are vſed in the daunce,
Oft froward bargayns are made by countenaunce.

What els is daunſing but euen a nurcery,
Or els a bayte to purchaſe and mayntayne
In yonge heartes the vile ſinne of ribawdry,
Them fettring therin, as in a deadly chayne:
And to ſay truth in wordes cleare and playne,
Uenereous people haue all their whole pleaſaunce,
Their vice to nouriſhe by this vnthrifty daunce.

And wanton people diſpoſed vnto ſinne,
To ſatiſfie their mad concupiſcence,
With haſty courſe vnto this daunſing runne,
To ſeeke occaſion of vile ſinne and offence:
And to expreſſe my minde in ſhorte ſentence,
This vicious game ofte times doth attice
By his lewde ſignes chaſt heartes vnto vice.

Then it in the earth no game is more damnable,
It ſemeth no peace, but battayle openly,
Prouerb.xi. They that it vſe of mindes ſeme vnſtable,
As mad folke running with clamour, ſhout & cry:
What place is voyde of this furious folly?
None, So that I doubt within a while,
Theſe fooles the holy Church ſhall defile.

Of people what ſort or order may we finde,
Riche or poore, hye or lowe of name,
But by their fooliſhenes and wanton minde,
Of eche ſorte ſome are geuen vnto the ſame:
The prieſtes and clerkes to daunce haue no ſhame.
The frere or monke in his frocke and cowle,
Muſt daunce in his doctor, leping to play the foole.

To it comes children, maydes and wiues,
And flatering yonge men to ſee to haue their play,
The hande in hande great falſhode oft contriues,
The olde quean alſo this madnes will aſſay,
And the olde dotarde though he ſcantly may
For age and lamenes ſtyre eyther foote or hande,
Yet playeth he the foole with other in the bande.

Then leape they about as folke paſt their minde,
With madnes amaſed, renning in compace,
He moſte is commended that can moſt lewdenes finde,
Or can moſt quickly renne about the place:
There are all maners vſed that lacke grace,
Wouing their bodies in lygnes full of ſhame,
Which doth their heartes to ſinne right ſore inflame. *Virgilius in Georg.*

So ofte this vice doth many one abuſe,
That when they are departed from the daunce,
On luſt and ſinne continually they muſe,
Hauing therin their will and their pleaſaunce,
Then fall they oft to great miſgouernaunce,
As fooles geuen to worke vnprofitable,
So in my ſhip they well deſerue a bable. *Iudith.5.*

¶ The Lennoy of Barclay.

Do away your daunces ye people muche vnwiſe,
Deliſt your fooliſhe pleaſure of trauayle,
It is me thinke an vnwiſe vſe and gyle,
To take ſuche labour and payne without auayle:
And who that ſuſpecteth his maide or wiues tayle,
Let him not ſuffer them in the daunce to be,
For in that game though ſice or ſinke them fayle,
The dice oft runneth vpon the chaunce of three.

DE NOCTVRNIS IOCVLATORIBVS.

Qui cithara, aut alijs ludis de nocte vagatur,
Ante domum ſtultæ cantando pulſat amicæ,
A dulciq; mouet luctantia membra ſopore:
Hunc fatuum oblectat, moriatur frigore noctis.

IAm ſatyræ finem poſuiſſem penè, ratemq́;
Mouiſſem ad portum, celſaq́; vela ſimul:
Eſay.xxix.
Sapien.xvij.
Job.xxxiij. Sed mihi propoſitum rapiunt nunc turba, cohorsq́;
Stultorum, vigili qui modò nocte volant.
Dum mollem capiunt animantia cuncta ſoporem,
Prouerb.vij. Dum requies animis corporibusq́; datur:
Ebria turba vias, vicos, ſtrata, atq́; plateas,
Occupat, & clamat, ſtultaq́; verba canit.
Nocturni lemures ſtigiis de fontibus orti,
Hos homines turbant, eumenidumq́; cohors.
Hi cytharas feriunt, hi dulcia barbita tangunt,
Hi fidibus ludunt, Iſmariaq́; lyra.
Ouidius in arte. Ante domum cantus charæ, modulantur amicæ:
Luke.v. Et ſtantes vlulant, cantica ſtulta canunt:
Non abeunt, donec fundatur vrina matellis,
In caput, aut donec ſaxa, vel olla volat.
Quin etiam hæc peragunt hyberno tempore ſtulti,
Cum glacie & niuibus candida tecta rigent.
Sapien.xvij. O malè prudentes, quid vana hæc gaudia noctis
John.xi. Delectant? quid vos currere nocte iuuat?
Nec ſolùm iuuenes, humili de plebe creati,
Cantando tacitæ ludrica noctis agunt:
Hoc proceres faciunt, clerus, monachi, atq́; ſacerdos,
Ad ludum hos omnes fiſtula ſtulta vocat.
Hic latrat, ille boat, balatum ructitat alter,
Toruius exclamans, plus ſibi laudes habet.
Hac etiam in turba reperitur ſæpè maritus,
Qui ſolet in fatuo ducere fune chorum.
Vxoremq́; ſuam viduo in lodice cubantem
Deſerit, & cauſam dat ſibi ſæpè mali.
Iuuenalis. Dum cuculum paſcit vir, fœmina ſæpè nouellam
Currucam admittens, oua aliena cubat.
Ephes.iiij. Vos igitur moneo facitis qui talia, veſtras
1.Theſſa.iiij. Obſeruare fores, ſeu remanete domi.

¶ Of night vvatchers and beters of the ſtretes, playing *by night on inſtrumentes, and vſing like follies,* when time is to reſte.

¶ He is a fole that wandreth by night
In fielde or towne, in company or alone,
Playing at his lemmans dore withouten light,
Till all his body be colde as leade or ſtone:
These foles knocking till the night be gone,
At that ſeaſon though that they fele no colde,
Shall it repent and fele when they be olde.

Nocte ludere in plateis.

Quorum ſunt in tenebris opera, & dicunt: quis videbit nos? & quis nouit nos? Inſanias plenas vigilias habentes, neq; vitam neq; nuper cras mundas iam cuſtodiunt. Stultus qui plateas nocturno tempore currit, Carmen & excluſus flebile cantat amans.

NOwe would I of my boke haue made an ende,
And with my ship drawen to some hauen or porte,
Striken my sayle, and all my fooles sende
Unto the lande, a while them selfe to sporte:
But this my purpose is letted by a sorte
Of frantike fooles, wandring about by night,
For often all euill doers hateth the day light. Esaie.xxix. Sapien.xiiij.

While (man) beast, and euery liuing creature, Iob.xxxiij.
Refreshe their mindes and bodies with rest
And slepe, without the which none can endure,
And while all birdes drawe them to their nest,
These dronken bandes of fooles then doth iest Prouerb.vij.
About the stretes with rumour, noyse and cry,
Singing their foolishe longes of ribawdry.

The furies fearefull syrong of the floudes of hell,
Vexeth these vagabondes in their mindes so,
That by no meane can they abide ne dwell
Within their houses, but out they nede must go,
More wildly wandring then eyther bucke or doe,
Some with their harpes, another with their lute,
Another with his bagpipe or a foolishe flute.

Ouidius in arte

Then measure they their songes of melody
Before the doores of their lemman deare,
Howling with their foolishe songe and cry,
So that their lemman may their great folly heare,
Luke.v. And till the yordan make them stande areare
Cast on their head, or till the stones flee,
They not depart, but coueyt there still to bee.

Sapien.xviij. Johñ.xi.

But yet moreouer these fooles are so vnwise,
That in colde winter they vse the same madnes,
When all the houses are lade with snowe and yse:
O mad men amased, vnstable and witles,
What pleasure take you in this your foolisheues,
What ioy haue ye to wander thus by night,
Saue that ill doers alway hate the light.

But foolishe youth doth not alone this vse,
Come of lowe birth and simple of degree,
But also states them selues therin abuse,
With some yonge fooles of the spiritualtie,
The foolishe pipe without all grauitie,
Doth eche degree call to this frantike game,
The darkenes of night expelleth feare of shame.

One barketh, another bleateth like a shepe,
Some rore, some countre, some their balades sayne,
Another from singing geueth him selfe to wepe,
When his soueraigne Lady hath of him disdayne,
Or shutteth him out: and to be short and playne,
Who that of this sort best can play the knaue,
Loketh of the other the maystery to haue.

The foolishe husbande oft of this sort is one,
With wanton youth wandring by night also,
Leauing his wife at home in bed alone,
Iuuenalis. And geueth hir occasion often to mis do,
So that while he after the Owle doth go,
Feeding the Coucko, his wife hir time doth watch,
Receiuing another, whose egges she doth hatch.

Therfore ye fooles that knowe you of this sort,
To geue occasion of sinne vnto your wiues,
And all other, I you pray and exhort,
Of this your folly to amende your liues,
Ephes.iiij. For long night watches seldome time thriues,
i.Thessa.iiij. But if it be in labour good to win,
Therfore kepe your doores, els abide within.

Though

Though I haue touched of this enormitie
In englith tonge, yet is it not so vsed
In this Realme, as it is beyonde the sea,
Yet much we vse which ought to be refused,
Of great night watching we may not be excused,
But our watching is in dronken gluttony,
More then in singing or other melody.

Additio translatoris Alexandri Barcley.

When it is night, and eche should drawe to rest,
Many of our fooles great payne and watching take,
To proue mastryes, and see who can drinke best,
Eyther at the tauerne of wine, or the ale stake,
Eyther all night watcheth for their lemmans sake,
Standing in corners like as it were a spye,
Whether that the wether be whot, colde, wet or dry.

Some other fooles range about by night,
Proudly ietting as men mindelesse or wood,
To seeke occasion with pacient men to fight,
Deliting them in shedding mennes blood,
Eyther els in spoyling of other mennes good,
Let these fooles with such like and semblable,
Drawe to this barge, here shall they beare a bable.

¶ The Lennoy of Barclay.

¶ Ye fooles that put your bodyes vnto payne
By nightly watching, voyde of auauntage,
Leaue off your foly, or els ye shall complayne,
And mourne it sore if ye liue vnto age:
For though ye thinke that this your blinde outrage
Is vnto you no hurt nor preiudice,
It doth your body and goodes great damage,
And great cause both to you and yours of vice.

DE MENDICIS ET HORVM VANITATIBVS.

En metui ne me stultæ defectio sectæ
Afficeret, numerus nec satis vsq; foret:
Sed mendicorum turbas scrutatus vbiq;
Inueni paucos (credite) vbiq; bonos.

INter mendicos fatuorum est magna caterua,
De quorum ritu nostra camæna refert.
Se plures nutrire volunt, natosq; tenellos,
Hoc studium multis, hæc quoq; vita placet.
Clericus, & monachus rerum qui seruat aceruum,
Mendici exercet attamen officium.

C. de mendi. valid. lib. xi. v. q. v. Non omnis. lxxxvij. distic. pastee. Glo. super Math. C. auaritiæ de præben. Prouerb. xxiij.

Pauper-

Paupertatis onus tales plerumq; queruntur,
Aſt opibus pleni, diuitiisq; rogent.
Luke.xi. Vſu oportuno eſt eleemoſina ſacra ſtatuta,
Tobie.iiij. and xii. Vtq; inopi ſolùm, pauperibusq; detur.
Eccleſi.iij. Hanc dedit omnipotens homini vt releuamen egeno
Pſalme.xl. Eſſet, ſed tamen hanc plæbs vitioſa rapit.
Daniell.iiij. Non Prior in clauſtro, non Abbas, Præsbiter atq;,
Cenſibus in propriis cor ſatiare queunt:
Plus cupiunt, ſaccos, capſasq; inferre per vrbes,
Mandant, hisq; domus, limina cuncta premunt.
Eccleſi.vij. Per plateas currunt mendici, perq; tabernas,
Nullus ab his vacuus nunc locus eſſe poteſt.
De pe. & re. c. cum ex eo. Sunt qui reliquiis ſanctorum munera poſcunt,
Et quæſtum faciunt per loca cuncta ſuum.
Spirituum vendunt pennas ſæpè æthereorum,
Vanaq; non nunquam corpora & oſſa ferunt.
Eccleſi.xix. Sunt alij, qui cùm validi ſint corpore & annis,
l. vna. C. de mendicis validis. Mendicant tamen, & crimina grandia agunt.
Fraude ſua pueris effringunt membra parentes,
Vt morbos vlulent, vulnera grata fleant:
Vt ſtipem precibus poſcant, manibusq; quadrantem:
Vide librum ſtultorum in lingua theutonica latius Quas fraudes meliùs Theutona ſcripta notant.
Mendicant multi iuuenes validi atq; potentes,
Cauſa eſt, quòd labor his atq; opus omne graue eſt.
His quia plus placuit alienis viuere rebus,
Paupertatis & hinc pondera grata gerunt.
xlij. diſt. quieſcamus in glo. Si mendicorum pergam memorare profanos
Ritus, & mores, pagina deficiet.

Of foolish beggers, and of their vanities.

Since I haue taken the charge on me,
Mo botes and barges for fooles to apparayle,
And so agayne of newe to take the sea,
I feared leaſt company ſhould me fayle,
Within my foolishe shippes to trauayle:
But nowe both beggers them ſelfe to me present,
For fewe of them I finde of good intent.

C. de mendi. vali. li, xi. v. q. v. nm omnis xxvi. diſt. c. paſce Gio. ſuper Matth.

A Great company of fooles may we finde
Among beggers, which haue their whole delite
In their lewde craft, wherfore I ſet my minde
In this barge their maners briefely for to write:
For though that neede them greeuouſly do bite,
Yet is their minde for all their pouertie,
To keepe with them of children great plentie.

And

Mendicantes improbi.

Tot mendicorũ cernis cõfrondes q̃ dolosq̃ Vt meritò hos fatuis grãdibus accumulẽ. Vtilius esurienti panis tollitur, si de cibo secura iniustitiam negligat: quàm esurienti panis frangatur, vt iniustitiæ seductus acquiescat

And though that they might otherwise well liue,
And get their liuing by labour and busynes,
Yet fully they their myndes set and geue,
To leade this life alway in wretchednes:
The clerke, frere, or monke, which hath store of riches
For all his life, if he it gyde wisely,
Will yet the beggers office occupy.

Cauaricie de prebendis.
Prouerb. xxiij.

Such oft complayne the charge of pouertie,
In garmentes going ragged and to rent:
But yet haue they of riches great plentie,
Which in good vse can neuer of them be spent,
Almes is ordeyned by God omnipotent
And holy Church, for to be geuen in deede,
Vnto good vse, and such as haue moste neede.

Luke. xi.
Toby. iiij. and. xij.

Almes is ordeyned by God our creatour
For men that liue in neede and wretchednes,
Therewith their paynefull liues to succour,
And not for riche that liues in viciousnes:
But yet such caytifs boldly in dare presse,
For their lewde life without all maner drede,
This almes taking from them that haue moste nede.

Eccles. iij.
Psalme. xl.

The

Daniell.iiij.

The Abbot, the Prioure, and also their couent,
Are so blinded with vnhappy couetise,
That with their owne can they not be content,
But to haue more they alway meane deuise:
Yea, in so much that some haue founde a gyse,
To fayne their brethren taken in captiuitie,
That they may begge so by auctho[r]itie.

They fayne miracles where none were euer done,
And all for lucre, some other range about
To gather and begge with some fayned pardon,
Eccles.vij. And at the alehouse at night all drinketh out:
So runne these beggers in company rowte,
By streetes, tauernes, townes and villages,
No place can well be free of their outrages.

Some begge for buildinges, some for reliques newe
De pen. & re. s. cum ex 60. Of holy saintes of countreys farre and strange,
And with their wordes fayned and vntrue,
For cause of lucre about they runne and range,
But in a simple village, farme or grange,
Where as these beggers moste simple men may finde,
With their false bones as relikes they them blinde.

Eccles.xix. L. vna e de mensa diuis vali. Other being stronge and full of lustynes,
And yonge ynough to labour for their foode,
Geueth their bodyes fully to slothfulnes,
The beggers craft thinking to them moste good:
Some ray their legges and armes ouer with bloud,
With leues and plasters, though they be whole and sound,
Some halt as criples, their legge fally vp bounde.

Some other beggers fally for the nones,
Disfigure their children (God wot) vnhappely,
Wangling their faces, and breaking their bones,
To stirre the people to pitie that passe by:
Hic plura notantur in libro teutonico. There stande they begging with tedious shout and crye,
Their owne bodyes tourning to a strange fassion,
To moue such as passe to pitie and compassion.

Such yonge laddes as lustye are of age,
Mightie and stronge, and wemen in likewise
Wanton and yonge and lustie of courage,
Geueth them selfe vtterly to this gyse:
The cause is that they labour do despise,
For their minde is in ydlenes to be still,
Or els in vice to wander at their will.

They

They paciently their pouertie abide,
Not for deuotion of heart or of minde:
But to the intent that at euery tide,
Other mens goodes should them feede and finde:
But if they a while haue runne in the winde,
And in their hande the staffe some heate hath caught,
They neuer shall after leaue the beggers craft.

Amonge these beggers also is commonly
Brauling, debate, hatred and chidinge,
Great othes, mockes, falshood and enuy,
And one with other euermore fightinge:
As for their dronkennes and vnsure abiding,
Their ribaudry both in deede and communication,
These are chiefe poyntes of their occupation.

If the begger haue his staffe and his hood,
One bagge behinde, and another before,
Then thinkes he him in the middes of his good,
Though that his clothes be ragged and to tore,
His body nere bare, he hath no thought therfore:
And if some man clothe them well to day,
To morowe it shall agayne be solde away.

And if these caytifs fortune to begge or crye
For meate or money, on woman or on man,
If one to them that, that they aske denye,
And so depart: anon these beggers than
When he is gone, doth wary, curse and ban.
And if another geue them ought of pitie,
At the next alestake dronken shall it be.

But if that I should gather in my barge
All foolishe beggers, and labour or intende
To note all their vices, to sore should be the charge,
And as I suppose, I neuer should make an ende:
Wherfore I councell them shortly to amende,
Or els their lewdnes, sinne, and enormitie,
Shall cause men withdrawe their almes of charitie.

xlij. dist. quiesce[n]tes in glo.

¶ The Lenuoy of Barklay the translatour.

O people vnthriftie, geuen to ydlenes,
Spending your youth this wise in vanitie,
What ioy haue ye to liue in wretchednes,
Where ye might come to better rowme and degree,
By worke and labour, and so auaunced be,
Yet begge ye still hauing your ioy therin:

Amend

Amende your foly, and learne ye this of me,
That goddes good should not be spent in sinne.

DE MVLIERIBVS IRACVNDIS.

Sunt plerią mares, asinos equitare frequenter
Qui cuperent, si non fœmina prima foret:
Sed quia præcipitem mulier contorquet asellum,
Fœmineo hinc generi pareat vsą pecus.

Fœmineum laudare genus mea carmina vellent
Nunc potiùs, sed me causa maligna mouet:
Si natura negat, facit indignatio versum,
Fœmina me patitur praua silere nihil:
Commendare bonas mulieres semper amabo,
Sed prauas versu dilacerare decet.
Ad quod securum facit, & dictare paratum,
Nulla quòd hanc Satyram fœmina docta leget:
Gracchorum mater leget hos Cornelia nunquàm
Versiculos, mulier nulla deserta leget:
Propterea audaci depromam carmina vultu,
Laudabo iustas, dilaniabo malas.
Fœmina quæ Sophiæ iucundo lacte fouetur,
Et quam delectat cum probitate decor:
Non facilè ad crimen putidum, moresq; pudendos
Corruit, aut tentat dedecus atq; nefas:
Fœmina iusta quidem mulcet pleruncq; maritum
Iratum, placat sæuitiamq; viri.
Rex quondàm Assuerus mandauerat ense necandos
Hebræos cunctos, & iugulare viros:
Hester sed verbis placabat pectora regis,
Iratum blanda mollijt atq; prece:
Rex pius a Nabal spretus, lenitur ab vna
Abigayl, gladium, continuitq; manum.
Consilium dat casta bonum, dat fœmina mores
Ingenuos, mala sed non pia vota parit.
Consilio Salomon mulierum infectus iniquo,
Vt coleret falsos in sua damna deos.
Linguulaca est mulier, semper profundere voces,
Verba dira cupit, & sine fine loqui.
Pierис innumeros pullos eduxerat olim,
Longiùs emisit semina pica loquax.
Erue diue pater, rex cœli, & conditor orbis,
A nequam & praua nos muliere precor:
Est picis similis mulierum garrula turba,
Quæ garrit, queritur, eiulat, atq; furit.
Fœmina quæ semper nocturnis litigat horis,

Et pacem

Et pacem in ſtrato non ſinit eſſe thoro:
Murmurat & tacitos blactit maleſana ſuſurros,
Atq; moleſta viro litigat illa nimis:
Fœmina ſæpè etenim verſuta eſt atq; maligna, Prou.ij.c.b.
Vt ſibimet prudens, imperet vſq; viro: Eccleſi.xix.c.xxb.
Nec poterit tolerare boni documenta mariti,
Nec vult pacifici vota tenere viri.
Sæpè cadit iuſtus metuenda in damna maritus, Eccleſi.vij.
Vxoris temeræ quæ ſibi lingua parit.
Amphion teſtis, Thebanæ conditor arcis: Amphion.
Vxoris Niobes crimina morte luit. Ouid. vi. meth.
Si fas vſq; loqui foret his, Calphurnia nudum Calphurnia.
Monſtraret clunem, & poſteriora viris. l.l. ff. de poſt.
Nulla adeò in terris animancia, ſiuè creata,
Quantùm fœmineum concitat ira genus. Eccleſi.xxv.
Fœmina dùm inſanit malefido agitata furore,
Scuitiam ſuperat, dira leæna, tuam:
Seuior hyrcana eſt hæc fœmina tigride, raptos
Dùm catulos ſequitur, fœmina ſæua magis.
Exemplum præbet nobis irata Medea,
Natos truncauit quæ furibunda ſuos.
Exemplumq; dabit nobis ſimul impia Progne, Medea de qua.
Quæ teneri nati membra necata coquit. Sene. in. med.
Quòd niſi perdoctus Iuuenalis cuncta referret Progne de qua.
Crimina, quæ mulier fingere ſæpè ſolet: Ouidius. vi. me.
Vellem quandoquidem ritus memorare vetuſtos
Fœminei generis, & recitare dolos.
Cor mulieris enim cunctis ſpinoſius herbis, Eccleſi.vij.
Felle tumet ſemper, pectora bile dolent,
Nil manet intactum putido mulieris ab ore:
Perturbant mores fœdera iura fidem.
Et fœdant thalamum ſacrum, nec pronuba Iuno Eccleſi.xxb.
Has verat in vetitæ crimina legis agunt.
Fida comes nulli mulier vult eſſe marito, Prouerb.ix.
Grande ſupercilium fœmina praua gerit. Eccleſi.xxvi.
Euacuat loculos nummis, & conterit omnes
Cenſus, atq; domus penſitat acta nihil. Iuuenalis.
Sunt tria ſollicitant quæ terram, quæ mare quartum, Prouerb.xxb.
Quod nec terra poteſt, nec maria vlla pati:
Seruus qui factus dominus, magnusq; patronus,
Tum fatuus totiens ebrius atq; ſatur:
Dein furioſa quidem mulier, præcordia cuius
Liuor edax ſemper, iraq; ſæua rapit:
Quartum quod ſuperat cuncta hæc ancilla ſuperba,
Hæres quæ dominæ ſit citò facta ſuæ.
At modò de tali cupio muliere ſilere, Iuuenalis.
Præbet quæ poclis dira venena viro.

Agrippina.
Pontia.
Danaides.
Clytimneſtra.
Lucretia.
Thais.
Portia.Catho.
Sabina.
Prouerb.xxj.
Eccle.xxv.c.xxvj.

Qualis Agrippina, aut veſanæ Pontia mentis.
Quales & ſatyri, pagina docta notat.
Bælides occurſu terrent modò corda virorum.
Sæua Clitimneſtra, & fœmina quæq; mala.
Iungitur in thalamis Lucretia rara maritis,
Thais habet partes perfida in orbe ſuas,
Portia rara hodiè contingit iuncta Cathoni,
Nec multis nubit caſta Sabina viris:
Fœlix qui poterit mulierem ad vota tenere
Vſq; ſua, & caſtum continuare thorum.

Of the yre immoderate, the vvrath and great lewdenes of women.

¶ For wrathfull men I purpoſed to ordeyne
A ſlowe Aſſe, their haſtines to aſwage,
But nowe muſt they forgo that beaſt agayne,
For wemen clayme the ſame by their great rage,
Their furour paſſeth in dede and in language
All men in earth, none may with them compare,
He is well happy which may of them beware.

• Ira muliebris

Mulierem bonam quis inueniet, procul et de vltimis finibus precium eius. Melius eſt habitare in terra deſerta, quam cum muliere rixoſa & iracunda. Commorari leoni & draconi placebit plus quã habitare cum muliere; nequam. Breuis omnis malicia ſuper maliciã mulieris: & non eſt ira ſuper iram mulieris.

Prouerb.xxi.
Eccleſi.xxv.

My balade bare of fruite and eloquence,
And I alſo with all my heart and minde,

Would

Would wemen laude and prayse with reuerence,
And namely suche as are founde true and kinde,
But of that sort but fewe a man shall finde,
So the ill cause, and their nature cruell,
To say the truth doth me constrayne and binde,
And of their vices somewhat briefly to tell.

I haue long loued, loue nowe, and euer shall,
Them to commende that in vertue haue delite, Prouerb. xxi.
And that are good and chaste, namely of all
But bad, that are full of wrath and despite,
It is conuenient of their madnes to write,
And their conditions reproue without all drede,
So am I bolder and readier to endite,
For no wise woman shall these rebukes rede.

The mother of Graccus, Cornelia prudent, Cornelia.
Chaste and discrete, and of beautie soueraine,
Shall not my Balade read, for hir intent
was euer in vertue hir honour to maintayne:
No godly woman that doth from sinne refrayne
Shall I dispraise, but rather them defende,
Therfore in my wordes I shall boldly and playne,
Lawde iust and good, and the euill discommende.

She that hath bene brought vp in honestie,
Feeding hir minde with wisedome and prudence, Eccles. xix.
And kept hir good name in youth by chastitie,
The feare of God alway in hir presence,
Suche runne not lightly to vile sinne and offence,
And doth nothing but good and commendable, Eccles. xxvi.
O that suche one is worthy reuerence,
Better then all golde, then riches more laudable.

A woman iust and to goodnes inclinde,
If wrath and yre hir husbande do inflame, Hester. v.
With hir good councell shall mitigate his minde,
And pease his wrath: an example of the same
We haue by king Assuerus by name,
Which commaunded all the Hebrues to be slayne:
But his queene Hester worthy in dede of fame,
with hir fayre wordes appeased him agayne.

The kinge Dauid despised by Nabal,
That wrong purposed to punishe hastily, Abigyl.
Yet was he appeased by a woman liberall, i. Reg. xxv.
Abigayl by name, whiche very womanly

Cauſed him that yre to temper by and by,
Eccleſi.xlviij. His hande withdrawing and ſworde of punißment:
Prouerb.vi. So good women councell well and righteouſly,
But the euill geue councell after the worſt intent.

Salomon. Salomon the wiſe infect with the folly
iij.Reg.xi. Of womens councell and blinde aduiſement,
To his great hurt fell to Idolatry,
Renouncing the ſeruice of God omnipotent,
Of womans tongue who can the malice ſtent,
Eccleſi.xlvij. For ſooth no man, for all their felicitie
Pro.ix.c.xxv. Is let in ſpeaking of wordes imprudent,
For in their tongue is all their crueltie.

Their cruell tongue is ſharper then a dart,
Eccleſi.xxv. Therwith they labour to bring men to yll name,
And with the ſame they ſtrike ſome to the heart
Eccleſi.xlij. With thoughtfull wound, no thing can heale the ſame:
They neuer haue done, and yet haue they no ſhame,
Without occaſion to chide with noyſe and cry,
In cruell wordes is all their mirth and game,
Sowing their ſede of chattering like the pye.

Prouerb.v. O God aboue, O king moſt glorious
Of heauen and earth, the which haſt raviſhed hell,
Eccleſi.vij. Deliuer vs from the tonges venemous
Of frowarde wemen curſed and cruell,
For a thouſande mo miſchieues then man can tell
Procede of their mad and diſordred language,
Eccleſi.xlij. One woman chiding maketh greater yell,
Proverb.vij. Then ſhould an hundred pyes in one cage.

Iuue.ſat.vi. The poore huſbande with ſome is ſo beſted,
That he no reſt hath one houre of the day,
Nor in the night when he is in his bed,
Eccleſi.xxvi. There the him teacheth a brauling crede to ſay:
And if he there ought vnto hir denay,
She groneth, grutching with hir complayntes ſtill,
Yea foure dayes after let him do what he may,
Prou.v.c.v. He ſhall hir not aſwage til ſhe haue chid hir fill,

Thus is hir chiding to this poore man great wo.
Eccle.xix.c.xxv. Moreouer, in woman is gyle and ſubtiltie,
And ſecret malice, which none can take hir fro,
And for that ſhe would fayne commended be,
She him commaundeth, as much more wiſe then he
In hir owne conceipt, deſpiſing his doctrine.

And if hir husbande to any thinge agree,
By no maner meane will she therto encline.

Shе will that nothing be perfourmed of his will,
All must be ruled after hir foolishe minde,
And that in thinges wherin she hath no skill:
So oft the husbande fautlesse great hurt doth finde,
And also losses which his heart sharply binde,
By the lewde dedes and language of his wife,
And though a womans wordes be but winde,
Yet of them growe both murther, losse and strife.

Ecclesiastes. vij.

Right so Amphion of Thebes mighty king,
For the offences and selfe will of his wife,
Because he did hir will in euery thing,
For his owne folly at laste he lost his life:
Wordes among wemen is common and rife,
And feare of shame from many gone is quite.
So one Calphurnia in a case playntife,
Hir bare tayle shewed to the Judge in despite.

Amphion.
Ouidius vi metb.

Calphurnia in. Iff. de postu.

But for to speake of womans wrath and ye,
No beast on earth to wrath is so inclinde
As she, hir wrath in heate palleth hote fyre,
No tong can tell the rancour of hir minde:
This wrath in woman is rooted so by kinde,
That if she be once set in hir madnesse,
She palleth all the cruell beastes of Inde,
The beare, the wolfe, fell lion, and the lionesse.

The cruell Tigre to woman is not like,
Which, when hir whelpes from hir den taken be,
Rangeth about in furour them to seke,
For madnes gnawing, and tearing stocke and tree,
A wrathfull woman is yet more mad then she.
Cruell Medea doth vs example shewe,
Of womans furour, great wrath and crueltee,
Which hir owne children did all to peeces hewe.

Medea de qua Seneca in me.

Progne also may be to vs example,
Which sodde hir owne childe after she had him slayne,
The story in Ouid is written longe and ample:
But if Iuuenal had not written playne
Of women the wrath, their crueltie and trayne,
The same should nowe haue written ben by me,
But folly it is to write the same agayne,
Therfore I leaue it because of brauitie.

Eccleſi.vij. The heart of woman is ay deuiſing ſcornes,
Diſceypt and cautel, falſhode, leaſing and gyle,
It is more ſharpe then knife, pricking as thornes,
If ſhe be pacient it laſteth but a whyle,
Hir ſtomacke ſwelleth by bitter gall and bile,
Hir body full of rancour and madnes,
But where ſhe ſetteth man by worde to reuile,
From hir ſtinking mouth commeth all vnhappines.

Eccleſi.xxv. No maner vice ſhall ſhe vntouched leaue,
She troubleth maners of men that are laudable,
And of their good name doth falſly them bereue,
She troubleth right and peace moſt profitable,
Breaking hir fayth by ſinne abhominable,
The bed defiling, Dean can not withdrawe
Eccleſi.xlvi. Them from that vice, their minde is ſo vnſtable,
They take their pleaſure in ſinne agaynſt the lawe.

She that hir minde doth to this vice ſubdue,
Geuing hir body to this miſgouernaunce,
To huſbande nor to none other man is true,
Yet kepeth ſhe a ſolempne countenaunce,
As none were like hir in England nor in ffraunce
In al vertues, and knowing nought of ſinne:
But if ſhe were well ſought, ſhe is perchaunce
A wolfe or gote within a Lambes ſkinne.

Iuuenalis. A woman is like a cliſter laratiſe
In mans purſe, voyding that is within,
If man ſhould euer be ruled by his wife,
Hir proud apparell ſhould make his thrift full thin:
Al well can ſome ſpende as their good man can win,
And muche faſter, but if that coyne do fayle,
She laboureth not to get it without ſinne,
But craftily to forge it with hir tayle.

I finde in the worlde that there be thinges three
Right harde to knowe, the fourth that no man may
Knowe nor perceiue: firſt, when a birde doth flee
Along in the ayre, no man can ſpye hir way,
The way of a Ship in the ſea though it be day,
Harde is to ſee which way the Ship hath gone,
The thirde harde thing as I haue oft heard ſay,
Is the way of a ſerpent ouer a ſtone:
But the fourth way that of all hardeſt is,
Of yonge man is in youthes luſtines.

Vicious womans way is like to this,
Which after her sinne and great vnhappynes,
Feedeth her with meate of blinde deliciousnes,
Then wipeth her mouth, and sayth in audience,
With minde assured, and past all shamefastnes,
I haue not committed ill, sinne, nor any offence.

Three other thinges on earth I finde certayne, *Proverb. xxx.*
Which troubleth the grounde and also the sea,
The fourth neyther sea nor lande may well sustayne:
The first is a churle that hath a bondman bee,
And so by fortune come vnto hye degree,
The seconde is a foole when he is dronke and full.
The thirde a wrathfull woman full of crueltie,
He that her weddeth hath a crowe to pull.

Yet is the fourth worse and more eleuate,
That is a hande mayde lowe of her linage,
Promoted from a begger, and so come to estate,
Succeeding her lady as heyre in heritage:
Of suche proceedeth much malice and outrage,
Disdayne, great scorne, vilany and debate:
For the frenche man sayth in his language,
Nothing is worse then a churle made a state.

I would fayne ceasse of womans gile and treason,
And their great falshoode which none can well defende,
I nought will speake, howe some by mortall poyson,
Their husbandes bringe to sodayne death and ende,
Examples abounde, who list thereto intende:
Of Agrippina and Poncia wood of minde, *Agrippina.*
Which on their husbandes did mortall hande extende, *Poncia.*
Of many such we may in writing finde.

What shall I write the cursed crueltie
Of the sisters of Danaides echone, *Danaides*
Fiftie in number, which by iniquitie
Slewe all their husbandes, reserued one alone.
O chaste Lucres, alas where art thou gone, *Lucretia*
From their presence all women ner the chace,
Thou art beloued nowe almoste of none,
And baudy Thais hath nowe thy rowme and place. *Thais.*

False Clitymnestra cruell of her deede, *Clitymnestra*
May trouble the heartes of all men on the grounde,
And cause them of other suche to take heede,
Whose manifolde malice doth minde of man confounde.

The

Portia Cathonis.

The prudent Portia to fewe men nowe is bounde,
Or associate by the way of mariage,
This Portia kept her body chast and sounde,
True to her husbande Cato the great sage.

Sabina.

The chaste Sabin is not wedded nowe a dayes
To many men, as she was wont to be,
I meane that fewe encline nowe to her wayes,
Wherfore I say that well happy is he,
That hath a woman keeping her honestie,
Pacient of minde, in suche is great comfort,
She is a Jewell that loueth chastitie,
It is pitie that so fewe be of that sort.

Prouerb.xij.
Eccles.xxv.
and.xxvi.

Ye gentle women, and other great and small,
Be not displeased with these true course sentences:
For certaynely I haue not written all
The vice of women, their sinnes nor offences:
If I had read all the liberall sciences,
And all my life should thereabout intende,
Yet could I neuer write all inconueniences
By women done, nor their malice comprehende.

But while I liue, the good I will commende,
And them exalt at euery time and season,
I may haue leysure ynough thereto tindend,
Since of them is no plentie but great geason,
But such fooles as are voyde of all reason,
And shame to all women by their misgouernaunce,
As powling, ye, disceite, sclander and treason,
Them shall I blame with wrathfull countenaunce.

¶ The Lennoy of Barklay the translatour.

¶ Ye wrathfull women by vice leling your name,
Correct your selfe, and labour ye with payne,
In your liuing for to deserue no blame,
Allay with meekenes to get your name agayne,
By that meane may ye all your will obtayne:
Let chastitie you gyde and pacience,
For to be frowarde (it is a thing in vayne,)
Unto him, to whom ye owe obedience.

The lawe commaundeth you to do reuerence
Unto your spouses with honour and meekenes,
And not displease him by your wilfull offence,
As hasty language, disceyte and vnkindnes:
If ye liue well, then shall God leyde riches

To

To you in earth, with wealth and ioy mundayne,
And if ye fortune to fall into lewdenes,
Thele great giftes shall ye iustly lese agayne.

DE POTENTIA FATVITATIS.

Stultitia extendit castra & tentoria passim,
Et secum totus militat orbis iners:
Præcipuè stulti, quos magna potentia vectat,
Et qui diuitijs, præsidijsq; valent.

CVm tibi nemo ausit prauos ostendere mores,
Esse scitus qui contendis stultissime diues:
Hinc cæco incedens in tramite, turpiùs erras.
Vis sapiens cunctis reputari, & diciēr horis,
Tu licèt inscitiæ plenos effuderis orsus.
O quotiens cùm nemo velit præponere stultum
Se laudat, fatuusq; refert mauortia gesta
Plurima, cùm malesana tamen quæ prodit ab ore est
Laus proprio, ascribit solus sibi fortia stultus.
Fortunata nimis tellus quæ principe diuo
Ornatur, quem vix superet vel magnus Vlysses:
Tempora partitur prudens cum tempore versat
Singula, non illum nummus, non munera captant:
Virtutis cultor sed enim, & sua prospera regna.
Væ terræ cuius rex est puer, illius atq;
Consulibus tuceta placent, nocturnaq; vina:
Hic etenim imperium, regnum quoq; dissipat omne.
Stultus in arce sedens palpatus munere spurco,
Intiertit leges, concessus, rostra, virosq;,
Alter amicitiam præfert, insontia damnat:
Sancta hinc simplicitas teriturq;, caditq; nefande,
Æquo deberent libramine iura foueri:
Sed vereor sint pheudo senes quos casta Susanna
Allicit, Andronici pro quo perimatur Onyas.
Vota etiam Benadab fregit dùm munera vidit,
Et Ionatham Triphon per munera missa fefellit:
Sic Romam quondàm tetigit clamando Iugurtha,
Vrbem venalem cùm diceret, & perituram
Munere, si diues emere illam temptet iniquus.
Munera, crede mihi placant hominesq; deosq;,
Omne genus nummum veneratur, pectore vincit
Fortia, inaccessum linquit nihil, omnia vastat.
Quo sibi concumulet numerum, ingentemq; cateruam
Stultitia, & regnet cuncto & dominetur in orbe.

Sapien.v.
Proner:xvij.
and.xxiiij.
Eccles.xxiiij.

Psalme.xr.
Prouerb.xxvij.
Eccles.xv.
xxij.q.ij.pri.
Job.xxxvj.
Prouerb.xx.
Eccles.x.
Sapien.vi.

Ecclesiast.v.
and.x.
Prouerb.xxx.

Sapien.xi.
Eccles.x.

Sapien.vi.
and.xij.
Daniell.xiij.
ij.Mach.iij.
iij.Reg.xx.
i.Mach.xij.
Iugurtha de quo
Saluslius.

Ouid.de arte.
Hora.in Epist.
Eccles.x.
Eccles.x.

¶ Of

Of the great might and povver of fooles.

¶ Blinde foly hath her tentes abrode displayde
In euery place, from them no fielde is free,
With her madnes the world is whole dismayde,
She hath all men in her captiuitie,
But namely such as are of moste degree,
Of moste riches, power, linage and might,
Under her standard submit them selfe to fight.

Potentia fatuitatis.

Omnibus in terris tenet insipientia sceptra, Illius & sequitur regia turba pedes. Rapinas meditatur mens eorum, & fraudes labia eorum loquuntur: Ideirco lapsi in die angustiæ minuetur fortitudo eorum, & lucerna impiorum extinguetur.

Sapien. 4.
Prouerb. xvij.
and. xxiij.
Eccle. xxxiij.

THou foolishe man trusting in thy riches,
Thereby contending to haue preeminence,
Howe be it that thou art geuen to viciousnes,
And none so bolde to shewe thee thy offence,
The more thou errest in thy blinde negligence:
For if that thou be hye of rowme and name,
If thou offende, the more shall be thy shame.

Psalme. ix.

Though all thy wordes be full of foolishnes,
And all thy deedes to no good ende do come,
Yet wilt thou be reputed in riches,
Before all other, and also in wisedome,
O howe oft times (of these fooles) will some

Commend

Commende them selfe, and laude their glorious name,
When they see that none other will do the same,

Prouer.xxvij.

These fooles them boast of deedes of valiaunce.
And worthy actes done by them in battayle,
Howe be it that laude whereby man doth auaunce,
Him selfe by his owne mouth, is of but small auayle,
And vile before men of wisedome and counsayle:
But suche fooles that of eche hated be,
Them selfe may commend by good aucthoritie.

Ecclesi.xx.
xxxj.q.j.pri.
Job.xxxvij.

These fooles say, that lande is fortunate,
Which is gouerned by riche prince or king,
But better is that lande which longeth to a state,
Which is indued with wisedome and cunning,
Working by councell in euery maner thinge:
For who that reigneth in wisedome and vertue,
The great Ulisses shall scantly him subdue.

Prouerb.xx.
Ecclesiastes.x.
Sapien.vi.

A wise Prince gydeth himselfe by reason,
And his Realme by iustice and equitie,
Ordeyning eche thing, according to the season,
Nowe with rigour, and oft by benignitie,
Not being parciall to hye or lowe degree,
No coyne nor bribe can change nor turne his minde,
But so he iudgeth as lawe and right doth binde.

Such loueth vertue, next God omnipotent,
And grace him gydeth with godly chastitie,
Wherby his Realme becommeth excellent,
His lande increasing in great prosperitie,
His counsell discrete and full of grauitie,
Graciously gydeth the subiectes on his grounde,
And so departing, this Prince in heauen is crounde.

Well is that lande, and ioyous may it be,
Which is defended by such a noble estate,
But wo be that lande, whose crowne of royaltie
Is geuen to a childe, whose counsell drinketh late,
Geuen to the wombe, to riote and debate:
Suche frowarde counsell shall blinde his innocence,
And cause him decay from his hye excellence.

Ecclesiastes.vj.
and.x.
Prouerb.xxx.

A foole promoted to riches and renowme,
Sitting in his stage or chayre of rowme royall,
Blindeth iustice, tourning the lawes vp set downe,
By vile rewardes and giftes temporall,

Sapien.xij.
Eccles.x.

Another

Another by fauour letteth true iustice fall,
Damning innocence by false iniquitie,
Thus falsly ouerthrowen is iust simplicitie.

Sapien. vi. and. vij.

Justice ought be wayed in an euen balance,
By egall measure, all fauour set aside,
Not rigorously for wrath or displeasaunce,
The feare of God ought a iudges minde to gyde,
But much I feare least the false seede abide
In earth yet, of them which by false pollicy,
Daniell. xiij. Unto death iudged Susanna wrongfully.

And of Andronicus which hath Onias slayne,
ii. Mach. xiii. Though both be deade, the seede of them abide,
Wherof false traytours begin to growe agayne,
Infecting falsly the world on euery side,
Mastership and money euery thinge doth gyde.
Benadab by giftes hath broke his othe alas,
iij. Reg. xx. Triphon by the same disceaued Ionathas.
i. Mach. xii.

In hope of bribes men of great dignitie,
Blindeth the lawes, and some doth oft betray,
Their king and countrey selling their honestie,
Iugurtha, de quo Salustius bello Iugurthino. Example of Iugurtha which oft by Rome did say,
While he from it departed on a day.
Ouidius de arte amandi. O Rome, Rome, who that had store of golde,
By thy owne gyders thou falsly shoulde be solde.

Horatius in Epist. Trust me (on grounde) no maner man we finde,
Of so great wrath, malice nor rancoure,
But the holy Crosse shall mitigate his minde,
All men doth it great worship and honour,
Money ouer man is like a conquerour,
No heart so stronge which it doth not ouercome,
It is preferred before vertue and wisedome.

Eccleſiastes. x. Eccles. x. When money labours, it leaueth nought vndone,
It all ouercommeth the hye and lowe degree,
And worthy to speake for a conclusion,
It thousandes blindeth of men of digintie
With diuers folyes, which they themselfe not see:
Thus doth the number of fooles reygne so wide
Ouer all the world, that no man can them gide.

¶ The Lenuoy of Barklay the translatour.

O noble princes in worship decorate,
Infire your mindes to vertue and prudence,

Remember

Remember it is more dishonour to a state
Then to a simple man, to fall to vile offence,
And where as of God ye haue preeminence
Aboue lowe people, labour with full intent
To passe them in vertue, and so with diligence,
Learne to liue by the red Rose redolent.

¶ Though that we Britons be fully separate
From all the worlde, as is sene by euidence,
Walled with the sea, and long bene in debate
By insurrection, yet God hath made defence,
And by his prouision ordeyned vs a prince,
In all vertues most noble and excellent,
This prince is Harry cleane of conscience,
Smelling as the Rose ay freshe and redolent.

Drawe neare ye Princes of mindes eleuate,
Wekenes may ye learne being in his presence,
And godly wisedome, as hath appeared late
In diuers dedes done by his excellence,
Subduing without bloud great inconuenience,
Punishing the proud, louing the innocent,
Wherfore to his dedes geue your aduertence,
Folowing the smell of the Rose redolent,

By his reigne is all Englande laureate
With godly peace, not neding great defence,
Murdred is Mars, and with woundes sauciate,
The bondes of peace hath driuen the tirant hence,
Banished is battayle by his magnificence;
And peace confirmed by God omnipotent:
The blinde Venus chiefe ground of negligence,
Is exiled from the red Rose redolent.

In him is iustice with pitie sociate,
Upon the poore he spareth no erpence,
Nor of the Church after like maner rate,
Promoting men of wisedome and science,
Seruing his maker with loue and reuerence:
Wherfore O Englande be true of thine intent,
With faythfull heart do him obedience,
Thanke God which hath the rose vnto thee sent.

DE CVRA ASTROLOGIÆ.

Est fatuus siquidem, vanusq́, incredulus atq́,
Ex astris cupiens nosse futura poli:
Rusticus & quiuis indoctus, certa habere
Astrologus, fatuas fingit Æphimeridas.

xxvi.q.v.non li. ceat christus. et per totum et. xxvi q.vij. non obseruetis. sequentur. Galath.iiij. xxvi q vij.quis existimaret.

ASTrologos etiam decet huc accessere vanos,
Atq; mathematicos,ariolosq; simul:
Huc ades astronome,atq; planetista,augur,aruspex,
Sortilige,& quisquis sydera sola colis.
Singula facta hominum parua,atq; minuta recenses
Exponis vano sydera iudicio.
Stultorum in numero plures nunc scire futura
Conantur,rebus peruigilantq; malis.

xxvi.q vij. ipsos.

Astrorum cura est illis,& sydera spectant,
Omne quod ostendunt astra referre volunt.

Exodus.xx.

Archanas rerum causas,elementa,planetas
Spectant,& quicquid lucidus orbis habet:
Errorem hic lunæ varium solisq; labores.
Astrorum motus inspicit,atq; vices,
Hic docet immitis quid sydus triste minetur
Saturni,quid Mars significare velit.
Hic aperit quo læta Venus se proferat astro,
Atlantisq; nepos,Iupiter atq; pius.
Saturno genitos ad furta,& probra resensent:
Quos tamen atq; bonos reddere fata queunt.
Et natos Martis referunt ad tristia bella,
Quos pace interdum cernimus vsq; frui.
Iuste age,nec dubita,sapiens dominabitur astris,
In manibus summi stant elementa dei:
Iudicium siquidem,& mentem vis scire tonantis
Stulte mathematice,ò te furor vnde rapit?
Tu facis,omnipotens tanquam sua fata reuelet
Mortali cuiuis,iudiciumq; poli.
Omnia linquamus Supero, qui cuncta creauit,
Qui nutu cœlum,& sydera clara regit.
Astra quid aduersi possunt portendere? si nos
Defendit? cuius gloria summa,deus.
Quicquid Æphimirides fingunt per inane laborant,
Nil genisis,sortes,nil quoq; fata valent.

Saturnus.
Mars.
Venus.
Mercurius.
Iupiter.

Titus.ij.
Ptolomeus.

Roma.xi.
Eccles.i.
Psalm.xxxv.
de pe.di.iiij.in domo.
Ephes.i.
Roma.viij.

xxv.q v.non li.
xxvi.q. ij. admoneat.

Of the vayne care of Astronomie.

He is forsoth of purpose vayne and blinde,
Of minde mis beleuing,and without aduisement,
Whiche stedfastly thinketh in his minde,
To knowe thinges to come playne and euident,
Onely by the starres of the firmament.
Yet charles voyde of cunning and wisedome,
Are nowe a dayes Astronomers become.

xxvi q vnus licet. Christus et per totum et

HEre call we to our foolishe company,
Such fooles as labour and study with great payne,
To iudge the planetes by their Astronomy,

And

Astrologia vanitas.

Futura præscire solius dei est, qui in sui contemplatione etiam angelos illa prescire facit. Non licet igitur Christianis tenere traditiones Gentilium, & obseruare & colere elementum, aut lunæ, aut stellarum cursus, aut inanē signorum fallatiam pro domo facienda: vel propter segetes vel arbores plantandas, vel coniugia faciēda.

And other craftes without profite, and bayne:
Come hither Astronomers, haue ye no disdayne,
Ye planetistes and witches, and other of this sort,
Which honour the starres onely as your comfort.

xxvi.q.vj.non obſeruetis. &c. ſed quentur.

Suche iudge the dedes of men both more and lesse,
Expounding the starres by their vayne iudgement,
They labour, wening by their foolishenesse
To knowe the secret of God omnipotent,
On this vayne study so set is their intent,
That what soeuer they in the starres see,
Without all doubt they thinke the same shall bee.

Galathi.iiij. *xxvi.q.vj.quis exiſtimaret.*

On the starres is all their felicitie,
And in the planets are they full diligent,
And then vtter with great audacitie
All that the same do shewe of repugnent:
The priuie workinges of euery element,
And secret causes of other bodies aboue,
They note to knowe to what effect they moue.

xxvi.q.vj. ipſos

Exodus.xxij.

Some gase vpon the wandring of the moone,
Another deuiseth the course of Phebus cleare,

Gaudy on the Sunne at morning,night or none,
And by other planets sheweth what doth appeare,
Howe some of them when they do gyde the yere,
Engendreth plenty,pleasure,mirth and ioy,
And howe some other doth man and beast destroy.

Some teacheth what thing sad Saturne doth manace,
And what cruell Mars doth note and signifie,
Some expoundeth Venus with hir pleasaunt face,
Howe she men bringeth oft time to villanie,
Another is in hande to treate of Marcury,
Howe eche of these planets doth men predestinate,
And howe Iupiter their wrath doth mitigate.

These fooles say that in their bookes they finde,
That men borne vnder the constellation
Of Saturne,to theft and robbing are enclinde,
Yet finde we suche true oft by probation,
And good and iust without all deception:
They say the children of Mars without fayle,
Shall be disposed and full geuen to battayle.

Yet finde we often by playne experience,
That suche as vnder this planet borne be,
Are not inclined after their sentence,
But geuen ay to peace and tranquilitie:
Right so by Venus we often times see,
That though she dispose hir children vnto lust
And bodily pleasure,yet are they chast and iust.

Thus it appeareth both playne and openly,
That it is folly to geue great confidence
To the vnsure science of Astronomy:
Wherfore haue done iust man,note this sentence,
A man of wisedome,vertue and science,
If he the wayes of vices set aside,
Shall rule the starres,and they shall him not gide.

Thinke well the starres and eche element,
The hole firmament and planets euerychone,
Stande in the handes of God omnipotent,
None can them gide saue this hye Lorde alone:
Therfore mad man let thy folly be gone,
Wilte thou knowe the secretes of thy creatour,
Leaue of thy blindnes,thy folly and furour.

Takest thou this labour and charge vpon thee, As

Saturnus
Mars
Venus
Marcurius
Iupiter
Titus.ij.
Ptolomeus
Roma.xi.
Eccles.i.
Psal.xxxb.

As who sayth, God which reygneth eternall
Woulde shewe his secretes and godly priuitie,
By starre or planet to any man mortall,
Wherfore it is best me thinke that we leaue all
Unto the iudgement and will of God aboue,
Which geueth all, howe soeuer the starres do moue.

De pe. di. iij. in domo

He by his might hath made the firmament,
With all the starres and planets of the same,
Which at his will are euer obedient,
And he them ruleth, therfore what hurt or shame,
What misfortune, aduersitie or blame,
Can all the planets to man or childe pretende,
If God most glorious by his might vs defende.

Ephes. i. Rom. viij. xxvi q v non l.

Thus is it folly, voyde labour and vanitie,
To geue great credence vnto Astronomy,
It is great folly also in certayntie,
To trust vnto fortune, to byrth or destenty,
A vertuous liuer may all the same defye:
Liue well, and then trust surely to Gods grace,
The starres ne fortune shall in thee haue no place.

xxvi q vij admoneat

¶ The Lenuoy of Barklay.

Cleaue of your folly which labour this science,
And let this your cloked errour be refused,
Unto the starres geue not to great credence,
For many one therby haue bene abused,
And many one haue studied sore and mused,
To write Prognostications which haue ben found
Of none effect, and then fally excused,
For suche shewe before after as they are bound.

DE GEOGRAPHIA REGIONVM INQVISITIONE.

Qui cœlum & terram, latum metitur & orbem,
Climata describit, & memorat populos:
Hic fatuum instantem crassa a ceruice repellat,
Nil bonitatis habent hæc monumenta quidem.

NOn satis est sapiens, non est ratione politus,
Sed nostra in natui carbasa plena trahat:
Qui latera immensi mundi metitur, & orbis
Climata, stellarum circulos inq; manu,
Nosse cupit cunctas regiones, & loca cuncta:
Humano siquidem, cognita non generi
Nunc orbis lati metas, longeq; reflexus,

Plini. li. ij. circa prin.

xxvi. iiij. c. igi.

Esa.xl.c.xxviij.
Eccles.iij.
y.Tozin.x.

Penſantur, fatuos ſedula cura mouet.
Noſcere conantur gentes quas ſpectet Eous,
Quas calor auſtralis, occiduusq; tepor,
Stultus hyperboreum menſuram flectit ad axem,

Abacuc.iij.

Et quærit populos hac regione feros:
Menſuratq; vrſam digitis quandoq; minorem,
Quo populos tali ſub regione notet.
Europæ atq; Aſiæ ſpacium colluſtrat vtrumq;,
Græcos, Æolios, Cappadochas, Cylices,
Et Libyæ gentes rutilo ſub ſole iacentes:
Athlantem & Calpen, Herculis atq; fretum:
Semotam Thylen, quærit vel in orbe Britannos
Extremo, & radio Theutona clauſtra notat:
Noſſeq; vult tumido poſitas in gurgite gentes,
Et cauſas reflui ſucciduiq; maris.
Præſtita Coſmographi luſtrat documenta Strabonis,

Strabo.

Intactum toto nil ſinit orbe quidem.

Eccleſ.vij.

Quid Geometer enim tantas in pectore curas
Concipis? incaſſum circulus iſta terit.

Plinius.
Ptolomeus.

Plinius errauit, quamuis ſpectabilis auctor,
Errores varios & Ptolomeus habet.

Sapien.iij.
Hiere.ij.
Ezech.xiij.
Eccleſ.xxviij.

In vanum ſiquidem multorum corda laborant,
Rebus in incertis quos ita ſudor agit.
Antea quæ fuerat priſcis incognita tellus,
Expoſita eſt oculis & manifeſta patet.

Ferdinandus Hiſpaniarum rex.

Heſperiæ occiduæ rex Ferdinandus, in alto
Æquore nunc gentes repperit innumeras.

Of the foolishe deſcription and inquiſition of diuers Countries and Regions.

¶ Who that is busy to measure and compare
The heauen and earth, and all the worlde large,
Describing the climates and folke of euery place,
He is a fole, and hath a greeuous charge
Without aduauntage: wherfore let him discharge
Him selfe of that fole which on his necke doth sitte,
About such follies dulling his minde and witte.

Plinius libro ſecundo circa principium.

That foole of wisedome and reason doth fayle,
And also discretion, labouring for nought,
And in this ship shall helpe to drawe the sayle,
Which day and night inspireth all his thought,
To haue the whole world within his body wrought,
Measuring the costes of euery realme and lande,
And climates, with his compace in his hande.

He coueteth to knowe and compasse in his minde,

Mathematicæ superstitio.

Stultior ille quidē qui mensurā vndiq; terræ metitur, nec se nec sua scire valet. Furor est, profectò furor est, egredi mundū, & tanquam interna eius cuncta iā sint nota: ita scrutari extera. Quisquis verò mensuram illius rei possit agere, qui sui nescit, aut homines possint videri, quæ mundus ipse non capiat.

Euery region and euery sundry place,
Which are not knowen to any of mankinde,
And neuer shall be without a speciall grace:
Yet such fooles take pleasure and solace,
The length and breadth of the world to measure,
In vayne busynes taking great charge and cure.

They set great study, labour and busynes
To knowe the people that in the east abide,
And by and by their measures after dresse,
To knowe what folke the west and north part gyde,
And who the South, thus all the world wide,
By these fooles is meated by geometry,
Yet knowe they scant their owne knowledge body.

Another labor eth to knowe the nations wilde,
Inhabiting the world in the North place and syde,
Meting by measure countreys both fierce and milde,
Under euery planet where men saile, go, or ride,
And so this foole casteth his wit so wide,
To knowe eche lande vnder the firmament,
That thereabout in vayne his time is spent.

xxvi. q. iii. c. igitur.

Esa. xl. and xlvii. Ecclesiastes. iiij. j. Corinth. x.

Abacuc. ij.

Then

Then with his compace draweth he about
Europe and Asia, to knowe howe they stande,
And of their regions not to be in doubt:
Another with Grece and Sicil is in hande,
With Apuly, Afrike, and the newe founde lande,
With Numidia, and where the Mozians do dwell,
And other landes whose names none can tell.

He measureth Athlant, Calpe, and Capadoce,
The Sea of Hercules, Granado, and Spayne,
The Iles thereabout, shewing all in groce,
Throwing his measure to Fraunce and to Britayne
The moze and lesse, to Flaunders and Almayne,
There is no Ile so litle that hath name,
But that these fooles in hande are with the same.

And regions that are compassed with the sea,
They busyly labour to knowe and understande,
And by what cause, nature or propertie,
The Sea doth flowe, not ouercouering the lande,
So he describeth his circle in his hande,
The whole wozlde, leuing nothing behinde,
Strabo. As in the doctrines of Strabo he doth finde.

Which wzote in bookes, making declaration,
Sometimes him grounding vpon aucthozitie,
Ecclesiastes. vij. Howe eche Realme and lande had scituation,
Some in brode fieldes, some closed with the Se:
But ye Geometrians that of this purpose be,
Ye are but fooles to take such care and payne,
About a thing which is fruitlesse and vayne.

It passeth your reason the whole wozld to discusse,
And knowe euery lande and countrey of the grounde,
Plinius. For though that the noble authour Plinius
The same purposed, yet faulty is he founde:
Ptolomeus. And in Ptolomeus great errours doth habounde,
Though he by aucthozitie maketh mention
Of the description of euery region.

Since these authours so excellent of name
Haue bookes composed of this facultie,
And better could perfectly perfourme the same,
Ecclesiast. xviij. Forsooth it is great foly vnto thee,
Ezech. xiij. To labour about such foolishe vanitie:
Sapien. iij. It is a furour also one to take payne
Jeremy. ij. In such thinges as proued are vncertayne.

For

For nowe of late hath large lande and grounde
Bene founde by mayners and wratty gouernours,
The which landes were neuer knowen nor founde
Before our time by our predecessours,
And hereafter shall by our successours
Perchaunce no be founde, wherein men dwell,
Of whom we neuer before this same heard tell;

Ferdinandus that late was king of Spayne,
Of lande and people hath founde plentie and store;
Of whom the biding to vs was vncertayne,
No christian man of them heard tell before:
Thus is it foly to tende vnto the lore,
And vnsure science of vayne geometry,
Since none can knowe all the world perfectly.

¶ The Lenuoy of Barcley.

¶ Ye people that labour the worlde to measure,
Thereby to knowe the regions of the same,
Knowe first your selfe, that knowledge is moste sure:
For certaynly it is rebuke and shame
For man to labour onely for a name,
To knowe the compasse of all the world wide,
Not knowing him selfe, nor howe he should him gide.

DE EO QVI NON VVLT ESSE FATVVS.

Marcia cum docto certauit Appolline, victus
Amisit palmam, perdidit atq; cutem.
Attamen in manibus pendebat fistula stulti,
Et fatuus mansit Marcia vt ante fuit.

QVilibet hanc fatuus naturam continet in se,
In solita vitæ proprietate manens,
Rideri quòd non sentit se, illudiër atq;,
Marcia propterea decoreatus eras.
Nam Phœbum cithara doctum irritauerat ille
Ad pugnam, propter quam sine pelle iacet.
Huius ad exemplum, tantis obducta tenebris
Stultorum mens est, & ratione carens:
Vt fatuus quisquis se tempore credat in omni
Prudentem, sapiat cùm tamen ipse nihil:
Nec tamen aduertit risus, hominumq; cachinnos
De se sic fieri, nec vidit auriculas.
Seria cuncta putat, cùm risu illuditur ipse,
Quæq; audire cupit, credit & illa libens.
Tibia dependet solitis innexa lacertis,

Ouid de triſtibus. Prouerb. xiij.

Stultitiæ ſignum præbet vbiq; ſuæ.
Si quis opes multas locupleti poſſidet arca,
Theſauros magnos & tenet in cumulo,
Hunc plures vigili curſu ſectantur amici,
Semina qui cumulent ad ſcelus atq; nefas:
Luke.xv. Et ſpoliant ſtultum iuuenem, vacuumq; relinquunt,
Prodigus his ſocijs heu bona cuncta terit.
Tullius de amicitia. Ampliùs & vacua dum nil ſeruauit in arca,
Nec res occulto ſenſit abire dolo:
Factus inops tandem, cunctis priuatur amicis,
Et refugit fatuum perfida turba procul.
Acclamat ſuperos, & triſtia verba profundit,
Pœnituit tandem, at ſera querela nimis.
L. ius alimentorum. ff. vbi pub. edu. debe. Qui res tam multas vno conſumit in anno,
Ad curſum vitæ quæ ſatis vſq; forent.
Prouer. xxviij. Eſt fatuus, vafris res compartitur, at illi
Plus nummum quærunt quàm vel amicitiam:
Ex quo paupertas, contemptus, riſus, egeſtas
Proueniunt, ſtultus & ſine honore ſedet.

Of him that vvill not ſee his ovvne foolishnes, and that ſtriueth againſt his ſtronger.

Non velle ſtultitiam propriam recognoſcere.

Si contuderis ſtultum in pila quaſi priſanas, feriente deſuper pilo, non auferetur ab eo ſtultitia eius. Plus proficit correctio apud prudentem, quàm centum plagæ apud ſtultum. Expedit magis vrſe occurrere raptis fœtibus, quàm fatuo confidenti ſibi in ſtultitia ſua.

¶ The foolish Marcia did with Appollo strive,
But he ouercome, lost soone the victory,
And for his foly was fleyed being aliue,
For that he compared to ioyous armony
His foolishe Bagpipe voyde of all melody,
Yet kept he still his bagpipe in his hande,
Not willing his foly to knowe nor vnderstande.

OVer all the worlde eche foolishe creature,
If he by his foly or negligence offende,
Hath such condition within him by nature,
That to mens mockes nought will he intende,
Nor knowledge his foly, nor study to amende,
But as one obstinate, continue in his sinne:
O foolish Marcia, for this thou lost thy shinne.

Prouer. xxvi.
and. xvi.
Ouid, vi, Meth,
Ouid, vi, fastorum
Iuuenalis

This foolish Marcia with Phœbus did contende,
Comparing with him in songe of Armony,
But for that Marcia could not his part defende,
He fleaed was aliue muche piteously:
To whose example we see that commonly
Many mad brayned and blinde fooles are aliue,
Which voyde of reason, with prudent men dar striue.

Eccles. ij.
Prouerb. xxvi.

And euery foole that is voyde of discretion,
At all times thinketh himselfe wise and prudent,
Though he be destitute of wisedome and of reason:
Such are so blinde that they can not aduise,
Howe men by mockes and scornes them despise,
Laughing to derision their maners and lewde deede,
Yet see they not the fooles eares vpon their head.

Eccles. xx.
Sapien. iiij.

This foole thus laughed to scorne and derision,
Taketh all in sport, laughing with them also,
Not thinking him contemned for his mad condition,
Lewde and disordred: but where soeuer he go,
He best is content with them that so will do.
He loueth to be flattered and clawed by the sleue,
That thing that he would here, he gladly doth beleue.

Eccles. xix.

Who that him prayseth in scorne and in mockage,
And in derision doth magnify his name,
Anone he enclyneth vnto that lewde language,
Inamsing him selfe, and presuming on the same,
Striuing with his better to his rebuke and shame,
So hangeth on his shoulders his pipe continually,
Whereby men may his lewdnes notifye.

Ouid de triſti. 4 ponet. xiij.

If ſuch a foole haue patrimony and lande,
Or in his cofers great treaſure and riches,
He ſhall haue frendes and felowes at hande,
To egge him forwarde vnto vnhappynes:
Luke. xv. And ſowing in him ſeede of muche vnthriftynes,
And then to ſpoyle him, and leaue him poore and bare,
Wherby he after muſt liue in payne and care.

Waſtfull youth oft ſpendeth all his whole ſubſtaunce,
On ſuch felowes folowing alway their minde,
Renning hedely to vngracious gouernaunce:
Tullius de amicitia But when of his good no more is left behinde,
And he their falſhood and priuy gyle doth finde,
He then aduiſeth him of his olde eſtate,
Beginning to ſpare, but then it is to late.

So when he by them is brought to pouertie,
Hauing nothing his body to ſuſtayne,
Then all his frendes away faſt from him flee,
As trayters vntrue, leauing the foole in payne,
Then cryeth he on God, and ſore doth him complayne
With wofull wordes, mourning with heart full faynt,
And then forthinketh, but late is his complaint.

L, ius alimentorum ff, xv, pub. edu, debe. But who that in his coſtes is ſo rike,
That he that ſpendeth within a yere or twayne,
Which were ynough the dayes of his life,
With honeſt rule his body to mayntayne,
He is a foole ſpending his good in bayne:
Prouer. xxviij. But they on whom he ſo his good doth ſpende,
Shall more to his money, then to his loue intende.

Wherof proceedeth pouertie and contempt,
Scorne and deriſion, neede and aduerſitie,
And from all honour theſe fooles are exempt,
That thus waſte their goodes in prodigalitie:
For who that is of ſmall power and degree,
And with his betters will in expence ſtriue,
Without all doubt that foole ſhall neuer thriue.

Additio Alexandri Barcley And alſo fooles that ſtriueth in the lawe,
Againſt an eſtate them paſſing in riches,
Shall their owne fleſhe vnto the bones gnawe,
Or he that is voyde of reaſon, and witles,
And dare preſume by his preſumpteouſnes,
Againſt a man of hye wiſedome and lore,
He ſhall bide a foole, euen as he was before.

Ye fooles voyde of wiſedome and ſcience,
That will preſume with cunning men to ſtriue,
And ye feble fooles that by your inſolence,
Thinke you more ſtrong then any man aliue,
And ye poore fooles which labour to contriue,
Men to ouercome, ſuche as are better then ye,
I you enſure that ye ſhall neuer thriue,
But eyther be brought to ſhame or pouertie.

And thou that art a courtier or a knaue,
Or a bonde churle, and all thy whole linage,
Thinke well thou ſhalt but ſmall profite haue,
To ſtriue with thy maſter come of hye parage,
I finde it moſte for mans aduauntage,
Within his bondes his body to preſerue,
And not in riches, ſtrength, wiſedome or language,
To ſtriue againſt the ſtreame, leaſt he in ſwimming ſterue.

DE NON INTELLIGENTIBVS LVDOS.

Qui vult cum pueris & ſtultis ludere, debet
Illorum luſus & tolerare iocos.
Ad clauum ne ſit nauis reuocandus, & alta
Vela trahens malum frangat & inde ratem.

LVdere cum fatuo qui vult, tolerare nec ipſum — Math. vij.
Cogitat, ad fatuos connumerandus erit. — 1. diſ. in prin.
Cum puero ſiquidem qui vult contendere, ſtultus
Si non ipſius ludrica ferre poteſt.
Stultus & hic pariter mouet ad conuitia riſum, — Prouer. xxvi.
Æbrius, obtuſus, dicitur atq; puer.
Qui vult cum pueris & ſtultis ſæpè iocari, — Eccleſi. i.
Alternis vicibus ludrica verba ferat.
Venari qui vult, opus eſt vt retia ponat,
Sectetur canibus, cumq; labore feras.
Quiſquis fortè globo cupiat ſubuertere ſtantes,
Erigat ille ſimul mox quoq; pyramides.
Pro verbo verbum, pro luſa ludrica dantur, — Eccleſi. xix.
Stultus qui poterit non ita ferre vices.
Intollerabilius tamen eſt & ſemper iniquum, — Pſal. xxxvij.
Pro pietate bona reddere fortè malum. — Roma. xij.
Hæc fatuos natura manet, quòd rarius vſquam — 1. Theſ. v.
Condignas referunt pro bonitate vices. — 1. Peter. iij.
Verſari ſapiens vir cum prudentibus optat, — Prouer. xiij. — Eccleſi. xiij.
Cum fatuo ſtolidus quærit habere locum. — and. xxvij.
Quòd fatuus tolerat nullum, ſua ſola putanda eſt — Prouer. xxvij.
Ambitio, cunctos nam regere ipſe cupit.

c.quia per ambi. de elec.li.vj.

Eſt dolor in ſtolido vehemens,ſi præſidet illi
Prudens,ſe meritum nam putat eſſe virum:
Inſipiens ſolus ſcepta tenere petit.

Luke.i.

Non vult ferre parem,maiorem ferre recuſat,
Cuncta ſibi in terris inferiora putat.

Peſter.iij.

Gaudia non Aman maleſanus tanta putabat,
Quòd cuncti colerent omnia iuſſa viri.
Quantus erat dolor huic,quòd Mardochæus apella,
Non caput atq; genu flectere vellet ei,

Eccleſi.viij. xx.xxij.

Qui ſapiens igitur dici cupit atq; probatus,
Inſanos fugiat,inſipidosq; viros.

Of fooles that vnderſtande not game, and *can nothing take in ſport, and yet inter-* mitte them with Fooles.

Who that with fooles or children will play,
Or meddle with ſuche as wit and reaſon want,
He ought them to ſuffer,folowing their way,
And them endure as for that ſmall inſtant,
Leaſt for his maners mad and ignorant,
I call him hither to gyde the helme and ſayle,
If the ſhip breake,the leſſe is his auayle.

Iocum non intelligere.

Ludere cum fatuis qui vult pueris ve benigne. Illorum tolleret verbera,verba, iocos: A facie verbi parturit fatuus tanquã gemitus partus infantis: Sagitta infixa femori canis, ſic verbũ in corde ſtulti: Ludus autem noxius in culpa eſt.

That

That man shall one be of our foolishe sort,
Which without wisdome and aduisement,
Will busely with fooles and children sport,
And can not them indure with meke intent:
And mad he is that will in minde assent,
To haue ado or company with boyes,
And can not suffer their foolishnes and toyes.

Math.vij. i.dis.in print.

He is a foole also that hath great game,
When childe or dronkarde blameth one absent,
If he can not also indure the same,
And quench madnes with wordes pacient:
For without doubt who that will be present
And conuersaunt with caytifes in their bourdes,
Or els with children, must suffer their lewde wordes.

Proueth.xxvi.

Yet some are busy on euery man to rayle,
With voyde wordes and tales mad and vayne,
With scornes and mockes behinde eche mans tayle,
And yet disdayneth to abide the same agayne,
Their madnes doth their mindes so constrayne,
That with euery foole they gladly haue to do,
And can not suffer what doth belong therto.

Eccles.i.

He that will labour a beast to hunt or chase,
With his pleasure must take payne and businesse,
Folowing the same about from place to place,
His lines, colers, and lesbes he must dresse,
And often also abide full great hardnes:
So he that will by ill worde man ouerturne,
Must holde him sure least he vnwarely spurne.

One worde in sport spoken another like requires,
Rayle with a foole, or childe that can not gide
Him selfe by reason, thy sportes like desires,
He is a foole whiche can it not abide,
For like will to like: if thou be by the side
Or in the company of foole or innocent,
To suffer their folly thou must be pacient.

Eccles.xxij.

A foole hastily rendreth yll for yll,
And oft for good and loue most profitable,
They render hatred malice and ill will,
Whiche is a thing wrong and intollerable,
Yet this nature in fooles abideth stable,
That seldome or neuer they goodnes pay agayne,
They other scorne, & scornes hauing disdayne.

Psal.xxxvij.
Roma.vij.
i.Thes.v.
i.Peter.iij.

Prouer.xiij. Eccles.xiij. and.xxvij.

With suche fooles none wise ought intermitte,
But coueyt among wise men to be conuersaunt,
And so they do, but fooles voyde of witte,
Taketh their rowme among other ignoraunt,
The company of fooles to fooles is pleasaunt,
For it is a prouerbe, and an olde saide sawe,
That in euery place like to like will drawe.

A precious stone wrapped in myre and fen,
Loseth his colour, and semeth not of price:
Right so one good among vnthrifty men,
Distayneth his name with their ill name and vice,
And doth to him selfe great wrong and preiudice,
For eche man is reputed of the same sort,
As is the company wherto he doth resort.

Prouer.xxvij.

Wherfore me thinke it best for euery creature,
To auoyde the bandes and mad enormitie
Of suche fooles whiche can no man endure,
By their blinde pryde and desire of dignitie,
They couet to gouerne both hye and lowe degree:
No dolour troubleth a fooles minde so sore,
As when a man of reason is set him before.

C. quia per ambi. de elec. li. vi.

If twentie men be in one company,
Some of hye birth, some wise, some liberall,
If one foole be among them certaynly,
He thinkes him selfe muche wiser then they all:
Thus shortly to speake, a foolishe man rurall,
If he a churle, a foole and vnthrift be,
The more he loketh to come to hye degree.

Luke.i.

Suche fooles promoted haue no pacience
To suffer their felowes, so hye set is their minde,
And to their betters they haue no reuerence,
They can not them endure, they are so blinde:
So by experience as we often finde,
A foole though he neither haue wisdome nor cunning,
Yet he thinketh him selfe aboue all worldly thing.

Hester.iij.

Hereof the Bible examples doth expresse,
Howe the false Aman (howbeit he was vnwise)
Had diuers states of wisedome and richesse
To him obeying, and yet did them despise:
But for that Mardocheus would not rise
Out of his place to do him honour,
His minde was filled with malice and doloure.

In so much that he would haue had him slayne
For this small fault, but God gaue remedye
To Mardocheus for to escape his trayne,
And so false Aman his treason did abye,
And hanged was for Mardocheus worthily,
And that before Mardocheus face and eyne;
By the perswasion of Hester noble quene.

But of this proces to drawe vnto conclusion;
What man that intendeth for to liue quietly;
And wise to be called without abusion,
Let him auoyde mad and foolishe company:
But if he nedes will vnto suche apply,
Let him mekely endure their game and sport;
Els shall he be one of this my foolishe sort.

Ecclesi. xiij. and. xxij.

¶ The Lenuoy of Barclay.

O wise man thou oughtest lewde company auoyde;
For it is dayly proued by experience,
That with a thing corrupt a sound thing is destroyed:
Right so good men oft fall into great offence,
And iudged ill, though they gide them by prudence,
And that for haunting of company diffamed:
For though one be geuen to godly innocence,
As is his company, right so shall he be named.

MALEFACERE ET NON EXPECTARE.

Ille quidem celerem contorquet in æthera pilam,
Nec spectat lapsam quo cita pila cadit,
Qui facit infæstos multos sibi, reddit & hostes,
Nec lapsus spectat consimiles q; vices.

INsulsos etiam fatuos referam qui lædere multos
Percupiunt, lædi non tamen vsq; putant.
Insanum penitùs fateor, qui crimina iactat
In faciem alterius, contpuit atq; caput:
Nec tamen hæc rursus fieri pateretur ab illo,
Nec vice consimili pertolerare iocum.
Quid sis facturus benè præmeditarier antè
Conuenit, haud facias, quod tolerare neges.
In saccum qui vult alios detrudere, sumat
Maxilli pariter plagam aliquando sui.
Fecerat vt thaurum infœlix ex ære Perillus,
In quo mugitus ederet ore nocens:
Imbuit at primus vaccam quam fecerat ipse,
Criminis atq; sui præmia iusta tulit.

Psalm. vij. In prohe. sterili. i.c. dilecti. de cru. & obe. q.q. vi. qui se sciit. Sapien. xxiij. Ecclesi. xxxiij. and. xxvb.

Perillus de quo Ouidius de arte.

Quod tibi non fieri cupias (ò ſtulte prophane)
Ne facias alijs, ne malefacta feras.
Sæpè facit foueam fatuus, nocuumq; foramen
In damnum alterius, quo tamen ipſe perit:
Nempè crucem quondam fecit maledictior Aman,
Qua Mardochæi frangeret ille gulam:
In caput illa ſuum ſed crux deſcendit, & in qua
Suſpenſus, laqueo deperit ille ſuo.
Conueniet cunctis benè te confidere, ſed tu
Prouideas fraudes, præcaueasq; dolos.
Qui benè confidunt, ſæpè experiuntur amarum
Virus: nàm quis ſcit in cute quanta fides.
Non conuiua homini nequam, cui liuida corda
Sunt, & ſecretum pectoris exitium.
Ede ait hic hoſpes, nunc fercula ſumito noſtra,
Iam bibe, de cæna vt poſſis abire ſatur.
Attamen aduerſùs te virus corde ſiniſtro
Portat, liuentes hufuge docte viros.
Sæpiùs arridet te riſu fortè iocoſo,
Qui cuperet mentem dilaniare tuam.

¶ Of them that vvilfully offende, not taking heede *to the ende, and hurteth euery man, not thinking to* haue their malice rendred agayne.

¶ That foole casteth a dart into the ayre,
And gaseth after it without aduisement,
Of the falling downe therof not being ware,
Whych laboureth with dedes and wordes violent,
To get many foes, hurting the innocent,
And loketh not agayne like to endure:
One ill turne requireth another be thou sure.

HEre touche I fooles and men without counsell,
Which putteth many vnto bulines and payne,
And them sore greueth by their dedes cruell,
Not thinking to be serued with the same agayne:
That foole forsooth is of a frantike brayne,
Which other men will hurt rebuke and blame,
And will not suffer of them agayne the same.

Consider man oft time within thy minde,
The wrong that thou wouldest do to thy neighbour,
Whether thou might in thy heart paciently finde,
The same to suffer of him without rancour,
Malice or ill will, wrath or displeasure:
For thou oughtest not to do vnto any creature

That

Multos lædere.

Heus omnium rerum viciſsitudo eſt. Quod tibi vis fieri, mihi fac: quod non tibi, noli: Sic potes in terris viuere iure poli, Ab alio expectes, alteri quod feceris. A quo procedit fraus, læpe reuerberet ipſum.

That thing which thou of him would not endure.

He that will other men thruſt by violence,
Into a ſacke by extortion and wronge,
Muſt in like maner arme him with pacience,
And ſuffer ſome blowes nowe and then amonge,
To one ill turne another doth belonge:
He that is buſy euery man to diſpleaſe,
Or to indamage, ſhall neuer liue in eaſe.

One named Perillus a workman excellent,
A bull of braſſe forged by his ſubtiltie,
Wherein a tiraunt might put men to torment,
Deuiſing death of moſte payne and crueltie:
But this workman to proue his facultie,
Was by that tiraunt put to death in like wiſe,
As he for other did ordayne and deuiſe.

Perillus de quo Ouidius de arte amandi.

Plin. lib.

O vnwiſe foole whom madnes doth abuſe,
Howe dareſt thou be ſo hardy for to do,
That to another, which thy ſelfe would refuſe
Of him to be done to thee, yet ſome do ſo,
Making a pit for others hurt and wo,

Path. vlt.

Wherein

Psalme.vij.
Prouerb.xxvi.
Eccles.xxvij.

Wherein himselfe is destroyed at the last,
And some in their owne snares are taken fast.

Hester.vij.

So cursed Aman in like wise did ordayne
For Mardocheus a maner of torment,
Wheron he hoped to haue hanged him in payne,
His life consuming with such punishment,
But the ende happened not after his intent:
For at the last Aman him selfe with care
Was hanged vp, and that in his owne snare.

Prouerb.xvii.
Eccles.vj.

On wrong and malice, ill will, and iniury,
Almoste all men hath nowe set their intent,
Wherfore let wise men for them finde remedy:
For though that it be a thing conuenient
To trust to other, yet be thou prouident,
Of mans gile, falshood, and subtiltie,
So mayest thou escape oft times aduersitie.

Such men as put to much confidence
In other vnknowen, often great damage win,
Suffring losse and hurt by their owne negligence:
For when thou lookest vpon the vtter skin,
Thou knowest full litle what trust is within:
For oft vnder floures lurketh the serpent,
So painted wordes hideth a false intent.

Ecclesiast.ix.
Prouer.xxiij.

Be not a gest thou man who euer thou art,
To suche as louing outwarde thou seest appere,
Maliciously within, and of enuious hart,
He biddeth thee eate and drinke, and make good chere,
With loue, as farre as thou canst see or here:
But when such traytours moste swetely on thee smile,
Then are they busyest thee falsly to begile.

Under fayre wordes pleasaunt and liberall,
And smilinges false and deceyuable,
Such beareth venime to poyson thee withall:
Auoyde such men, thou wise man and laudable,
Eccles.xiij.
Their deedes are so false and so abhominable,
That when thou geuest vnto them moste credence,
They shall thee bringe to moste inconuenience.

Yea, oft he laugheth as he were true and good,
Graunting thy wordes what euer thing thou say,
Which in his minde would fayne see thy heart bloud,
And of thy secret councell thee bewray:

Beware

Beware of such men as much as thou may:
For among sweete herbes oft groweth stinking weedes,
All flattering caytifs are not true in their deedes.

But when these caytifs hath hurt a mans name,
Or done him in body or goodes preiudice,
They thinke he ought not to render them the same,
Though it may be done by lawe and by iustice:
But certainly who that him doth exercise,
In doing other losse, hurt, or greeuaunce,
Shall liue a foole, and dye by some mischaunce.

¶ The Lenuoy of Barcley the translatour.

¶ O men malicious, false and iniurious,
Which set your mindes false meanes to deuise,
To hurt your neighbours by malice odious,
And thinke not to be serued in like wise,
Ye are abused therein I you promise,
For he that here to his neighbour is cruell,
And doth him in deede or worde hurt or despise,
Shall eyther be rewarded here or els in hell.

DE IMPROVIDENTIA FVTVRI.

Quisquis in æstatis fœcundo tempore messem
Negligit, & fructus, nec bona grana legit:
Cogitur hyberno sub sole carere cupitis,
Vrsorum & digitos suggere more suos.

STultum prætereà reputo qui deside vita
Viuit, & in pigro pectore torpor inest.
Quis non castiget fatuum hunc, qui tempore nullo
Dispensat vitæ commoda recta suæ.
Non aptare potest animum ad quæcunq; futura
Inceptor stolidus, nec sua facta notat.
Hic nihil acquirit rerum pro corporis vsu,
Omnia dilapidat, nil retinere solet.
Est adeò demens, proprios nil cernit ad vsus,
Rebus oportunis inuigilatq; nihil.
Prouidet atq; nihil stultus, nisi cogat ægestas,
Atq; fames stimulet, torqueat atq; sitis:
Temporis haud fatuus meditatur fata futuri,
Præsentes tantùm respicit ille dies.
De naso ad fauces hominis meditatio stulti
Vergitur, vlterius mens sua vana tepet:
Hunc puto prudentem, vexat quem cura futuri,
Vnde habeant pueri forte alimenta sui.

Quærit

Eccles.iij.
and.xxx.viij.
Prouerb.xx.
Sapien.xv.

Quærit & æstatis calidæ sub tempore fructus,
Ad vitam vt possit commoda habere suis.
Ast illum pœnitùs fateor ratione carentem,
Ad res qui nunquam prouida corda gerit.
Dormitat fatuus stratus sub sole calenti,
Qui nihil acquirit, sed bona parta vorat:
Tristis hyems istum ieiuno gutture torquet,
Non habet vt stomachum quid satiare suum:
Et vitam miseram brumali tempore ducit,
Qui tempestiuas non cumulauit opes.
Qui non collegit fœnum, cùm Iulius ardet,
Nec sibi quæsiuit emolumenta domus:
Frigeat hic bruma gelida, quærat{q}; per vrbem
Fasciculos fœni, stramina nuda terat.
Exemplum magni præbet formica laboris,
Colligit & seruat tempore quæq; suo.

Prouerb.vi.
and.xxiiij.
Prouerb.xxvi.
Math.xxvi.

Eccles.xxij.
Prouerb.xxii.
Iuuenalis.
Prouerb.vi.

Of fooles vvithout prouision, that prouide nought *in the Summer to liue by in the Winter, nor* in youth to liue by in age.

¶ Who that maketh for himselfe no purueyance
Of fruit and corne in Summer season clere,
When of the same is store and abundance,
Shall after liue in hunger all the yere,
Sucking his fingers like as the Bere doth here.
And he that in youth will nought for him prouide,
In age must the paynes of pouertie abide.

Lxxxiij.dist.nihil

AMonge our fooles I number him for one,
Which liueth ydelly and in slothfulnes,
Making in the Summer no prouision
To auoyde the Winters payne and colde hardnes:
What man will not curse and dispayse his madnes,
Which at no time will for him selfe prouide
Of sustenaunce, in neede him selfe to gide.

Seneca.
Prouer.vi.

Deutro.xxxii.

He that beginneth without aduisement,
Can not prouide that thing that is to come,
Nor scantly that which must be done present:
Thus are his deedes done all without wisedome.
Of this company yet finde I other some,
Which nought will saue them selfe to finde withall,
But all out wasteth by ryot prodigall.

Eccles.xxvi.

These fooles of their mindes are so blinde,
That nought they saue to their owne vtilitie,
On wise prouision they set nothing their minde,

But

Pigritiæ fatuitas.

Vade ad formicã ó piger, & consi-
dera vias eius, & disce sapientiam:
qui parat in æstate cibum sibi, & con
gregat in messe quod comedat.
Formicæ populus infirmus, qui
præparat in messe cibum suum.
Omnis autem piger semper in ege
state est.

But if they be dryuen by extreme necessitie,
As hunger, thirst, colde, or other aduersitie,
So oft when suche are vexed with mosle neede,
They would prouide, but then they can not speede.

Prouer. xix.

A foole of propertie that is negligent
For thing to come, prouideth nought at all,
But on one day setteth all his intent,
So in that space if any neede do fall
To him, he shall vpon his neighbour call
For helpe and succour, and sore to him complayne,
And aske relieke, which he shall not obtayne.

When such fooles haue their wombes full,
They force no more, ne take no further thought,
Their vayne mindes to further thinges is dull,
Saue on that which from hande to mouth is brought:
But he is wise, and of reason wanteth nought,
Which here him gydeth by vertue and wisedome,
And so prouideth for the time to come.

Prouer. xiy.

Whereby his wife, his children and offspring,
May without care, eyther bulynes or payne,

Ecclesiast. iiy. and. xxxviy.

With

With honestie haue their foode and their liuing,
Without occasion their good name to distayne,
I count him wise that thus doth set his brayne,
Prouer.xx. And in the Summer can make such purueyaunce,
Whereby all his may haue their sustenaunce.

And that in Winter,and the hardest of the yere,
Sapien.xv. But him I count much foolishe and vnwise,
And voyde of reason,which maketh still good chere,
And by no meane will the time to come aduise:
Prouerb.vi. and.xxiiij. But fooles folowe moste commonly this gise,
To sleepe all Summer when the season is moste clere,
And labour in the hardest season of the yere.

Such nothing labour,ne to no worke intende,
But to ydlenes a vice ill and damnable:
Prouer.xxi. That which is gotten vnwisely thus they spende,
So that when Winter comes they are not able
To haue one loafe of bread vpon their table,
Nor other thing their hunger to asswage,
An ydle man is worthy suche wage.

In Winter he abideth a life miserable,
Prouerb.xxvi. Which in the Summer prouided hath no thing,
Psalm.xxvi. That to his vse is neede and profitable:
Who that in July while Phœbus is shining,
About his hay is not busye labouring,
And other thinges which are for his auayle,
Eccles.xxij. Shall in the winter his negligence bewayle.

And who that can not him selfe wisely prouide,
Of wood and vitaile,and other sustinaunce,
Prouer.xxij. Shall in the Winter not knowe where to abide,
For colde and hunger with other like grieuaunce:
Learne man of the simple Emmet purueyaunce,
Iuuenalis. Which gathers and puruayes euery thing in season,
Prouer.vi. Shame is it to man of beast to learne reason.

For euery thing God hath a time puruayde,
Additio Alexandri Barcley And geuen reason to man him selfe to gyde
By good prouision,if that his minde be layde
Vnto the same,and slouth to set aside:
But that yonge man that will in age abide
Without prouision,whereby he might him kepe,
Shall worthely in his age dye for neede.

Of that foole who shall haue compassion,

Which by his folly, great slouth and negligence,
vpon him selfe intendeth to haue none,
But all outwasteth by immoderate expense:
So to conclude in briefe and short sentence,
That foole hath not the way him selfe to gide,
Which in due season can not eche thing prouide.

¶ The Lenuoy of Barclay

¶ O blinde man vnwise, wasting and negligent,
Learne of the Emet to labour craftely,
And in thy youth to be so diligent,
Wherby in age thou liue mayest easely:
For he that will not his minde therto apply
In youth and sommer to labour without feare,
In age and winter shall liue in penury,
And sucke his clawes for hunger with the beare.

DE LITIGANTIBVS IN IVDICIO.

Litibus & rixis qui delectatur, & omni
Tempore contendit, iudiciumq; petit,
Est fatuus vehemens: nempe excæcare laborat
Iustitiam, & legum contaminare fidem.

ACrior ad reliquos fatuos consurgere dignum est, — 1. Corinth. vi.
Quos agitant mœsti iurgia vana fori: — Prouerb. iy.
Turba quidem est ingens stultorum, copia prægnans — Eccles. viy.
Horum, qui lites iuditiumq; petunt. — Titus. iy.
Pro causa exigua, minima pro re vel inani — y. Timo. y.
Contendunt stulti, concipiuntq; dolos: — Pathe. v.
Iudicij amfractus fatuo quæruntur ab omni, — Prouer. xvi.
Et gaudent lites quòd sine fine gerant. — Esaie. lvy.
Tardo etiam strepitu plures ambagibus vti — Iacob. iiy.
Conantur, longis iudiciumq; trahunt.
Scilicet vt nocui fugiant decreta sacratæ — Prouer. xvy.
Iustitiæ, leges aufugiantq; bonas.
Est qui se patitur banniri, in iusq; vocari, — Eccles. vi.
Excludiq; sacra stultus ab ecclesia. — Hiere. y.
Nil tamen hæc curat, ius fraude lacessere tentat, — Prouer. xxvi.
Iusticiam fugiens impietate sua:
Nec saltèm id fatui meditantur, qui fora quærunt,
Et lites varias, iurgia vana mouent. — Eccles. xxviy.
Inuidiam quòd tunt incurrunt, quòdq; dolosos — Esaie. lviy.
Causidicos ditant, qui sibi dona petunt. — Eccles. viy.
Postquam te scribæ calamus compinxit auarus,
Ponit & in crasso codice verba tua: — Eccles. viy.
Tu tamen insipiens tua cuncta impendere liti, — Prouer. xviy.

Et cauſæ intendis quæ loculum euacuet.
Prouerb.iij. Corrumpis nummis, alio vel munere iuris
Custodes, meliùs vt tua cauſa ſonet.
Eccleſi.vi. Pinguiùs & meliùs ſiquidem declamat agitq;
Cauſidicus, palpet quem tua larga manus:
Sæpè oratores ſpacioſo ex orbe vocamus,
Eccleſi.xl. Quo prolongari iurgia noſtra queant:
Prouerb.xvij. Vtq; phaleratis verbis diffundere cauſam
Poſſint, & legum garrula verba loqui.
Cauſidico a tali iudex citò fallitur, is qui,
Iudicij ſceptrum ſimplicitate regit.

Of great ſtriuers in the lawe for *things of nought.*

He is a fole, whether it be man or wife,
Which him deliteth in iudgement and lawe,
And euer contendeth in diſcorde and in ſtrife,
In ſmall trifles and ſcantly worth a ſtrawe:
Suche their owne fleſhe vnto the bones gnawe,
And labour by their ſubtiltie and gyle,
To blinde iuſtice, and the lawes to defyle.

De rixoſis.

Sicut coruus ſequitur cadauera, ita rixoſus lites. Non cõtendas aduerſus hominem fruſtrà, cum ipſe tibi nihil mali fecerit. Non iudices contra iudicem, quoniam ſecundum q̃ iuſtum eſt iudicat.

A Cause conuenient doth me binde and constrayne,
To blame the fooles, and that in mightie number,
Which I haue suffred till this time to remayne,
To see if they would waken from their slomber:
Suche are mad fooles which other men incomber
with busy pleading, wherby them selues are brought
By long continuaunce vnto the poynt of nought.

i. Cor. vi.
Prouerb. xvi.
Eccles. viii.
Titus. iy.

For small occasion for little thing or nought
Vnwise men striue deuising falshode and gyle,
Nowe euery foole hath set his minde and thought
To seke the extreme of lawe, but though they smile
At the beginning, after within a while
Their laughing shall turne to sorowe and damage;
And onely the lawiers catcheth the aduauntage.

ij. Tim. ij.
Mathe. v.
Prouer. xvi.

Yet are these fooles ioyous in their minde,
They norishe strife without ende them among,
And some by falshode can crafty meanes finde,
By false delayes their matter to prolonge:
Suche fooles drayweth the lawe thus wise a longe,
To that intent that by rightwise iudgement,
Transgressours should not haue worthy punishment.

Iacob. iiij.
Prouer. xvij.

These fooles that thus their matters doth disfarre,
Shall in that space their owne good waste and spende,
To that purpose their neighbour also to marre:
So are they both made beggers at the ende,
Then must they to some agreement condiscende,
Their cause and matter discussed neuer the more,
O mad fooles so should they haue done before.

Some suffer them selues for default of apearaunce
To be outlawed, and other some suspended
Out of the Church for his misgouernaunce,
And yet nought careth therfro to be defended,
Howebeit they might, and haue their matter ended,
Suche assay by falshode to prouoke the lawe,
And then it flye, and them therfro withdrawe.

Eccles. vi.
Iiere. ij.
Prouer. xxvi.

But suche fooles that thus so busely
Pursue the lawe, with strife and brauling bayne,
Consider not that they renne in great enuy
Among their neighbours, which shall them pay agayne
With their owne malice and gyle to their great payne:
But in the meane space the lawiers are made riche,
Leauing these fooles and their matter in the diche.

Eccles. xxviij.
Esaie. lviij.
Eccles. viij.

Thou busy lawe intende vnto this clause,
That euery lawier shall geue more aduertence
To money and gyftes, then vnto thy cause;
For after he hath set thy wordes and sentence
In his fat booke filled with offence,
And there pricked with his couetous pen,
Thou neuer shalt thriue while thy name is therin.

Eccles.viij. Prouer.xviij.

Yet thou vnwisely art ready to intende
Vnto thy cause, and though it fortune be
Scant worth a grote, yet gladly wilt thou spende
Thy whole good theron, so seking pouertee:
For howbeit that the lawes ought be free,
Yet Sergeaunt, Atturney, Promoter, Judge or Scribe,
Will not feele thy matter without a priuie bribe.

Proverb.iij.

Therfore thou acloyest with money or rewarde
The kepers of the lawe, to make them to thee bounde,
Insomuche that though thy matter be but harde,
Yet money shall make it haue muche better sounde:
And to be playne, that case hath euer best grounde,
That is best annoynted with mastership and golde,
Though it be false it strongly is vpholde.

Eccles.vi.

And without doubt the lawiers diligence
Is in his pleading euer moste substanciall,
When of thy purse he hath had experience,
And knoweth thy hande to him free and liberall:
Wherfore we often vnto our matter call
From farre places men of greatest disceat,
And fayrest wordes, to prolong our debate.

Eccles.xl. Proverb.xvij.

And with their fayre and paynted eloquence,
To glose our matter in wordes of no substaunce,
So that Judge that by way of innocence,
Gideth the lawe in iust and right balaunce,
Of such pleaders is led the blinde mans daunce,
So that they playnly proue before his sight,
The right to be wrong, and the wrong to be right.

¶ The Lenuoy of Barclay.

¶O men malicious thus busy in the lawe,
For euery matter and thing of nought to striue,
I read you your mindes from such strife withdrawe,
And from such falshode as ye oft contriue,
Or I ensure you ye shall neuer thriue,
But wast your goodes, therwith to get enuy,

Liuing

Liuing in discorde while ye are aliue,
And at the ende your wilfulnes deplore.

Alas mad foole and man vnmerciable,
What meanest thou thy neighbour to oppresse,
And for thing of nought to be so vengeable,
To put both thy selfe and him to busines,
Wasting your goodes about vnhappines:
Leaue man thy malice and mitigate thy minde,
For who that can liue in peace and quietnes,
Shall welth and rest, both loue and riches finde.

Where as the foole that is alway inclinde
To strife and pleading for thing of none auayle,
And none occasion, labours the lawe to blinde,
Becomming a begger at last for his trauayle,
And at the last shall euery man assayle
This foole with malice, for his accustomed strife,
So that his folly he shall mone and bewayle,
And so be wery of his wretched life.

DE OBSCENIS FATVIS.

Colloquium prauum, & linguæ lasciua pudenda
Verba, bonos mores contaminare solent:
Inducunt́q; malos ritus, vitamq; prophanis
Gestibus inuertunt, ingeniumq; pium.

FÆsta noui patris celebrant plures Grobiani,
Magna cohors vigili hunc sedulitate colit:
Illius obscænis lustrantur ritibus artæ,
Non nisi pæstiferos hic Grobianus amat.
Ad templum mixtim currunt iuuenesq;, senesq;,
Et pariter mulier, virgo, puella, puer:
Thura ferunt manibus, grobiani festa colentes
Sordidulis verbis, rancidulisq; litant.
Iam pudor ex terris abijt, petulansq; remansit
Spurcities, hominum qua perit vsq; genus:
En fatuus porcum cœnosum continet aure,
Campanam manibus concutit atq; suis.
A porco trahitur fatuæ (mihi credite) nauis
Prora, per æquoreum quæ comitatur iter.
Pondera ne puppis tumidis mergantur in vndis,
Turbaq; stultorum, quam superesse sat est.
Nam si non biberet vinum stultissima secta,
Munera iam Bacchi merce minura forent.
Sus tamen innumeros porcellos parturit, inde

Ephesians.v.
Psalme.xl.
Magna cohors hominum fæsta ſuina colit.
Obſcœni mores,& turpia verba,colendos
Efficiunt homines,nil pudor ipſe valet.
Turpibus ecce viris primi nunc dantur honores,
Jeremy.ij.
Esay.xlii.
Gloria prima datur fœdiloquisq́; viris:
Iam porcus viridem geſtans in fronte coronam,
Admittit fatuos ad ſua iura viros.
Colloss.iij.
Titus.i.
Horeſtes.
Prouerb.xij.
Eccleſi.xxxi.
Quidam ſunt adeò obſcœni turpesq́; relatu,
In quorum ſaliunt verba pudenda genis.
Inſanos quales ſi nunc ſpectaret Horeſtes,
Eheu clamaret,quàm furioſa cohors.
Illos delectant crapulæ,tucetaq́; craſſa,
Atq́; cadus vini,verbaq́; mixta iocis.
Eccleſi.xxxij.
Esay.lxvi.
O Grobiane tuas fatuus quicunq́; per aras
Sacrificat,fatua hunc morte perire decet.

¶Of fooles abhominable in foule wordes of ribaudry.

De turpiloquio ſtultorum.

Coinquinat mores bonos ſermo malus. De altitudine ventris inferi,& a lingua coinquinata, a verbo mendacij, & a rege iniquo libera nos domine. Væ mundo a ſcandalo.

¶ The lothſome wordes that nowe a dayes we vſe,
And ſhameleſſ communing full of wantonnes,
Art wont good maners to infect and abuſe,
Induſing yll maners,ill life and viciouſnes,

With

With countenaunces and dedes of vnhappynes:
For as the wise man sayth in a parable,
Foule wordes infecteth maners commendable.

IN our time nowe both woman, childe and man,
Without number worship with humble reuerence
The feastes abhominable of vile Grobian,
With all their might, honour, and their diligence,
Compassing his aultars with laudes and incense,
With wordes and vses foule and abhominable,
Such men mischieuous to him are acceptable.

Ecclesi.li.
i.Esdras.vi.
Math.v.
i.Corinth.xv.
xxviij.q.i.sapè

To his vile temple runneth both yonge and olde,
Man, woman, mayden, and with them many a childe,
And beare with them incense as I before haue tolde,
Worshipping his feastes with their language defilde,
And wordes from which all goodnes is exiled,
And with vile language of ribaudry they ground,
Whose ill example doth simple youth confounde.

Ezech.ix.
Ecclesi.xxix.
Iob.xxvij.

Shamefastnes is exiled and all her whole linage,
And in his place is vilenes bid behinde,
Vngoodly maners, vngoodlyer language,
Which are the clene destruction of mankinde,
Lo here a foole, that with such vice is blinde,
A vile swine and foule leadeth by the eare,
His beastly life of this vile beast to lere.

Ouid.i.Metb.
Psal.xi.

These fooles also are in such an outrage,
To ringe the bell of their mad ribaudry,
That men may knowe their life by their language,
Wherby they vtter their lewdnes openly:
Thus all the Shippes of our foolishe company
Are led by the waues of this Sea mundayne,
By the foule swine folowing her life and trayne.

Ecclesiast.xx.
Pyonerb.xi.

Least our fooles of their right course might fayle,
Or by great charge breake or els be drowned,
The swine of the sea them draweth at her tayle,
And them not suffreth to sinke or strike on grounde,
But if all the fooles that of this sort are founde,
Should drinke no ale nor wine during this yere,
We neded not to fere, that they should be much dere.

Eccles.v.

But these fooles the truth to determine,
Because the sowe so doth her pigges multiply,
Therfore they folowe the maners of the swine,

ij.Peter.ij.

In

Ephesians.v.
Psalme.xl.

In ribaude wordes full of shame and vilany,
Such maners in this time doth men best magnify,
And them promoteth much rather then wisedome,
O where are honestie and shamefastnes become.

Jeremy.ix.

They are exiled, and haue no rowme nor place,
In earth at this season with hye or lowe degree,
But suche as vse ribaude wordes voyde of grace,
Are nowe promoted soonest to dignitie,
And howe be it that they much vnworthy be,
Who that of his language is moste abhominable,
Is taken in the court as a man moste commendable.

Esay.xiii.

The hogge promoted out of the mire and dust,
Vile and vngoodly of body and visage,
Promoteth and admitteth men after his lust,
The vilest setting moste hye vpon his stage,

Colloss.iij.
Titus.i.

And some are so past shame in their language,
So foule and lothly, that they moste commonly,
Haue all their wordes in vicious ribaudry.

Horestes

So that if mad Horestes might them see,
Hauing respect vnto their lothlynes,

Prouerb.xij.

He might well say they were more mad then he,
And wonder on their language full of viciousnes,

Eccles.xxxi.

For all their delite is in deliciousnes,
Gluttony and drinke, but he hath gayest name,
Which ribaude wordes can mingle with the same.

Eccles.xxxij.

Thus who that offreth the fiende such sacrifice,
With ribawde wordes foule and abhominable,
Geuing occasion to youth to fall to vice,

Esay.lxvi.

Such in his dedes is greatly reprouable,
And shall as a fowle both poore and miserable,
Shamefully liue without much better ende,
Before his death, if he him not amende.

¶ The Lenuoy of Barcley.

¶ Man vse thy tunge in mirth and honestie,
And laude thy maker therewith with reuerence,
To that intent God gaue it vnto thee,
And not to vse it in inconuenience,
In ribaude wordes is great sinne and offence,
And to youth great example and damage,
But though thou be clene of deede and conscience,
Yet men shall thee iudge after thy language.

DE STATVS SPIRITVALIS ABVSV.

En ſtatum multi modó ſpiritalem
Appetunt, primis iuuenes ab annis:
Pœnitet tandem fatuos relicto
Viuere mundo.

REſtat adhuc aliquid quod noſtro carmine dignum eſt,
Quodq; locum in fatua puppe tenere ſolet.
Omnis homo pueros ſacris modò deuouet aris,
Visq; ſacerdotem ruſtice habere tuum:
Non hoc propoſito, ſupremi vt ſacra tonantis
Ritè colat, placeat aut ſua vita deo:
Verùm vt ſepoſito vitam ſudore quietam
Ductitet, illecebris inuigiletq; malis.
Nil animæ curat fatuus, mentisq; ſalutem,
Sola placent rerum ſordida lucra ſibi.
Nil doctrina iuuat, funeſta pecunia princeps
Sacra dei inuertit, ſacrificosq; lares.
Ordo ſacerdotum fatuo turbatur ab omni,
Labitur & paſſim religionis honos.
Non Numa presbiteros tales in templa ſacrauit
Priſca, ſed in cunctis integra vita fuit.
Pontificis culpa eſt, diuinos vendere honores,
Iam ſtultis ſolitum eſt, pæſtiferisq; viris:
Quis furor ò miſeri ad vos miſtica ſacra prophanos
Compellit, procul hinc tollite quæſo manus.
Non ſtatus in terris nunc eſt damnoſior illo,
O quali ſuperos religione colunt.
Quid fratres memorem ſubductis colla cucullis
Geſtantes, miſerè ò nunc ſacer ordo vales:
Auguſtinus enim dederat confratribus olim
Viuendi ſalubres cum pietate modos:
Hos monachi obſeruant laſciui more ſiniſtro,
Auguſtine parùm iam tua ſcripta valent,
Non quales ſtatuit primæuo tempore Moſſes
Presbiteros, tales ſæcula noſtra vouent.
Indocti (fateor) nunc pinguia vota ſequuntur,
Eccleſiamq; ſacram ſordida turba regit.
Poſt ſua fata tamen, quid ſit rexiſſe videbunt
Eccleſias, mores nec colúiſſe bonos.

viij.q.i. in Scripturis. &c. Moſes.
xviij. diſt. nos autem. gloſa i.
xxi. diſt. cleros.
xxiij. diſt. his igitur.
xij.q.i. quia.
Numa Pompeius.
xxxvi. diſt. oportet.
xcv diſt. ecce.
xcvi. diſt. quis dubitet.
xliij. diſt. per totũ Monachi.
Auguſtinus.
vij.q.i. non autem Moyſes.
Deut. xviij.
xxi.q.iij. hi qui &c. ſacerdotum.
Proverb. xxi.
j. Peter. iij.
Glo ij.q.vij. non omnis. xl. diſt. c. fi.

Of the abuſion of the ſpiritualtie.

THere muſt I yet another barge ordayne
For many fooles of the ſpiritualtie,
Which to the intent to auoyde labour and payne,

In

In their meanes youth take on them this degree,
But after when they a while priestes haue be,
To haue forsaken the world they repent,
Where first they should better haue proued their intent.

Omnes modò cupiunt clericari.

Quid Romæ faciam, mentiri nescio mulos: Qui vel equos strigilant, pinguia quæ ly ferunt. Clerice qui nescis quid ius, & quid sit honestum: Aptius est aratrum, quam sacer ordo tibi.

YEt somewhat here remayneth of my charge,
Which must be touched, and here of very right,
Among our fooles haue a simple barge,
And that is this, as much as I haue inlight,
Euery man labours nowe with all their might,
Vnto the order of priesthood to promote
His sonne, howe be it he be a very sote.

If he be foolishe or of his wit vnstable,
Misshapen of his face, his handes or his feete,
And for no busynes worldly profitable,
For the holy Church then thinke they him moste meete,
And so thou rurall churle, a man may wete,
Thou wouldest not thy sonne haue priest for this intent,
To serue and to please our Lorde omnipotent.

But to the intent to liue in ease and rest,
And to auoyde all worldly busynes,
And in his lust to feede him with the best,

Continuing

dij. q. in Scripturis &c. Moyses.

xviij. dist. nos autem glosa. i xxi. dist. cleros.

Continuing in vice, and much vnhappynes.
Such fooles haue their mindes on riches,
On curled lucre, pleasure, ioy and wealth,
Caring nought at all for their soules health.

xxiij. dist. Sit igitur

They care nought for wisedome, vertue, nor doctrine,
Cursed money troubleth the goodly sacrifice,
And to their minde the same they so encline,
That it them leadeth to eche vnhappy vice,
And yet they thinke them selfe to exercise
By way of wisedome, and gouernaunce laudable,
Though they be worthy a bagpipe and a bable.

xij. q. j. quia

The order of priesthood is troubled of eche foole,
The honour of religion euery where decayes,
Such caytifs and courtiers that neuer were at scole,
At first promoted to priesthood nowe adayes,
O Numa Numa, thou folowed not such wayes,
In thy olde Temples suche fooles to consecrate,
But such as were wise, and with vertue decorate:

Numa Pompeus

And such as had in cunning be brought vp,
Godly of maners and of life laudable.
But nowe blinde fooles nought knowing saue the cup,
Falshood and flattery are brought out of the stable
Straight to the aultar, and without any fable,
Mo priestes are made then learned men or clarkes,
As it appereth playne by their foolishe warkes.

Additio translatoris

From the kitchin to the quere, and so to a state,
One yester day a courtier is nowe a Priest become,
And then haue these fooles their mindes so eleuate,
That they disdayne men of vertue and wisedome,
But if they haue of golde a mightie some,
They thinke them able a man to make or marre,
And are so presumpteous, and proude as Lucifar.

O godly order, O priestly innocence,
O laudable life, wisedome and humilitie,
Alas why haue we you put from our presence,
And you exiled with godly grauitie,
Our life is nowe led in all enormitie,
And all by our foly and amased ignorance,
The prelates are the cause of this misgouernaunce.

xxxvj. dist. oportet.

O cursed hunger of siluer and of golde,
For your loue and desire immoderate,

To fooles and boyes yrelihood is nowre solde,
And to men mischeuous filled with debate,
The godly honour longing to a state
Replete with wisedome, cunning and gravitie,
Are nowe not ordred right as they ought to be.

xvi. dist. ecce
xcvi. dist. quis
dubitet.

O fooles cursed, O men much miserable,
Say, say what furour your mindes doth constrayne
To this holy order, which is to you damnable,
If ye in vertue your liues not mayntayne,
Away with this minde, withdrawe your feete agayne,
Assay your life longe before or ye begin,
For it is damnable to man ensuing sinne.

xxi. dist. per totum.

Yet certainly I finde by evidence,
That in the world is no sort of degree,
Which is more geuen to inconuenience,
Then are such fooles of this spiritualtie:
O where is chastnes and dame humilitie,
Alas they are dead, and not with vs acquainted,
But flattering falshood hath our faces paynted.

Alas our order is fallen in errour,
The path is left, wherin we ought vs keepe,
With what religion do we our Lorde honour,
Alas the Shepherd is lewder then the sheepe,
This great disorder causeth my hart to weepe:
Alas what lewdnes is cloked vnder coules,
Who can expresse the foly of these fooles?

Mendicabi, & ceteri regulares arguuntur.

O holy orders of monkes and of freers,
And of all other sortes of religion,
Your straytnes hath decayed of late yeres,
The true and perfect rule of you is done,
Fewe keepeth truely their right profession
In inward vesture, diet, worde or deede,
Their chiefe study is their wretched wombe to feede.

O holy Benet with God nowe glorified,
O glorious Austen, O Fraunces decorate
With meekenes, the places that ye haue edified,
Are nowe disordred, and with vices maculate,
Enuy, pride, malice, gluttony and debate
Are nowe chiefe giders in many of your places,
Which grace and vertue vtterly out chases.

These holy fathers rehearsed afore by name,

Compiled

Composed rules holy and laudable,
For men religious to liue after the same,
Whiche nowe but little to them are agreable,
But in their life from them muche variable:
O holy Benet, Francis and Augustine,
See howe your children despiseth your doctrine.

bij.q.i.non. autem.

But to speake shortly and in generall,
We finde but fewe suche priestes nowe certayne,
As Moyses in the olde lawe first of all
To serue in Gods Temple did ordeyne:
But vnwise men, rashe and mad of brayne,
Becommeth priestes onely for couetise,
Gouerning the Church in a disordred wise.

Moyses
Deutero.xviij.
xxi.q.iiij, bis. & i.
Sacerdos
Prouerb.xxi.
j. Peter.iij.

Loke who that nowe of minde is eleuate,
And that gentleman that mishapen and witles is,
Shall be made a priest, and after a prelate,
To gyde the Church full backwardly iwis:
But suche as here the same doth gyde amis,
And in their life them selfe not gideth well,
Shall after their death abide rewarde in hell.

glo.j.q.vij nem omnis xl.dis.c.fi.

¶ The Lenuoy of Barcley the Translatour.

¶ Ye that are gyders of Gods heritage,
Be in your dedes to him faythfull and true,
Instruct his flocke with vertuous language
And good example to goodnes and vertue:
Teache them the wayes of lewdenes to eschewe
Rather with your workes then paynted eloquence,
For the rude people most gladly them selues subdue
To that thing wherof they see experience.

¶ Expell couetise and desire of dignitie,
Beware of Venus, hir dartes are damnable,
Take not on you the order and degree
Of priesthode, without that ye be somewhat able,
For this is often proued without fable,
That when the shepheard is eyther foolishe or blinde,
Vnto his master he is not profitable,
Nor to his flocke, as he shall after finde.

¶ The greatest roote of all misgouernaunce
That nowe is bred among the commontie,
Procedeth of foolishe priestes ignoraunce,
Whiche haue no wisedome, way nor faculcie,
To heale suche sores as they playne scrabbed see,

And straying abrode without aduisement,
They let them alone, so spiritually they dye,
Wherfore the keper is worthy punishement.

¶ The cause why so many prestes lacketh wit,
Is in you bishops, yf I durst truth expresse,
Which not consider what men that ye admit,
Of liuing, cunning, person and godlynesse,
But who so euer him selfe therto will dresse,
If an angell be his broker to the scribe,
He is admitted, howebeit he be witlesse:
Thus solde is presthode for an vnhappy bribe.

DE INANI FASTV ET IACTATIONE.

Mendaces fatuos, de quorum pectore nugas
Bullatas capimus, nostra hos vehet illa carina:
Gestarum rerum falso praconia fingunt.
Militiam hic iactat, doctrinam iuris & alter.

xñ.q.ñ.gloria. Episcopi. xxi.q.i omnis. Prouer.xxvij.

FEruida iam digito compescere labra volebam,
Et finem numeris ponere fortè meis:
Turba tamen stolidis frontem redimita corymbis
Percita stultigero gesta furore refert:
Alter enim miles gestat calcaria ahena,
Alter & in manibus romula iura gerit:

Milites. Tullius hostijs. patres conscripti.

Miles & ab antiqua se nobilitate superbum
Iactat, & a Tullo tempore rege notat:
Aut genus a claris patribus quos Romulus olim
Legerat, atq; alios enumerare solet.

Psalm.lxi. Prouer.xxviij. Iuuenalis. Seneca.

Fortè tamen patres habuit, qui fœnore iniquo,
Fraudibus aut alijs stemmata parta gerunt.
Plures se faciunt ex nobilitate superbos,
Quam virtute sua non meruere tamen.

i.Corinth.iiij. De preben. venerabilis. Bar.in l.i.C.de incolis.li.x.

Nobilitas virtute bona, meritisq; beatis
Constat, diuitiæ stemmata nulla parant:
Candorem tituli, qua nam virtute mereris?
Aut quid gessisti, quod tibi stemma dedit?
En ais, externis Martem diduximus oris,
Cognita sunt varijs gentibus acta mea:
Me Solimæ videre sacræ, Memphitica tellus,
Gallia bellipotens, marticolæq; Getæ:
Atq; alias bello regiones fortis in armis
Lustraui, merita nobilitate feror.

Doctores. xlix.di.sacerdotes & glo. in l.i.C. de athl.li.x.

Doctoris quidam titulum nomenq; tenere
Gliscunt, se iactant, & didicere nihil.
De rebus fatuis vanissima verba loquuntur,

Effecq;

Esseq; prudentes, doctiloquiq; volunt.
Nil sapiunt penitùs, tantùm de cortice libri
Sumpserunt tituli nomina vana sui.
Cum manibus ductant fatuum, præconia iactant,
Quæ nunquam meritis sed peperere suis.
Sed quid multa loquar fatuis innata superbis
Hæc mala, quod non sunt, protinùs esse volunt.

Proverb. xxvi.

Of the proud and vayne boasting of Fooles.

My hande is wery, my witte is dull almoste,
Fayne would I reste to refreshe my wit agayne,
But a foolishe bande that vse them selues to boste
Of thinges not done by them in wordes vayne,
To write their lewdenes doth me binde and constrayne,
For some them bost in Physike and the lawes,
Or in dedes of war, howbeit they are but dawes.

Se iactare.

Multi nunc sunt heu doctores, Militesq; peruersores legis & iustitiæ: qui se iactat & dilatat, iurgia consitat: qui verò sperat in domino saluabitur. Qui genus suum laudat, aliena laudat. Propria laus sordet: Sed nobilis est aliena.

HEre had I purposed as I before haue sayde,
To haue stint my tong and sealed for a while,
Or of my booke here a conclusion made,
And so these fooles no further to reuile:
But then aduisement did me beholde and smile,
Saying that my purpose was intended in vayne,

xij. q. ij. gloria. Epi. scopi

And I but euen in the middeſt of my payne.

xxi.q.iiii.
Prouer.xxbiij.

This worde to me was halfe a diſcomfort,
For almoſt werp was I of my trauayle,
With that of fooles I ſawe a mightie fort
Of diuers ſortes and diuers appatayle,
Some rayde as knightes in white harnes and mayle,
And other as Doctours and gyders of ſome ſcoles,
But euer me thought that they ſhould be but fooles.

Militis ielatio

Some other crowned as Poetes lawreate,
And other as Doctours expert in medicine,
Of whole maners, conditions and eſtate,
And ſtately boaſting of ſtrength and of doctrine,
Here ſhall I write, who liſt therto incline,
And firſt I proue that euery day we ſee,
That boaſting fooles leaſt of their dedes bee.

Some is a knight him boaſting of his landes,
With his gilte ſpurres and other cogniſaunce,
Another a Doctour and the lawes vnderſtandes,
And ſene all the ſcoles of Italie and fraunce:
The knight him boaſteth and boldly dare aduaunce
Of his olde linage, nobles and auncetrie,
Recounting the diſcent of all his progenie.

Patres conſcripti ronoerum

Pſalm.lxi.

Prouer.xxbiij.

Yea inſomuche that ofte he hath no ſhame,
Him ſelfe of the ſtocke of the Roman ſenatours,
Or of ſome kinges progenie to name,
Els other which hath bene mightie conquerours:
And yet perchaunce his firſt progenitours
Came firſt of all vnto their chiefe eſtate
By falſe extorcion, oppreſſion and diſceate.

Iuuenalis
Seneca

Suche fooles are proud of ſuche noblenes
Which they haue neuer, neyther coulde obtayne
By their owne vertue, their ſtrength or their boldnes:
But in the getting therof for to be playne,

i.Corin.iiij.
De preben, venerabilis

Noblenes is gotten with diligence and payne,
By iuſtice, vertue, ſtrength and righteouſnes,
And not by rigour, oppreſſion or riches.

Bar.in l.j.ſ. de incolis, li.x.

Say foole by what vertue or worthynes,
Haſt thou deſerued this renowme ſpeciall,
Or what haſt thou done wherby this noblenes
Wheron thou boaſteſt is thus vnto thee fall,
If it were ſought I trowe no thing at all,

Saue

Saue that thou lust suche foolishe wordes to sayne,
Wherby thy folly and pride appeareth playne.

Lo, sayth a foole, I haue bene long in warre
In straunge countreys and farre beyonde the sea,
To diuers Nations my dedes knowen are,
Both Spayne and Egipt and Fraunce speakes of me,
In so many countreis in warres haue I be,
That all the people of east, west, north and south,
My name and lawdes haue onely in their mouth.

But yet perchaunce this foole that thus him boastes,
Was neuer in warre nor out of his owne lande,
Some other as Doctours come from straunge coastes,
Coueting that name, though they nought vnderstand,
With euery foolishe thing they are in hande,
Speaking vayne wordes without wisdome & prudence,
Yet count they them wise and of perfect eloquence.

xlix, di, Sacerdotes. & glo. in li. c. de stbl, li, x

They boast their study and vant of their conning,
With stately wordes, proud loke and countenaunce,
And though suche fooles learned haue no thing,
With their solemne pride they defende their ignoraunce,
As none were wiser in all the scoles of Fraunce,
If they can recken and tell eche bookes name,
They thinke them selues great doctours by the same.

So leade they folly fast by the hande,
Boasting their lawdes and name in euery place,
Howebeit their owne dedes on sea or on lande
Were neuer so noble suche laudes to purchase:
But to be short, proud fooles are in that case
Roted by nature that them selues they most auaunt,
In that wherein they are moste ignoraunt.

Prouerb. xxvij

¶ The Lenuoy of Barclay.

¶ Desist ye fooles your boasting wordes and vayne,
Let other men commende your honestie
And godly life, for it is folly playne
To prayse your selfe, though that ye worthy be:
Then muche greater shame is it to lye,
Boasting that thing the whiche ye neuer had,
In cunning, strength, lynage or degree,
Of all boasting, this namely is most bad.

¶ But yet men olde of our predecessours,
In their olde prouerbes often comprehende,

That he that is among shrewde neighbours,
May his owne deedes lawfully commende,
Since his ill willers will not therto intende:
Also I finde that there three sortes be
Of people liuing, which may them selues defende
In leasing, for they haue auctoritie to lye.

¶ The first is pilgrims that hath great wonders sene
In straunge countreis, suche may say what they will
Before those men that hath not also bene
In those same places, and hath of them no skill.
The seconde are men aged, suche may boast their fill
Without repugnaunce: And men of hye degree
Before their seruantes may playnly say what they will,
Yet are they nought but fooles yf they lye.

DE LVSORIBVS.

Multos ludorum fatuos damnosa voluptas
Sollicitat, tantúmq; iuuat,
Nil aliud curant, nec delectatio maior,
Iacturam neq; pensiculant.

In auten. de sanc. epi. interdicimus. Virg de ludo. Exod xxxij. 1. Corinth. x. l. si. ff de alea.

EN iterum nostris offert se turba camœnis
Sordida, ludorum conconinata iocos.
Initio furijs ego sum tribus addita quarta,
Ludus ait, fatuos hic numerabo meos,
Quidam sunt adeò incensi certamine ludi,
Et ludos tanta sedulitate colunt:
Voluere taxillos reputant sibi gaudia summa,
Tres benè currentes, gaudia sola parant:
Noctes atq; dies ludi certamina versant,
Alea discurrit, sordida lucra petit.
Nunc senio ditat, damnosa canicula mordet
Illum, sed Venus hunc radit iniqua citò.
Ludus agit bilem, mentis secreta relaxat,
Inficit ingenium, sensibus atq; nocet:
Efficit iratos homines, præcordia frangit,
Alea sollicitos efficit vsq; viros.
Nil curant aliud lusores, tota voluptas
Sortibus infixa est, irrequieta quidem,
Per noctem vigilant, latrant, iurantq; frequenter,
Nulla fames illos, nec sitis vlla mouet.
Sæpè furore graui diffamant vulnera Christi,
Torquent ad superos verba nefanda deos:
Tanquam pæstiferos lusores conditor orbis
Curet, & ad stulti turpia verba fleat.

Glo. in c. pe. de vi. & ho cle. xxxv. dis. c. 1 glo. 1. Iuuenalis. De ex præla inter dilectos vbi glo & doc. do. Car. in cle. ij de. vita & ho. cle. Leui. xviij. Roman. v.

Spurci-

Spurcidus tamen hoc quod fœmina ludit, iniquis
Intermixta viris, & tabulæ vsq; vacat.
Nobilis, & clerus, ciuis, iuuenisq, senexq,
Cum tenui vulgo ludere sæpè solent.
Quem decet vt modicum ludat, sibi congrua sumat
Tempora, personas eligat atq; pares.
Omnipotens multos lusores odit iniquos,
Et ludos vetuit regula sacra patum.
Nam mala proueniunt ex ludo crimina multa,
Ludus opes minuit, & bona cuncta terit.

De cle. male. c. i. & ñ.
De iudi c. ñ li. vi.

No. in. c. cle. de vi. & hon. cle.

Hoſt. in ſum. de ex. prela. qualiter

Of Carde players and Diſers.

¶ The damnable lust of cardes and of dice,
And other games prohibite by the lawe,
To great offences some fooles doth attice,
Yet can they not them selfe therefro withdrawe,
They count their labour and losse not worth a strawe,
Caring nought els, therein is their delite,
Till thrift and health from them be scaped quite.

Ludo intenti.

Pone merum & talos, pereant qui craſtina curant.
Mors aurem vellens, vmite ait, venio. Sedit populus comedere & bibere, & ſurrexerunt ludere.

LO yet agayne of fooles assembleth mo,
Unto my shippes in hope of aduauntage,
But oft it hapneth or they depart and go,

In auten. de ſanc. epi. interdicimus.

Their

Their lust them turneth to losse and great damage,
By their lewde games, furour, and outrage,
Such are great gamners hauing small substaunce,
Which often fall to great losse and mischaunce.

Virgi. de ludo. Sperne lucrum Exod. xxxij. 1. Corinth. v.

Saith Poets that in hell are furyes three,
The fooles to punishe that are lende to the same,
For their not liuing here in equitie,
It needeth not them here to count by name,
The fourth fury is increased by this game,
Which (then the other) is more furious and bad,
For here in earth it maketh fooles mad,

L. si. ff. de aleo

But of men geuen vnto this furiousnes
Of vnlure game, chiefe cause of strife and wo,
And much losse, somewhat I shall expresse,
But first I say some are so geuen thereto,
That where so euer they labour, ride or go,
If they be once inflamed with the game,
To their destruction, their minde is on the same.

In hope to get (that they haue lost) agayne,
All their whole pleasure is set to throwe the dise,
So of one losse oft times make they twayne,
Wherby oft time they ren in preiudice,
And get occasion of theft and other vice,
But three dise renning square all of one sort,
To such fooles is chiefe comfort, ioy and sport.

Glo. in c. pe de vi. & bo. cle. xxxv. dist. 6. i. & 9. i.

Such folowe this game, striuing night and day,
Tourning the dice sometime by pollicie,
Them falsly setting, assaying if they may
Some vile aduauntage for to obtayne thereby,
But then if they not set them craftely,
Anone beginneth brawling and debate,
Blaspheming and othes, the pot about the pate.

Iuuenalis.

Excesse of watching doth players great damage,
And in that space oft Venus doth them blinde,
Making them hore long or they come to age,
Also this game troubleth oft their minde,
With wrath them making vnstable as the winde,
Their minde it discloseth, their wit infecting to,
It also their reasons troubleth with inwarde wo.

A couetous heart by game is kept in feare,
And stirred to ire euer when it can not win,

Which yre vnto the stomake doth great dere,
Vexing the minde priuily within,
The wit thus troubled, of wisedome is but thin,
And so the more that wrath doth him inflame,
The more backwarde and lewdly goeth his game.

De, ex, prela, inter, dilector, vbi, glo, & doc, de,

These fooles vngracious of their gouernaunce
Care for nothing, their lust is fired fast
On vnsure fortune, and her vncertayne chaunce,
Which them promoteth to beggers at the last,
Watching without season till their wit be past,
Yea, two nightes or three as fooles voyde of grace,
No thirst nor hunger can moue them from that place.

Car, in cle, ij, de vita & honore cle,

But in the meane season if that any discorde
Among them fall, the woundes of God are sworne,
His armes, heart and bones, almost at euery worde,
Thus is our Sauiour among these caytifs torne,
And wordes of malice, mischiefe, and great scorne
They throwe to God, renouncing oft his name,
When that misfortune doth backwarde gide their game.

Leuit. xxiiij.

Romans. ij.

These fooles in furour vpon our Lorde thus cry,
As if he cared for their mischieuous game,
Or when they for their losses are sory,
That God aboue should also be the same:
But while these fooles blaspheme thus Christes name,
The women and maydes, which is abhominable,
In game and othes to men are euen semblable.

De cler, male, c, i & ij,

De indi, c, j, li, vi,

There is almoste no maner of degree,
Man, childe, woman, poore man or estate,
Olde or yonge, that of this game are free,
Nor yet the clergy, both poore priest and prelate,
They vse the same almoste after one rate,
When by great losse they brought are in a rage,
Right fewe haue reason their madnes to asswage.

No, in ca, cle, de vi, & ho, cle,

I will not say but it is commendable,
For recreation sometime to vse such sport,
So it be done in season and time laudable,
And among persons mekely of one sort,
And not for lucre, but pleasure and comfort,
Without all othes and with perfect patience
In losse and gayne, in such game is none offence.

But yet the lucre that is won thereby,

Hoſt. in ſum. de ex, preſc, quidam.

Is not allowed, ne by lawes approbate,
For to be gotten true and righteouſly,
For God almightie doth ſuch ill getters hate,
And their wronge games alſo, cauſing debate,
Enuy and murther, and euen for the ſame cauſe,
They are prohibite alſo by the lawes.

And to be playne, great inconueniences
Proceedeth to many by this vnlawfull game,
And by the ſame oft youth doth flie offences,
To his deſtruction and all his frendes ſhame:
For when all their good is waſted by the ſame,
Often ſome by folly falleth to be a thiefe,
And ſo ende in ſhame, ſorowe and miſchiefe.

¶ The Lennoy of Barclay.

¶ Conſider ye players the great loſſe and damage,
That commeth of this game vſed vnlawfully,
Firſt of it commeth no maner auaumtage,
But if one put him firſt in ieopardy,
And that ſmall lucre that gotten is thereby,
Though thou about the ſame haſt much payne,
Thinke wel that it is gotten wrongfully,
The lawe thee bindeth it to reſtore agayne.

Ludunt ſecurè quibus eſt æs ſemper in ære, Virgi. de ludo

Wherfore me thinke that man doth ſureſt play,
That with this madnes medleth not at all,
But in his cofers his money keepes alway,
For that is ſure howe euer the cardes fall,
Or other game as Tables, diſe or ball,
And better a little ſure then much in feare and dout,
Better haue one birde ſure within thy wall,
Or fall in a Cage then twenty ſcore without.

This game alſo oft cauſeth wrath and othes,
And malice, where erſt was loue and amitie,
And much falſhode, which God almightie lothes,
With falſe forſwering, diſceate and crueltie,
It cauſeth by watching alſo infirmitie:
So men by it loſſe of goodes and body finde,
Wherfore let euery man ſuche folly flee,
There was neuer wiſe man that ſet theron his mind.

DE SVPPRESSIS FATVIS.

Eſt (ſcio) turba meo fatuorum picta libello
Magna, ſub inſculptis atq; locata notis:
In tergum illorum capitoſus ſaltat aſſellus,
Depreſſos monſtrans ſtultigeroſq; viros.

Tranſtra

TRanstra per & remos collecta est tanta caterua, Prouerb.i.
Et numerum tantum nostra carina vehit: Eccles.xxxiij.
Vt propè stultorum sine me discederet ingens
Copia, sed monuit noster assellus herum.
Nauiculam meritò stultis conscendo paratam,
Sum quia quem torquent omnia facta nimis.
Exiguus pro me locus in rate, & angulus arctus
Sufficit inq; foris, me mora nulla tenet.
Ne me continuò calcat vè premat vel assellus,
Quem piger in tergo cogor habere meo:
Si saltem patiens ad mandata illius essem, Sapien.vj.
Libera sperarem membra abitura citò, Hebrewes.xij.
At beat hoc vnum, socios comitesq; tenemus ij.q.i. multi.
Plures, qui viuunt conditione pari:
Hi sunt, prudentum nunquam consulta sequuntur Prouer.i.
Qui bona, nec capiunt consiliumq; ferax:
Hi sunt, quos iræ stimulus per crimina iactat Prouer.xxvij.
Ob causam nullam, sed ratione carent.
Hi sunt qui lites mercantur, quiq; dolore Prouerb.xvi.
Inuidiæ marcent, causa doloris abest. Eccle.xlviij.
Hi sunt audaces, qui natos quosq; proteruos, Prouerb.xix.
Dum virgis parcunt verberibusq;, parent.
Hi sunt, vicinis qui sæuos, quiq; molestos Prouerb.xxvij.
Se præbent, vel quos pocula magna iuuant. Eccles.xxxi.
Prætereà in pedibus quos torquet calceus arctus, Eccles.vij.
Quem tolerant, hi sunt quis bona nulla placent. Eccles.ij.
Sunt & lurcones, sua qui patrimonia perdunt,
Qui plus consumunt, quàm sua aratra ferunt.
Hi sunt, lenones proprias qui ad crimina mæchis ff. de adul. mariti. & l. ij.
Vxores stolidi, sacrilegiq; locant. de pe. dist. iij. quia
Stultus & hic pariter sua qui peccata recenset, dimissa. & c. nihil
Et pœnas, vitam sed gerit vsq; malam. & c. in salicibus
Hi satis a duro fatui calcantur assello,
Sed tamen hac iuncti naue, per æquor eunt.

Of fooles oppressed vvith their ovvne foly.

¶ Of fooles I wot there is a great company
Within my bookes in figures and scripture,
But in this ship namely are there many,
Which their owne foly can by no meane endure:
Such in this barge shall of a rowme be sure,
Though they haue rowme, I can graunt them no rest,
For with the asse they rudely are oppress.

WIthin my ship, and also on euery side, Prouerb.i.
Are so many fooles sayling before the winde,
So swiftly that me thinke they will not bide,

But

Multæ fatuorum preſſuræ.

Multimodos fatuos præſens contorquet aſellus. Et ſtultos plures calcitrat ille nimis. Qui ſe ſponte ſua per aperta miracula mittunt, Auriti & pecoris ſub pede crebro iacent.

But ſone depart, and ſo leaue me behinde,
Eccleſi. xxxiij. The fault and cauſe is in my ſlothfull minde,
But the ſlowe aſſe hye on my backe both ſkippe,
And warneth me, ſo enter I the ſhip.

The Ship I enter, and worthy am thereto,
Among my fooles my ſelfe may claime a place,
For my great ſlouth in eche deede that I do,
But neuertheleſſe I am not in that caſe,
To occupy great rowme before eche mans face,
A litle and ſtrayte corner for me is beſt,
That I may ſleepe therin and take my reſt.

I couet not to be in places wide,
I am content with a corner of ſtraytnes,
Vpon the hatches I couete not to bide,
For there is to much labour and buſynes,
And alſo the aſſe betokening ſlouthfulnes,
Should haue to much ſpace on me to tred,
If I at large about by it were led.

Yet in my ſlouth if I could be pacient,
Sapien. ij. And folowe the aſſe without all repugnaunce,

But

But alway ready at his commaundement,
I should be put to muche idelle greeuaunce,
And to haue hope to escape this perturbaunce,
My members free from suche wo and payne,
But well I feele my trust is but in vayne.

But this one thing my heart and minde doth glad,
And in my payne is the moste chiefe comfort,
That mo companions by the same sitte are lad,
Of my condition, liuing, and lyke sort,
Whose owne folly which they take for a sport,
By long continuaunce them selues doth sore oppresse,
Turning their mirth to woo and wretchednesse.

These are they which will not apply their minde
To wise mens counsell and aduisement,
Wherby they might both wealth and profite finde,
If to suche counsell they gladly would assent,
These are suche fooles as furious of intent,
By wrath are driuen to diuers great offence,
For none occasion, without reason and prudence.

These are suche fooles as by strife and debate,
And other suche, whiche lewdely by enuy,
And no cause geuen, their neighbours hurt and hate,
And so to malice their cursed myndes apply:
These are suche fooles as suffer patiently,
For lacke of beating their children foloune vice,
To their great shame, their losse and preiudice.

These are they that by malice at all houres
Are cruell and greeuous, and put to losse and payne
Such as they ouercome may, both straungers & neibours,
By cursed leasinges whiche they vniustly fayne:
These are they that of all men haue disdayne,
With dronken diuels geuen whole to gluttony,
These are the felowes of this mad company.

Moreouer into my Shyp shall they ascende,
That are streite bord, which them doth sharply greue,
But yet they see not therto, it to amende,
Suche are they that on no goodnes will beleue,
All wasting fooles which to their great mischiefe,
Sell and waste their landes, suche are of this sort,
And they that more spende then their landes may support.

These are madfooles and abhominable,

And curſed of God, that are bawdes to their wiues,
Letting them to hire, and though that profitable
This way they thinke, yet right fewe of them thriues.
These are mad fooles, that lende aue of their liues,
Knowing what payne is ordeyned for eche ſinne,
Yet moue they not, but ſtill abide therin.

These are proude beggers and other ſtately fooles,
Sclaunderers, lyers, and iurours of the lyſe,
Phiſitians and lawiers, that neuer went to ſchooles,
And falſe Tauerners that reckon one pot twiſe,
Captens and ſouldiers that folowe that ſame gyſe:
These are falſe officers that liue vpon bribes,
As exchetours, officials, conſtables and ſcribes.

Fooles of these ſortes, and mo then I can tell,
For their miſliuing and great enormitie,
Of the ſlowe Aſſe ſhalbe troad downe to hell,
If they not mende them ſelues before they dye;
But in the meane time ſhall they be here with me
In my fooliſhe ſhip, on ſea rowing with payne,
If they amende departe they ſhall agayne.

¶ The Lenuoy of Barclay.

¶ O fooles oppreſſed with your miſgouernaunce,
Amende your life, expell this your offence,
Ye can not excuſe your ſelfe by ignoraunce,
Ye are taught to leaue your inconuenience
By godly Preachers, men of hye prudence,
Alſo the puniſhement which God doth often ſende
To other fooles, ſhould moue you to amende.

DE MILITIBVS ET SCRIBIS.

Dum captant equites hominem, ſcribæq; maligni
Villanum, & qui ſit ſimplicitate rudis:
Si ſaltem nummos habeat, ſpoliatur ab illis,
Cogitur vt ſoluat ruſticus ille nimis.

Prouer. xxi. Math. xxiij. Eccleſ. xli. Luke. ix.

AD naues noſtras, equites, ſcribaſq; citamus,
Ad fatuam ſectam dant monumenta mihi:
Auriculas aſini geſtant, titulosq; merentur
Quos dabimus, dignis pro meritisq; ſuis.
Accelerare precor, quoniam mea nauis abibit,
Quæ vos ad remos, tranſtraq; longa vocat.
Eſt labor æqualis, ſtudium ſimile, atq; facultas
Par, quam ſcriba gerit, quam male fidus eques.

Hic

Hic rapit insidijs, spoliat clàm prædo per agros,
Publicitus scribæ decipiunt homines. Ezech.xiij.
Sub madidis pluuijs æques, & sub frigore duro, Esaie.x.
Corporis exponit fortia membra sui. Iob.xxx.
Hic animam calamo infuscat, perditq; salutem, Math.v.
Auri & nummorum est his quia magna fames. Iob xxvij.
Accendit prædo villas, flammisq; perurit
Culmina, quærit opes, exuuiasq; petit: Prouerb.xx.
Rusticus a scriba simplex seducitur, atq; Mich.vj.
Cogitur in pennas soluere cuncta suas. Psal.xv.
Quærit opes quiuis, precium quoq; captat iniquum. Luke.xxi.
Est spoliatorum turba maligna nimis. Amos.v.
Officium si quisq; suum moderamine iusto Eccles.x.
Ritè ministraret, laus sibi magna foret.
Hic eques, vt gladijs inopes defendere, atq;
Cum viduis pueros, emeritosq; senes: Jacob.iiij. y. Timo.v.
Quo duce tuta foret semper Respublica, quo vè
Latrones fugerent per fera lustra procul. Esaie.lij.
Hic calamo iustas leges conscriberet, atq; Mathe.xiij. Math.xxiij. Zach.vij. Malach.iij.
Iustitiæ normam panderet arte sua.
Sed modò pupillos inopes, viduasq; relictas,
Ille armis, calamo hic, expoliare solent.
Non dolus in terris maior, fraus turpior vsquam,
Ex scribis quàm quòd tot mala proueniunt.
Ast equites faciunt, quòd semita nulla viarum Luke.iij.
Tuta est, impunè crimina tanta volant.

Of the extortion of knightes, great officers, men of warre, scribes and practisers of the lawe.

While knightes and scribes, erchetours and constables,
And other officers whiche haue authoritie
Under the king, as sheriues, by fayned fables
Catche a rurall man, rude and of simplicitie,
If he haue money, these thieues so cruell be,
That what by craking, threatning and extortion,
They spoyle this poore man, so that simple is his portion.

TO our foolishe ship I summon and assite Prouer.xxi.
Constables, scribes, lawiers and souldiours, Math.xxiij.
Erchetours, sheriues, & knightes that haue delite Eccles.xii.
To abuse their offices by falshode and rigours,
They geue me occasion to blame their errours,
And for that in their charge they often trip Luke.iij.
By false abusion, they shall be in my ship.

Hast hither I require, my Nauy is a flote,
Long tarying hurteth, for hawsed is the sayle,

The anker wayed, within boȝde is the bote,
Our ship decked after a homely apparayle,
Wy suche passangers I loke foȝ none auayle,
But feare displeasure, because I shall be true,
Yet shall I so, ensue what may ensue.

De Scribis & equitibus.

Rapinæ impiorũ detrahẽt eoȝ, quia noluerunt facere iuditium Væ vobis scribæ, qui cõmeditis domos viduarum. Væ vobis viri impij. Neminem concutiatis neq; calumniam faciatis, & cõtenti estote stipendijs vestris.

Good officers are good and commendable,
And manly knightes that liue in righteousnesse,
But they that do not are worthy of a bable,
Since by their pryde poore people they oppresse:
Wy master Kyrkham foȝ his perfite meknes,
And supportation of men in pouertie,
Out of my ship shall worthely be free.

I flatter not, I am his true seruitour,
His chaplayne and bedeman while my life shall endure,
Requiring God to exalte him to honour,
And of his Princes fauour to be sure,
Foȝ as I haue saide, I knowe no creature
Moȝe manly, righteous, wise, discrete and sad,
But though he be good, yet other are as bad.

They shall vnmaned my ship haue in cure
And other officers who soeuer they be,
Which in extoytion and falshode them inure,
Hoping by the same to come to dignitee,
And by extoytion to augment their degree:
Maisel of Oteri for powling of the poore,
Were not his great wombe here should haue an ore.

But for his body is so great and corporate,
And so many burdens his brode backe doth charge,
If his great birthen cause him to come to late,
Yet shall the maine be Captayne of a barge
Where as are bawdes, and so sayle out at large,
About our ship to spye about for prayes,
For therevpon hath he liued all his dayes.

But himl I leaue and so retourne agayne,
Namely to speake of the vnrighteousnesse
Of knightes and false scribes, which fully set their brayne
To bring poore people into greater wretchednesse
Then they were erst, and so them to oppresse:
For playnly to speake, false knightes and scribes be
Of one maner liuing, practise and facultee,

The scribe in writing with his deceatfull pen,
Sitting in his siege acloyde with couetise,
By subtile wordes spoyleth the simple men
Which come to him, desiring right iustice:
The knight in warre is geuen to the same vice,
Robbing and spoyling by fieldes priuely,
But the scribe oppresseth the poore men openly.

The knight in warre in time of frost or rayne,
Or the colde snowe, as man mased with rage,
Subdueth his body to ieopardie or payne,
Dampning his soule for bribing aduauntage:
The vniust scribe ensues the same vsage,
Defyling his soule with his pen and blacke ynke,
Whose couetise causeth his soule in hell to sinke.

The cursed hunger of syluer and of golde
After one maner doth these two so inflame,
That for the more riches of their soules are solde,
The one a thiefe without all feare and shame,
In time of warre in spoyling hath his game,
Murdring men, and burning towne and village,
Nought seeking but lucre by spoyling and pillage.

The poore churle vnexpert and innocent,
Suspecting nought for his true simplicitie,
Is by this scribe compelled by falshode violent,
To pay for his pennes till he a begger be:
Thus liue knightes and scribes after one degree,
Oppressing the poore,them putting to great payne,
Vnto them selues by falshode getting gayne.

Luke.xvi. Eche of them asketh lucre and winning,
Nought caring whether it be wrong or right:
Amos.iii. Thus cursed is the sorte that haue their liuing
In robbing poore people by violence and might,
Eccles.x. But if they had iustice and mercy in their sight,
Their offices ministring by lawe and equitie,
Both of God and man rewarded should they be.

Who that is righteous good men shal him commende,
Iacob.iiij. And lawde his name,and his dedes magnifie:
v.Timo.v. The knight is ordeyned by manhode to defende
Widowehode and age from wrong and iniury,
With fatherles children and suche as liue in penury,
And with dint of sworde to defende the common wealth,
Expelling theeues,sauing the true mans healthe.

Esaie.lxi. The Scribe is ordeyned him selfe to exercise,
Psalm.xciij. To write with his pen iust lawes and veritable,
And shewe by his witte the rule of righte iustice:
But nowe their dedes are muche variable,
Psalm.xciij. For knightes and scribes by wayes deceyuable,
By the sworde and pen right cutiedly intende,
Them to oppresse whom they ought to defende,

Iob.xxiiij. As widowes,poore men,and children priuate
Of father and mother,and feeble men by age.
By suche oppression they encrease their estate,
And by succession of all their whole linage:
Alas the childe ofte forgoes his heritage
Without right,longe or he be of discretion,
And all by falle knightes spoyling and oppression.

Iob.xxiiij. In earth no gyle nor falshode is doubtlesse,
Zach.vij. Nor ill that is to scribes comparable,
But touching thoppression and vnhappinesse
Psalm.lxxij. Of other officers,it is innumerable:
And namely souldiers are nowe moste vengeable,
And other courtiers,that scant the kinges way
Of their spoyling may be quite night or day.

What

What shall I write of pouling customers,
And spoyling searchers, Baylifes, and Constables,
Sargeauntes and catchpoles, and other officers,
Which with others plate garnish gay their tables,
Their houses stuffed with bribes abhominables,
Such by oppression become thus excellent,
Continuing in kalwood for lacke of punishment. Luke.iij.

¶ The Kenuoy of Barcley.

¶ Ye knightes vnrightwise, and officers iniust,
Auoyde your extortion done by crueltie,
Auoyde this desire, mad and mischieuous lust,
Which ye haue in spoyling of the commontie,
Better is for you to liue in pouertie,
So pleasing God with vndefiled name,
Then by oppression to come to hye degree,
And then after death be damned for the same.

DE STVLTA NVNTIORVM LEGATIONE.

Cursor ego velox longis de partibus orbis
Aduenio, nec vas potui euacuare bibendo
Donec, has fatuis sulcantibus æquora passim
Præberem chartas, nauita siste ratem.

PRoposui fateor nullos vehere in rate nostra
Cursores, agitur res quia nostra mari.
Nauis in vndosa rapitur, volat atq; Carybdi,
Nec reuocare potest nuncius vllus eam:
Attamen ex istis, quidam sibi tradere partem
In rate, pro fatuis nuncius esse cupit.
Qui chartas scriptas, cera impressasq; sigillo
Portet in ore suo, gestet & in manibus:
Ne fiant madidæ, capiant ne vè altera damna,
Ambulet & tutam nuncius vsq; viam.
Quidam cursores plus quàm committitur ipsis,
Expediunt, nugas concipiuntq; meras.
Sæpius ex magna tamen æbrietate morantur,
Officium tardant, expediuntq; nihil:
Atq; vias calcant infidi tempore multo,
Otia longa terunt conficiuntq; moras.
Caupones o[illegible] lustrant, omnesq; tabernas,
Vt capiant [illegible]i vascula plena mero.
Ter legit atq; quater chartas, manibusq; reuoluit
Nosse volens quidnam litera missa canat.
Non alia ratione tamen sic scire laborat
Scripta, nisi vt valeat dicere multa noua.

Qualis debeat esse nuncius potiꝰ spectandus quàm audiendus. Prouerb.xxvj. Eccl.xxv.

Prouerb.xxiij.

Prouer.xxvj.

Prouer.xviij.

Prouerb.xxvj. in fine.

Negligit

Negligit interdum, nec ſcit cominùs referre,
Et ſine reſponſo perfidus inde redit.
Tempore ſeu meſſis recreat nix corpora noſtra,
Et ſicut requies quæq; cupita iuuat:
Sic recreat dominum per quem legatus abiuit
Nuncius, & chartæ credita iuſſa refert.
Hi ſunt, quos volui, ſtulti qui nuncia verba
Tranſuectant, currunt nec ſine vaſe meri.
Iecur habent calidum, calor hic innaſcitur ipſis,
Ob curſus volucres, nugiloquasq; genas.
Nuncius hic dignus precio, titulisq; decoris,
Expedit impoſitæ qui citò iuſſa rei.

Prouer. xxvi.
Sapien. v.
Prouerb. xx.
Ieremy. v.
Eccleſi. xxxiij.

Of foolish meſſengers and purſiuaunces.

I am a ſwift purſiuaunt or meſſenger,
None in the world ſwifter as I wene,
Here am I come from landes ſtraunge and farre,
Yet can I not (drinking) voyde my bottell clene,
Till in the fooles Shippes I haue bene,
And to the chiefe deliuered vp this bill,
Shipman (till I enter) let thy ſhip ſtande ſtill.

Nuncius inutilis.

Sicut frigus niuis in die meſsis, ita legatus fidelis ei qui miſerit eum: animam ipſius requieſcere facit. Claudus pedibus & iniquitatem bibens, qui mittit viam per nuncium ſtultum. Nuncie, ſis verax, tacitus, celer atq; fidelis.

I had purposed not to haue tane in hand,
To cary in my ship any messangers,
Or pursiuauntes that occupy on lande:
For I my selfe and all my maryners,
Keepe on the Sea, with our foolish partners,
So farre from lande, and rowing with such payne,
That no messanger may vs reuoke agayne.

Quilli debent esse nuntij in pnis sua in ti. de execu.

Prouer. xvi.

Yet some of them couet to haue place
To them assigned within a foolish barge,
And with our fooles to be so much in grace,
Of all their messages to haue the cure and charge,
To this intent to runne euer out at large
With letters or Charters about diuers landes,
Sometime in their mouth, and sometime in their handes.

Ezech. xxx.

Prouerb. xiij.

Sometime otherwise them hiding priuily
To keepe them sure from moystnes of the rayne,
And so to go without all ieopardie
In his iourney, and sake to come agayne,
But some of these fooles take vpon them payne,
To execute more then is in their message,
To their owne scorne, and lordes great damage.

But yet oft time (howbeit their promis)
Was in all haste to their message to intende,
They it prolonge by ouer much dronkennes,
Carying their charge, and bringing nought to ende
By their slowe pace, thus he that did them sende,
Thinketh his matter well done and brought to passe,
But by their prolonging it is euen as it was.

Prouer. xvi.

And often these messengers so wisely them gouerne,
That while they should be in hande with their message,
They range about to eche alehouse and tauerne,
With the sweete wine their great heat to asswage,
Till he be brought into the dronken rage,
Then opens he his letter, it reading twise or thrise,
And all for this purpose, newe lesinges to deuise.

Prouer. xviij.

His letter he openeth, as false and past all shame,
To know the secret therof to this intent,
With his false tonge to glose vpon the same,
And oft in his message he is so negligent,
To lese his letters, and so as imprudent,
He can not that shewe that men to him commit,
Retourning without answere, so foolishe is his wit.

A true

Prouer.xviii. Sapien.v.

A true messanger and of perfect diligence,
Is muche worthy, and greatly commendable,
For like as in Summers feruent violence,
The colde winde and snowe to man is delectable,
And as to men wery, rest is muche comfortable,
So a messanger speedie, faythfull and parfite
Retourning to his Lorde, doth him as great delite.

Such true messangers no man will discommend,
That is of wisedome, minde pacient, or doctrine,
But foolish messangers here I comprehende,
Which in their message to fooliche wordes encline,
More tending to their bottell full of ale or wine,
Then to their message, for this is proued playne,
That sende a foole forth, and so comes he agayne,

Such fooles haue their mawes so feruent
In heate by running, and excessiue language,
Filled with folly, that no drinke can it stent,
Nor with moystnes that feruent heate asswage:
But a faythfull man that doth truely his message,
Is to be lauded: But we dayly proued see,
That wise will do wisely, and fooles as they be.

¶ The Lennoy of Barcley the authour.

¶ Ye foolish messangers geuen to negligence,
To slouth and riot in your busynes,
Reduce your mindes to perfect diligence,
So may ye to your lordes do comfort and gladnes,
Be true in his message, geue you to secretnes:
If ye do not, I Barclay shall certayne,
For eche of you my fooles liuery dresse,
That is a hood to keepe you from the rayne.

DE CELLARIIS ET COQVIS.

En venit aucta cohors promorum, iamq; coquorum,
Commisseq; domus cætera turba venit:
Ad nauem properant, & forti robore sulcant,
Adiuta his citiùs carbasa nostra volant.

Ezech.xxiiij.

ESt damnosa nimis dominis hæc turba penatum,
Cuius iam crapulas, luxuriemq; vides.
Est natura coquis, & promis semper iniqua,
Quos domini nulla sollicitudo manet.
Inq; vicem iactant, quoniam nos sola voluptas
Potus iucundi confouet atq; sibi.
Edendum est igitur nobis, semperq; bibendum,

Prouer.xxi. and.xxiij. Esay.lxv.

Nos

Nos cibus, & pascunt vina aliena quidem.
Inuenies raros custodes esse fideles,
Aut seruos dominis, perfida turba laris.
Sopito domino referat cellarius vrnas,
Atq; aperit sapidi vasa vetusta meri.
Oenophorum vino complet, vacuatq; lagenas
Bacchi, quas seruat ad sua gaudia herus.
Contenti non sunt proprio consumere luxu,
Credita quæ manibus sunt bona cuncta penus.
Adducunt alios ganeones atq; bibones,
Quorum opera possint euacuare cados.
Nulla fides illis, iacturæ damna futuræ,
Hi nihil auertunt, decipiunt sed herum.
In lecto recubans, censu pereunte, patronus
Nil sentit, seruos credit habere bonos.
Sed cùm fortè iubet sibi dulcem afferre lyeum,
Bombo vasa sonant euacuata graui.
Est dolus in promis, est & versutia fallax,
Infidi dominum decipiuntq; suum.
Quid coquus immundus facit, & quàm fraude patronum
Decipit, en audi, sordida gesta cano:
Ista caterua quidem nulla pietate mouetur,
Edunt, consumunt, & bona cuncta vorant.
Emptaq; fumosam veniunt quæcunq; culinam,
Immundus gustat fercula prima coquus.
Inde fame si quis coquus aut cellarius vnquàm
Deperit, at crapula dicitur vsq; mori.

Proverb.xiij. Eccli.xxxi. Proverb.xii. Luke.xvi. Prouerb.xxix. Eccli.xxxij. Luke.xii. Ephesians.vi.

Of foolish Cookes and Butlers, and other officers of housholde, that waste their masters good without measure.

¶ Lo nowe comes a sort by dosens multiplyed
Unto my ship, of diuers cokes and butlers,
A rowme to them may not be well denyed,
Nor to all other suche houshold officers:
These soles haste fast to be my mariners,
Rowing with such might that all the sea sonnes,
Such increase our nauy by vilenes of other wombes.

THis sort of seruauntes whom thou doest here espye,
Geuen to their wombe by lust abominable,
Of meat and drinke and superfluе gluttony,
Are to their masters but little profitable:
Oft Cookes and Butlers are so deceyuable
Of nature, to their master, and folowe their offence,
That nought they set by his losse by their negligence.

Ezech.xlvij.

Theft

Coqui & cellarij.

In cella atq; penu gens hæc furit, inq; culina. Et melliora bibens, pinguia quæq; vorat. Consumentur carnes, & coquitur vniuersa compositio, & ossa tabescent.

Prouerb.xxi. and.xxiij.

These fooles reuelling on their maisters cost,
Spare no expence, nought caring his damage,
But they as Caytifs often thus them bost
In their gluttony with dissolute language,
Be merry companions and lusty of courage,
We haue our pleasure in deyntie meat and drinke,
On which thing only we alway muse and thinke.

Esay.lxv.

Eate we and drinke we therfore without all care,
With reuell without measure as long as we may,
It is a royall thing thus lustely to fare
With others meat, thus reuell we alway,
Spare not the pot, another shall it pay,
When that is done, spare not for wyne to call,
He merely sleepes the which shall pay for all.

Prouerb.xix. Math.xxiiij.

Thus seelde or none of keepers shall we finde,
True in their deedes, and after one intent,
Though maisters do their seruauntes be full kinde,
Agayne is the seruaunt falle and fraudulent,
So housholde seruauntes though they seeme innocent,
And without fault good before their lordes face,
They waste all and more in another place.

When

When master and maistres in bed are to rest,
The bodes are shyed, the doores open eche one,
Then fares the Cooke and Butler of the best,
Eyther both together, or eche of them alone,
With wine and ale till all the best be gone,
By galons and pottels they spende without care,
That which their lorde for his owne mouth did spare.

They are not content among them selues to spende
Their masters goodes in suche like gluttony,
But also for other gluttons they do sende,
And strange dronkardes to helpe out their vilany,
By whose helpe they may the vessels make dry,
And he that hath waye to drinke at eche worde,
Among these caytiues is worshipped as a lorde.

Among these wasters is no fidelitie,
They haue no hede nor care ne aduertence
Of the great losse, and the cause of pouertie
Growing to their lorde by this wastfull expence,
But him begyle behinde his backe and presence,
The master or lorde lying in his bed,
Full little knowes howe his housholde is led.

But while the seruauntes false riot thus ensue,
Wasting their masters good and whole substaunce,
The master thinkes his seruauntes good and true:
But if it fortune after by some chaunce,
That the master haue a desire or pleasaunce,
Of his best drinke with his louers to haue some,
The vessell empty shall yelde nought but bom bom.

Then shall the lorde perceyue the great disceate
Of his wastfull seruauntes, and their false abusion,
But his perceyuing then is all to late:
So it appeareth that great collusion
Commeth vnto many, and extreme confusion
By vntrue seruauntes, as cookes and butlers,
And by all other housholde officers.

I thinke it shame to write in this my booke
The great disceat, gyle, and vncleanlinesse
Of any scolian or any bawdy cooke,
His lorde abusing by his vnthriftynesse:
Some for the nones their meate lewdely dresse,
Geuing it a taste to swete to salte or strong,
Because their seruantes would haue it them among.

Ephel.vi.

This company and bande vngracious
Are with no pitie moued nor yet eare,
They waste and eate their maister out of house,
Deuouring his good till it be poore and bare:
And with what meates soeuer the lorde shall fare,
If it be in the kitchin, or if come to the hall,
The cooke and scolian must taste it first of all.

In euery dishe these caytiues haue their handes,
Gaping as it were dogges for a bone,
When nature is content fewe of them vnderstande,
In so muche that as I trowe of them is none
That dye for age, but by gluttony eche one:
But suche fooles were not their hastie lookes,
To my foolishe ship should chosen be for cookes.

¶ The Lenuoy of Barclay.

¶ In this ship might I comprise or comprehende
Seruauntes of euery crafte and facultie,
Which in lewde riot their maisters goodes spende,
Bringing them therby to carefull pouertie:
But as for this time they shall passe by for me,
Since by their maisters foolishe negligence
They haue occasion so riotous to be,
By great cause geuen of inconuenience.

¶ But to you seruauntes I turne my pen agayne,
Exhorting you to your maisters to be true,
And not thus to spende and waste his goods in vayne,
And so to harde nede therby him to subdue,
Lewde felowship see that ye euer eschewe,
Beware of riot, be content with your degree:
For who that agaynst his maister is vntrue,
In his owne labour is seldome sene to thryue.

DE RVSTICORVM ARROGANTIA.

Villanæ siquidem supereſt dementia ſectæ,
Quæ cupit in fatua ducere vela rate:
Ergo mihi parcat villana ſuperbia, quam nunc
Pingimus in teneris verſibus, atq; notis.

ſclvi. dif. in prin. l. nuper. C. de man. & col. pa. glo. in l. ſeruis vr. ff. de le. iij.

SImplicitate rudis quondam natura colonum,
Extitit, atq; humilis conditione fuit:
Si numerum ætatis poſcas, non ſæcula longa
Fluxerunt, in quîs ſimplicitas nituit:
Iuſtitiæ ſolium turritas liquerat vrbes,

Virtus

Virtus,ſimplicitas,cum probitate fides:
Migrauere ſimul quondam ad triuialia tecta,
Adq; caſas humiles,ſtramineosq; lares.
Non dolus in villis,non fraus in rure fuerunt,
Hos penès aſtreæ ſacra cathedra fuit.
Ardor auaritiæ nullus,non fœnore lucrum
Mutabat mentis ruſtica turba rudis:
Auri nulla fames,non faſtus corporis,at nec
Ornatus,quales ciuica turba gerit.
Sed modò cœperunt habitus geſtare ſuperbos
Villani,quoniam priſtina vita ruit.
Crines in nodum tortos,criſposq; capillos,
Et calamiſtratos ruſtica turba gerit.
Veſtes partitas ſcutulis,varioq; colore
Geſtant,quas cingit fimbria picta quidem.
In manicis ſculptas externo more figuras,
Et tunicas portant cum breuitate bonas.
Diſcit ab agricolis gens vrbica fraudibus vti,
Atq; dolos multos,& noua cuncta mala.
Sola tenet nummos gens ruſtica,ſolaq; ſaccum
Ingenti ære replet,diuitijsq; ſtudet.
Proh pudor vndè venit tam morbida vita colonis,
Vndè ſitis rudibus,improbitasq; viris.
Villanus diues mox fit mercator auarus,
Mercatorq; ſtudet nobilitate frui.
Tempore ſic noſtro villani nomina clara
Nobilitatis habent,ſimplicitate carent.
Quærere pròh pudor eſt nimis alta & inania ſemper,
Stare nec in proprio,nec remanere ſtatu.

Ouidius in faſt. &.i.metth.

Iuuenalis.

Eccleſ.vij.

Ieremy.xiij.

Sapien.xvij.

Iob xxiij. Eſaie.v.

Ieremi.ii.

Prouer.xxiij.

Iuuenalis.

Eccleſ.iij.

Of the arrogancie and pride of rude *men of the Countrie.*

¶ The ruſticall pride of Carles of the lande
Remayneth nowe,whiche I intende to note,
Which their owne pride not ſée nor vnderſtande,
Wherfore they couept with me to haue a bote,
And ſo they ſhall: but when they are a flote
Let them me pardon,for I will take no charge
Of them,but them touch,and let them runne at large.

Of huſbandemen the life and the nature
Was wont be rude and of ſimplicitie,
And of condition humble and demure:
But if a man would nowe demaunde of me,
Howe longe agone is ſince they thus haue be,
I might well anſwere it is not longe agone,
Since they were ſimple and innocent eche one.

xlvi. diſ in prin.l. nuper C de man, & col.pa,glo,in l ſeruis verba,ff.de le,iij.

Rusticorum ambitio.

Nihil impudentius arrogantia rusticorũ. Non odetis laborioſa opera, et ruſticationẽ creatam ab altiſsimo. Putreſcere faciam ſuperbiam, & populum peſſimum qui nolũt audire verba mea, & ambulant in prauitate cordis ſui.

Ouidius in faſt. er. i. mith.

And ſo muche were they geuen to ſimpleneſs,
And other vertues chiefe and principall,
That the godly trone of fayth and righteouſnes
Had left great townes, lordes and men royall,
And taken place among theſe men rurall,
All vertues, ſtedfaſtnes, iuſtice and lawe,
Diſdayned not theſe poore cotes thackt with ſtrawe.

Iuuenalis.

There was no diſceyt nor gyle of times longe,
Among theſe men they were out chaſed and gone,
For iuſtice (as I haue ſaide) was them amonge,
And of long time there kept his chayre and trone,

Eccleſi. vij.

Of byenning auarice among theſe men was none,
No wrongfull lucre, no diſceytfull aduauntage,
Infect the mindes of the men of the village.

That is to ſaye, they knewe none vſury,
No hunger of golde did their mindes confounde,
They knewe no malice nor pride of their body,
Nor other vices that troubleth nowe the grounde,
They coueted not to greatly to abounde
In proude apparayle like Citizens excellent,

But

But their whole life was simple and innocent.

But nowe the life of eche carle and villayne,
Is in all maners chaunged euen as cleane,
As if the trone moste noble and souerayne
Of righteousnes among them had neuer bene,
Of their olde vertues nowe is none in them sene,
Wherby they longe were wont them selues to gide,
Their life is loste, and they set whole on pride. Hiere.xiij.

Their clothes stately after the courtes gyse,
Their heare out bushing as a fores tayle,
And all the fashions whiche they can deuise,
In counterfayting they vse in apparayle,
Party and garded, or shorte to none auayle,
So that if God should their bodies chaunge
After their vesture, their shape should be full straunge.

Thus is their meknes and olde simplicitie
Turned by their folly to arrogance and pride,
Their righteousnes, loue and fidelitie
By enuy and falshode nowe are set aside, Hapten.xdvj.
Disceyt and gile with them so sure doth bide,
That folke of the towne of them oft learne the same, Iob.xviij.
And other newe illes, causing reproke and shame.

Their scarcenes nowe is turned to couetise, Eccle.v.
They onely haue golde, and that in abundaunce,
Their vertue is gone and they rooted in vice,
Onely on riches fixed is their pleasaunce:
Fye churles amende this mad misgouernaunce, Jerem.ii.
What moueth you vnto this thirst feruent
Of golde, that were wont to be so innocent.

What causeth you thus your life to chaunge
To cursed malice from godly innocence,
Nowe Carles are not content with one graunge
Nor one ferme place, suche is their insolence,
They must haue many to support their expence:
And so a riche villayne proude and arrogant,
Anone becomes a couetous marchaunt.

Then labours he for to be made a state, Prouer.xviij.
And to haue the priuiledge of hye nobles:
Thus churles becommeth states nowe of late,
Hye of renowme without all simplenes, Iuuenalis
But it is great folly and also shame doubtles

Eccles.iij. For carles to coueyt this wise to climbe so hye,
And not be pleased with their state and degree.

¶ The Lenuoy of Barclay the Translatour.

¶ Ye rurall carles awake I say and rise
Out of your vice and life abhominable,
Namely of pryde, wrath, enuy and couetise,
Whiche ye ensue, as they were not damnable,
Recouer your olde mekenes, which is most profitable
Of all vertues, and be content with your degree:
For make a carle a lorde, and without any fable,
In his inwarde maners one man still shall he be.

DE PAVPERTATIS CONTEMPTV.

Paupertas fugitur, totoq; arcessitur orbe:
Vndiq; numme places, pauper vbiq; iacet.
Ridetur solus pauper, solusq; fugatur,
Cædit inops cunctis, nummus in arce decet.

xlvij.di.sicut priuilegia pau. vi. in l. si quis ad C. de epis. & cle. arch. xi.q.iij.pauper.

NVmmosos plures fatuos vehit illa carina,
Sola quibus rerum copia vana placet:
Quos magis oblectat cupidi possessio nummi,
Quàm morum probitas, egregium vè decus.
Paupertatis onus omnes iam ferre recusant,
Auri sacra fames pectora cuncta quatit.
Iuuenalis. Haud facilè emergunt quorum virtutibus obstat,
Res angusta domi, pauperiesq; grauis.
Sapien.v. Amplius haud titulos, claroſuè merentur honores,
Eccles.ix. Qui sophiæ cultus & monumenta colunt.
Prouer.xxij. Iamq; viri iusti postrema sede locantur,
Eccles.xl. Diuitibus solis munera prima patent.
Ouidius in fast. Nam quia collectus tribuit modò census honores,
Census amicitias, pauper vbiq; iacet:
Iuuenalis. At qui diuitias ingentes tentat habere,
Eccles.v. Curat opes grauidas & cumulare sibi:
Pisheas.vi. Hoc modo constituat vitam, sit spretor honoris,
Et fidei seruat pignora nulla sacræ:
Eccles.xxv. Per superos iuret, fallatia vota per aras
xxxvij. dis. nonne. Iactitet, emineat nullus in ore pudor:
Nil scelus atq; nefas, nihil & peccata peracta
Eccles.xiij. Æstimet, & cæcus ad mala cuncta ruat:
xlvij.di.sicut. Exercet rapidam vsuram, digitoq; tenaci
Eccles.xiij. A miseris rapiat fœnora dira viris:
Amos.v. Delatoris agat fraudes, vocesq; dolosas,
Clare.x. Auribus instillet sæua venena bonis.
Job.v. Infectus vitijs istis nunc voluitur orbis

Totus

Totus,& ad nummos ſedula turba ruit.
Venditur omne nephas nunc pro quadrante minuto,
Venditur & virtus,iuſtitiæq; rigor.
Plures ex merito mortemq; & fata ſubirent
Ob ſcelera,& vitæ crimina magna ſuæ:
Ob furtum plures furcasq; crucemq; ſubirent,
Ni ſacer hos nummus a laqueo eriperet.
Impunita manent nunc crimina multa virorum,
Nummus ab exitio liberat atq; nece.
Furibus ignoſcit magnis cenſura,columbas
Vexat,& ad laqueum guttura parua ligat.
Contentus regno quondàm non perfidus Achab,
Cogitat atq; inopes expoliare viros:
Ortus erat Naboth,patria quem lege colebat,
Vir bonus & frugi,gratus & ipſe deo:
Ortum hunc rex diues a paupere habere petebat
Hunc ſibi,ſed Naboth cum ratione negat.
Propterea miſerè ſaxis trucidatus,& enſe
Corruit,at tandem rex fera fata tulit.
Solus inops premitur,ſaccos geſtare neceſſe eſt,
Truditur in ſaccum pauper vbiq; grauem:
At paupertatis (quando ætas aurea mundum
Luſtrabat) laudis gloria magna fuit.
Parcus erat victus,frugalis vita,laborq;
Communis,feruor nullus auaritiæ:
Omnia maiores,communi iure tenebant,
Non ita diuitias legerat vllus auus.
Paupertatis amor peperit præconia priſcis,
Quorum perpetuo gloria parta viret.
Paupera Roma fuit quondàm,pauperq; Senatus,
Atq; inopes habuit bellica Roma duces.
Curius inſignis dux paupertate decorus,
Sub iuga Samnites traxit & Auſonios.
Publicolam extollunt,qui paupertate benigna
Emeruit laudes,æthereumq; decus.
Fabricium colimus,qui Pirrhi munera ſpreuit,
Cui ſatis exiguus cenſus & arca fuit.
Regulus & meruit præconia magna,decusq;
Iugera cui exiguo parua fuere loco.
Paupertas tribuit noſtris primordia ſæclis,
Hæc vrbes ſtatuit,ſceptraq; digna dedit.
Iſta magiſtratus ſtabiliuit,regnaq; mundi,
Inuenit meritis dogmata cuncta ſuis.
Græcia clara quidem cum paupertate decora,
Promeruit laudem perpetuumq; decus.
Iuſtus Ariſtides pauper fuit,Epaminundas
Dux equidem pauper,fortis & indomitus.

Prouer.xi.
xi.q.iij.pauper.
xxiij.q.iij.nec a.
miſſo.
Apoca.xviij.
Eccleſi.x.

Iuuenalis

Achab.
iii.Reg.xxi.
Eccleſi.ix.

vi.q.iii.pauper.
Iuuenalis.
Lucanus.
xv.q.ij.illa no de
reſcript.ſtatutum.
lib.vi.bea.tho.iiij
q.clxxxvij.ar.iij
Prouer.xxii.
xii.q.ii.cratet.

Roma.

Q.Curius
dentatus.

Publicola.

Fabricius.

M.Regulus de
quo.Tullius in
offi.
Apuleius.

Græcia.

Ariſtides.
Epaminundas.

Et

Homerus.
Et fuit insignis vates quoq; pauper Homerus,
Dùm tonat heroo troica fata pede:

Socrates.
Socrates ætherea sophia succinctus,& arte,
Diuitijs vacuus,non sine laude fuit.

Eccles.xi.
In mundo nihil est tam celsum,tamq; superbum,
Ex riuo quod non fluxerit exiguo:

Roma.
Augustinus.
Paupertatis honor Tarpeias extulit arces,
Atq; vrbi titulum principiumq; dedit.
Pauperibus Roma est quondàm pastoribus orta,
Rusticus exilis nomina tanta dedit.

Ouidius.
Eccles.xviij.
Carthago.
Diuitiæ molles fregerunt regna superba,
Propter opes cecidit Roma,cadetq; potens.
Propter opes,miseras passa est Carthago ruinas,,
Paupertatis honor sed sine fine micat.

Prouer.xxij.
Iuuenalis.
Crœsus,de quo
Herodotus li.i.
Quid tantum cupimus,funesta pecunia multos
Mortales damnum iussit inire graue:
Diuitiæ Crœso regi nocuêre superbæ,
Propter opes,mortis tristia fata tulit.

Prouerb xij.
Eccles.vi.
Marke.x.
Sit venerandus apud mortales pauperis vsus,
Nam cœlum diues nullus inire potest.

Of the contempt and despising of pouertie.

Paupertatis contemptus.

Paupertas non est de genere malorum. Et munera nondum intellecta deum. Mens auari semel vinculis cupiditatis astricta,semper aurum, semper argentũ videt, semper redditus computat: gracius intuetur aurum quam solem.

¶ In this our time we pouertie out chase
From vs, but riches doth euery man content,
The poore is oppressed to grounde in eche place,
He onely is mocked, and counted imprudent,
As it were a naturall foole or innocent:
He that is poore and wise must him submit
Unto a riche foole which in a trone shall sit.

I Cary of fooles within this present barge
A maruaylous number, and almoste infinite,
Which on vayne riches onely haue their charge,
And hath on it more pleasure and delite,
Then in good vertues that might their soule profite.
They set more store the peny to possesse,
Then of good maners, worship or holynes.

xlviij. dist. sicut priuilegia. pau. vi. in t. si quis ad. c. de epis. & cle. arth. xi. q. iiij. pauper

All men forsaketh in this time to sustayne
The weight and burthen of godly pouertie,
The cursed hunger of riches doth constrayne
The heartes of men, and that of eche degree,
Good liuers of no valour counted be:
If they lacke riches their goodnes to support,
To their company none forceth to resort.

Sapien. v.
Virgilius. iij. Eneid
Quid non mortalia pectora cogis auri sacra fames.
Iuuenalis.

They that haue honoured wisedome here before,
And loued vertue, and in the same proceede,
In this our time promoted are no more
To laude and honour, which ought to be their meede,
To rightwise men nowe no man taketh heede,
But onely they haue bribes in plentie,
That are moste riche and hyest in degree.

Prouer. xvij.
Eccles. ix.

But since it is so that plentie and aboundaunce
Of vayne riches and blinde and frayle treasure,
Doth them that haue the same lightly auaunce,
To loue, to frendship, to laudes and honour,
And he that lacketh the same is in dolour:
Therefore all men more gladly it ensue,
Then laudable life, good maners or vertue.

Ouidius

The world runneth on such chaunce nowe a dayes,
That none by vertue riches can attayne:
But who that will be riche must folowe nowe such wayes:
First must he flatter, and of honour haue disdayne,
He spare must none othes though they be false and vayne,
And that he hath sayde, by and by forsake,
Nowe sweare and promise, anone them both to brake.

Iuuenalis
Eccles. v.
Epicheus. vi.
Eccles. xxv.

He

xxxvij.dist.omne. He must promise and bowe both to God and man,
And neuer care nor force to keepe the same,
By falshood or bribing get what he can,
His wordes and deedes both without feare and shame,
Ecclesiastes.vij. By cruell dealing he must him get a name,
xlvij.dist.sicut. Nought must he care for sinne nor violence,
Neyther present nor past,still redy to offence.

Eccles.xiij. He must with rauishing clawes exercise,
Usury,robbing from people innocent,
Amos.v. Bribes and spoylinges,and time therefore deuise,
He must beare tales fayned and fraudulent,
And with his lyes trouble mindes pacient,
Clay.f. And into the eares of good men and laudable,
He droppeth venime by wordes vengeable.

Iob.v. O damnable life polluted all with vice,
O deuelishe maners,alas we may complayne,
Prouerb.xi. The world is wrapped in such sinne by couetise,
Which doth all vertue and godlynes distayne,
All thing is solde for frayle treasure and vayne,
Lawfull and vnlawfull,vertue,lawe and right
Are solde for money,which blindeth mans sight.

xl.q.iij.pauper. Were not blinde treasure and vnhappy riches,
xxiiij.q.iij.ne amisso. Many one for their crimes and offence
Should worthely haue dyed in wretchednes,
And other escaped for their innocence,
Apo.xviij. The pen?damneth,sometime geuing sentence,
So that oft times in time of iudgement,
It riddeth murderers and thieues fro punishment.

Eccles.v. Thus sinnes grieuous escapeth quite and free
By money,which is so good an aduocate,
That it man riddeth,what euer his trespasse be,
From death and peril,if it come not to late,
It getteth loue of poore man and estate,
Iuuenalis, It wolues and fores deliuereth from torment,
And hangeth vp doues and lambes innocent.

The riche by oppression augmenteth their riches,
Which is at last to their owne great damage,
Like as the Bible plainly doth expresse,
Achab How we Achab would haue had the heritage
iij.Reg.xxi. Of Naboth,descending to him by his linage:
Eccles.v. Wherefore this Naboth rightwisely withstoode
The kinges will,and that by reason good.

Where

Where as this right wise man full wretchedly
By this riche kinge by vntrellien playne
And his Queenes falshood was dawned wrongfully
For his denying, and so with stones slayne.
For which thing this kinge after had payne
By wretched death which God to him did sende,
Of extorcioners this is the common ende.

Thus the poore onely for their simplicitie,
Is tred vnder foote by such as haue might,
Thus bagges must be had of pure necessitie,
For without them no man can haue his right.
But when the golden age the world did light,
And reygned among men, then was pouertie
Of great laude and glory with men of erthe degree.

Then was their foode scarce, their liuing liberall,
Their labour common, they knewe no couetise,
All thing was common then amonge them all,
The lawe of nature from them expelled vice,
Without violence or rigour of Justice:
But none of all these our first progenitoures
Their mindes blinded with gathering great treasures.

But though by riches noble men be enhaunced
Yet in time past men haue by pouertie
In laude and glory their royalmes hye assumed,
And come thereby vnto so great dignitie,
That their hye name and fame can neuer dye:
Rome was first poore, and poore was the Senate,
And in Rome poore was many a great estate.

Yet were they nobly disposed to battayle,
So that while they liued in their simplenes,
No other nation against them could preuayle,
But after when they gaue their mindes to riches,
Oft straunge nations them sharply did oppresse:
By this example it appereth openly,
That to a good warriour riches is enemy.

The noble Curius in scarcenes and vertue
Ruling in Rome at the Romanes desire,
Did the Samnitiens manfully subdue,
And the Ausonians vnto the same empire,
With all other that durst against Rome conspire,
Of whom many for his soueraine wisedome,
Of their free will did subiect to him become.

What

Laus Publicole.

What man doth not Publicola commende,
Which by scarcenes deserued hath honour,
And heauenly worship which none can comprehende,
Historian, Poet, nor other Oratour:
We laude Fabricius a mean Conquerour,
Which the rewardes of Pirrhus did despise,
Whereby men knewe he loued no couetise.

Laus Fabricij.

Yet led this Fabricius his life in scarsitie,
With litle riches to him much acceptable.
Regulus also a man of great dignitie,
For his sufficiaunce reputed is laudable,
In small substaunce he thought to liue moste stable,
Thus is that man both wise and excellent,
That with ynough can holde himselfe content.

Marcus Regulus de quo Tullius in off.

Apulonius

The first beginning and originall
Of all the world, was first in scarsitie,
Thereby were Cities builded first of all,
And kinges estabied in their royaltie,
With their kingdomes, and men of eche degree:
Pouertie of all the lawes was inuentrice,
Mother vnto vertue, confounderes of vice.

Summus Laus Graecorum

By scarsitie Greece hath gotten such a name
Of laude and worship, which neuer shall decay,
That all the worlde whole speaketh of the same:
But howe the lordes therof liued alway
In stedfast vertue somewhat shall I say,
The iust Aristides inuentour of iustice,
Was euer poore, not geuen to couetise.

Aristides

Epaminundas

Epaminundas also liued in vertue,
And he being Duke possessed small riches,
Yet neuer kinge nor Prince could him subdue
By sufficiaunce, such was his worthynes:
The noble Poet Homerus eke, doubtles,
While he described the sore ruine of Troy,
Was poore, and set on couetise no ioy.

Laus Homeri Poetae heroici a paupertate.

Socratis laus.

Socrates with godly wisedome decorate,
Set neuer his minde on riches or treasure,
Yet was neuer kinge so riche, nor estate
That was more worthy then he was of honour,
In all the world is nothing at this houre
So proude nor hye, which hath not first of all
Had chiefe beginning of a riuer but small.

The

The worthy Citie called Tarpie by name;
Of small beginning is nowe made excellent,
Rome hath also farre spreade abroad hir fame,
Though it were buylded, as learned men assent,
Of simple shepheardes poore and innocent:
O what a citie and what a see royall,
Hath had first name of poore men and rurall.

Augustinus

Where as the cursed hunger of riches
Hath oft these cities destroyed and lost agayne:
Hath not the Romans bid oft great wretchednes,
And for couetise oppressed in great payne,
For the same vice Carthago hath certayne
Suffred ruine by fortune miserable,
Wheras pouertie bringeth men to ende laudable.

Ouidius
Eccles. xviij.

Roma Carthago.

Alas why coueyt we so fervently
Excelle of riches, as men mindeles and blinde,
Since it so many hath brought to misery,
Yet riches gotten is vnsure as the winde:
Did not proud Croesus therby destruction finde,
Ending in payne, greatnes and wretchednes,
By the immoderate and lewde loue of riches.

Proverb. xvij.
Iuuenalis

Croesus de quo Herodo. li.

Wherfore let men of the lowe of degree
Loue pouertie as thing moste commendable,
For surely riches is nought but vanitie
Ruled by chaunce vnreasonable and vnstable,
And to the hauer oftentimes damnable,
For a riche man setting therein his minde,
Shall into heauen right hardly passage finde.

Proverb. xv.
Eccles. v.
Marke. x.

¶ The Lenuoy of Barclay.

¶ Withdrawe your mindes men from to great riches,
Set not your thought vpon vnsure treasour,
Rede howe the Gospell examples doth expres,
Of the pouertie of Christ our sauiour,
Though he of all was Lorde and Creatour,
And seconde person of the holy Trinitie,
Yet he for vs hath suffred great dolour,
And in all his life wilfull pouertie.

Wherfore blinde man make clere thy ignorance,
Take here example by God omnipotent,
Holde thou thy selfe content with sufficiance,
Voluntary scarsnes is a vertue excellent,
That folowed the fathers of the olde testament,

And also the Disciples and Apostles in the newe:
But to pouertie though thou wilt not consent,
Then kepe thou measure, and couetise eschewe.

NON PERSEVERARE IN BONO.

Hoc manibus multi cupidis contingere aratrum
Accelerant, cœptum sed continuare laborem
Postponunt, quoniam non dum ratione politi,
Assiduè cuculum pascunt, nidoq; reponunt.

Luke.ix. Ecclesiast.viij. de.pe.dist.iij. mult.

FEruet opus primum dùm rusticus vrget aratrum,
Fit labor ardenti primus vbiq; manu.
Quid velit ergo mei sententia carminis, audi:
Vt capias alacri nunc documenta manu.

Abacuc.i. 1.Corinth.vi. Hebre.iij.

Hos vocat ex merito fatuos stultiflua nauis,
Iure suo remos, velaq; celsa trahunt:
Qui satis incipiunt benè viuere tempore primo,
Et vitam ostendunt ducere velle bonam:

Hebre.xij.

Ad sophiæ studium proni, documenta sequuntur
Et bona, quæ sternunt foelicitatis iter:

Eccles.ij.

Non tamen ad cliuum, montisq; cacumina scandunt,
In quo supremum cernitur vsq; bonum.
Virtutem posuit sapiens in vertice collis,

Pythagoras.

Qui nitidis animis monstrat ad astra viam.
Sed facie auersa plures oculisq; retorsis
Ascendunt, quibus hæc inferiora placent:

Iosue.vij. Prouerb.xxvi. Exodus.xvi. Nume.xiij. Math.xv. Luke.xi. Apoca.iij. Jerem.iij.

Et places Ægiptus, in qua tenebrosa patrarant
Multa, retrocedunt, facta priora petunt.
Qui priùs insigni colui pietate tonantem,
Mutatus, recidi ad scelus arq; nefas.
Est status illorum damnosus, nec benè tutus,
Qui bona postponunt, & malefacta colunt.
Nam velut ægrotus tremulo qui pectore languet,
Viribus effœtus, semianimisq; iacet:

i. q. i. ventum. de pe dist. i. quem penitet. xcij, dist. plurimos. xvi q. i. in canonibus.

Corporis optatam poterit sperare salutem
Non, nisi doctrinam viuat ad impositam.
Deserat aduersum vulnus, quod corpus egenum
Inficit, interdùm deteriusq; facit.

Eccl. esl. xviij. Eccl. esl. vij. Sapien. v. Math. x. Deutero. xxxij. Eccles. ix.

Nil est quod iactas, nil est quod murmure clamas,
Te fecisse bonum, te coluisse deum.
Non satis est patrasse semel benefacta, sed vsq;
Ad finem vitæ continuare iuuat.
Discite quæso bonum, facite & bona, continuate
Optima quæq;, deo sic benè cœpta placent.

Of them that begin to do vvell, and continue not in that purpose.

Unto this Plough of fooles many ren,
Beginning to labour with diligence and payne,
But they will not continue longe therein,
But shortly after cast of their worke agayne:
No maruayle, for so volage is their brayne,
That without reason they geue much greater heds
As witles fooles the bare Cobo to fede.

Non perſeuerare in bono.

Nemo mittēs manum ſuam ad aratrum, & aſpiciens retro, aptus eſt ad regnū dei. Qui tenet aratrum, et qui gloriatur in iaculo, cor ſuum habit ad verſandos ſulcos, et vigilia eius in ſagina vaccarum. Multi bene incipiunt, qui in malo vitam finiunt.

Luke.ix.
Eccleſi.xxxviij.
de pe diſ.j. Mulcti.

Firſt when the Carle takes his plough in hande,
He is so busy therewith and diligent,
As if that he would fare out all his lande
Upon one day or he leaue of or stint:
To the firſt labour men are leaſt insolent,
But I shall tell thee if thou geue audience,
Of this my meter what is the chiefe sentence.

Some men are liuing that for a while begin
To liue well inough and outwarde represent
For to continue in good life without sin,
Entring the waye of vertue excellent:

Hebre.iij.

Hebre.xii.
Eccles.ij.

But shortly after chaunged is that intent,
They come not vnto the top of the mountayne,
Wherin is vertue and good moste soueraigne.

Abacue.i.
j.Corinth.vi.

These are those fooles that taketh hastely
The plough in hande,as for a course or twayne,
And then agayne it leaueth by and by:
These well deserue for their vnstable brayne
In our lewde barges for to be put to payne,
And busy labour,and alway to trauayle
To rowe our barges,and hye to hause the sayle.

Pythagoras
Iosue. vij.

The wise man in description of vertue,
Hath set the same on the hight of a hill,
Which vnto heauen a certayne way doth shewe,
To suche men as with their full mindes will
To that high top their whole iourney fulfill:
But to this hill fewe are that go forwarde,
But many thousands would climbe therto backwarde.

Proverb,xxvi.

They are suche that set all their whole likinges
On riches,pleasure,and euery deadly sinne,
And onely muse on these lowe worldly thinges,
As if man might hye goodnes by them winne,
Which haue no grace nor vertue them within:
These men that are of minde thus variable,
To the children of Israell are moste comparable.

Exodus.xvi.
Numer.xiiij.

Whiche when they were deliuered of distresse,
And out of Egipt,and past that cruell payne
By hande of Moyses,suche was their wilfulnesse,
That oft they wished that they were there agayne,
And all for hunger of one day or of twayne,
They rather would vitayle in sore captiuitie,
Then with small penaunce haue pleasaunt libertie.

These worldly thinges to Egipt I compare,
Wherin mankinde abideth in bondage,
Oft by his folly suffering great payne and care,
But when their minde is rid from this outrage,
And they deliuered and all their whole linage,
Forsaking the worlde for vertue moste soueraigne,
Then for small hardnes anone they turne agayne.

Alas these people of mindes are so rude,
That they had leuer be in captiuitie
Of Pharao the finde,and his blinde seruitude,

Then

Then in Chriſtes ſeruice liuing in libertie:
But though the way of Chriſtes ſeruice be
Harde to be kept by blinde and frayle mankinde,
Perſeuer, and thou ſhalt a Crowne in heauen finde.

But many (alas) returne agayne to vice,
And backwarde agayne go to their olde offence, Math.xv. Luke.xi.
And he that the ſeruice of God did exercile
In mekenes, vertue, and lowe obedience,
Is fallen nowe to all inconuenience,
Alas the ſtate of them is muche vnſure, Apoca.iij.
Which chaunge good for ill agaynſt nature. Jerem.iij.

The quaking ſicke in bed lying proſtrate,
Halfe dead, halfe liuing by ſome mortall wounde, i.q.i. ventum de pe. diſ.i. quem penitet. xcij. diſ. plurimos xvi.q.i. in cano nibus.
And of all his mightes of manhode cleane priuate,
Can not be whole but if plaſters be bounde
Vnto his grieke, to clenſe it by the grounde,
Purging it by ſuche playſters mundificatiue,
And then it cloſing by playſters ſauatiue.

And corroſiues ſometime he muſt endure,
To purge that fleſhe whiche is putrified,
Keping and obſeruing good diet alway ſure:
But by this way when his payne is modefied,
His wounde nere whole freſhe and clarified,
Withdrawe he his playſters for a day or twayne,
His ſore renueth and rotteth then agayne,

And ofte becommeth worſe then is was before,
Corrupting the fleſhe and ſkin on euery ſide:
Right ſo it fortunes by a ghoſtly ſore. Eccleſi.xxiij.
In vertue we ought perſeuerantly abide,
Which to the heauenly region ſhall vs gide,
It nought auayleth thy ſelfe to boaſt and crye,
That thou haſte ſometime liued righteouſly.

It is not ynough from vice thee to defende Eccleſi.vij. Sapien.v. Math.x. Deutero.xxxij. Eccleſi.ix.
One day or twayne, or once to haue done well,
But that man that continues to the ende
Shall neuer nede to feare the paynes of hell:
For it expreſſed is playne in the Goſpell,
Who that perſeuereth in vertue and in grace
To his laſte ende, in heauen ſhall haue a place.

Therfore I pray and humbly you beſeke,
Learne good and vertue, and be therin actife,

Not onely for one day nor yet one weke,
But it continue the dayes of all your life:
Things thus begon of man, childe, maide or wife,
Are most acceptable to God our sauiour,
And not to do well, and leaue within an houre.

¶ The Lennoy of Barclay.

O youth full frayle, blinde youth I say agayne,
In thy tendernes study thou to begin
To serue thy maker in vertues soueraigne,
And see thou surely roote thy selfe therin,
That thou neuer thy selfe pollute with deadly sinne,
And if thou fall, agayne rise hastily,
Then shalt thou sothly heauen obtayne and winne,
If thou perseuer, and so liue stedfastly.

DE NEGLECTV MORTIS.

Non generi, aut opibus, virtuti, aut moribas (O mors)
Parcis vbiq; bonis, cuncta creata rapis.
Quo magis hos stultos reor insanire profectò,
Qui tua prouideant non benè tela citò

Seneca.
Iob. xvi.
Iuuenalis.
Iob. xviij.
ij. Reg. xiiij.
Ouidius, x. meth.
Prouer. x.
Eccles. ix.
Sapien. ix.
Gene. ij.
Roma. vi.
Seneca.
Eccles. xi.
Roma. vi.
Iob. xvi.
Iuuenalis.
Eccles. xviij.
Prouerb. xi.
Eccles. xli.

FAllimur ò fratres, error quoq; singula torquet
Viuida, quippe nimis incauti pergimus omnes:
Terrorem mortis, & inexorabile fatum
Negligimus, nihil attenti quòd terminus instat:
Et si certus, at incerto versatilis auso.
Quo medio, ignoras, & qualiter, aut vbi, quando
Tu moriére tamen, fato concedere certum est.
Omnes transimus pariter, fluuialis vt vnda,
Sed quia tam variè morimur, tu cras, hodiè vè:
Seriùs aut citiùs sequitur vicinus, eo fit:
Credula decipiat vt spes, mortalia cuncta,
Hora incerta simul rapiat iuuenesq; senesq;.
Arra subest, contractus habet sua iura, rescindi
Non poterit, peccata necem fecere nephandam.
Nemo satis tardus, mors omnia tempore quo vult
Absumit, tibi forma licet sit pulchra, venusta aut,
Sis validus, fortis, nil refert, morte peribis:
Nec mora, ferali monstro correptus, abactis
Viribus, exhalas: corpus sudore rigescit
Fregidulo, mox forma nitens pallore putrescit:
Corda tremunt, stridor dubius, titubantia verba,
Vita cadit, mors instat atrox, sic sternimur omnes.
O fatum crudele nimis, funesta profectò
Hora illis lœthi quos vana pecunia vinxit:

Et qui diuitiis ſoli incubuere repertis,
Delectat mundi quos gaudia,mox ſed eundum eſt. Virg.vi.Enëid.
Pallida mors,æquo pulſat pede regia cuncta Horatius.
Veſtibula(vt Flaccus reſonat)miſerasq; tenebras: Iob.xv.
Faſtus non curat,pompoſaq; pectora ſpernit, Eccleſi.xviij.
Muneribus nullis placatur,florida ceſſant,
Verbaq; rhetorico quæ ſunt prolata boatu. Iob.iiij.
Papa ſacer,villanus iners,diſcrimine migrans Eccle.v.and.ix.
Conſimili,effugiet nec enim qui euadere tentat, Eccleſi.xiij.
Nec quiſquis ſecurus erit,mors omnia tollit, Nestor.
Cuncta rapit,ſi Neſtoreum quis vixerit æuum, Sibilla.
Siuè Sybillinum,vita aut breuiore fruatur,
Nil refert,pereunt moribundo tramite cuncti.
Mille hyemes viuas,moriêre tamen,tibi finis L.fi.C.de ſac.
Morte datur,rarus centum qui viuit in annos: ſan.Eccle.
At tandem inuitus morietur,ſæpè volensq;. Iob.xiv.
Poſt patrem modico viuit quoq; tempore natus,
Morte patrem interdum præcurrit filius,vnus
Poſt alium vadit,donec pater atq; iuuentus
Deficient,tandem flammæq; elementa repurgent. Apoc.xxi.
Cur ergo ploras,maleſane,& funera planctu
Defles horriſono,fatuum eſt turbare quietem In auten.de nup.
Sopito,vixit ſua tempora,moxq; ſequemur: deinceps.
Mortis & inferias guſtabimus,ibimus omnes. Colloſ.iij.
Adde quòd ante diem multis fuit vtile quondam
Poſſe mori,& vitæ miſeræ finire labores. Iuuenalis.
Conſciuere ſibi plures medicamine mortem,
Aſt alij laqueo,aut ferro,vitamq; peroſi Vir.vi.Eneid.
Proiecere animas,multis res commoda mors eſt: Sapien.iij.
O quot capiuos è carcere liberat acri, Iuuenalis.
Soluuntur fato funes,tormenta,cataſtæ,
Et qui torquendi fuerant ſine fine flagello. Horatius.
Libera fortunæ mors eſt,quæ pauperis ædes,
Et regum turres æquo moderamine verſat. Virg.de for.
Et ſi partitur malè opes fortuna nefanda,
Inq; bonos ſæuit,tollit vel in aſtra malignos:
Id tandem æquali,mors horrida,lance rependit, Martialis.
Quam ſibi periodum,metam,ſeriemq; diemq;
Mors ſtatuit,ſeruat,firmo hanc adamante ligatq;, Eccle.xxxix.
Hæc precibus ceſſura nihil,ſola illa refutat i.Corint.xv.
Quicquid in orbe placet,præcepta nulla veretur.
In girum verſat veſtigia dira,choréam Eccleſi.xlviij.
Saltat & horridulam,cui nemo obſiſtere poſſit: Eccle.ii.and.iii.
Non Papa,aut Cæſar,rex,præſul,ciuis,egenus,
Sæpè priùs laſſare pedes mors perfida cogit
Quàm credas,cantumq; tubæ obſeruare ferocem.
Sarcophagum facias quid prodeſt marmore & auro

Qui

Horatius.
Arthemiſia de qua Hiero. vij. a. g lib. x.
Chemnis de quo Diodo. lib. ij.

Qui bonus eſt, cœlo tegitur, ſi non habet vrnam.
Acta errore quidem, vano Arthemiſia ſtruxit
Mauſeolum, ſeptena inter ſpectacula mundi.
Quod priſci annumerant, auro gemmisq; relucens,
Extulit hinc Chemnis ſtupidam per ſæcula cuncta
Pyramidem, qualem nec ſol, neq; tellus obiuit.
Millia tercentena hominum per luſtra quaterna,
(Vt Diodorus ait) molem hanc vix condere poſſunt.
Quid, quòd opes penè exhauſit Memphitica tellus,
Quo plebem artificum ſolis radicibus, atq;
Exiguis herbis aleret, quis cœtera narret?
Fercula, vix aliquis ſit vel ditiſſimus ipſe
Princeps ex noſtris (niſi fallar) ſolueret illa.

Rhodopis de quo Herodo lib ij.
Amaſis. Herodo. lib. ij.

Pyramidem Rhodopis ſtruxit, diues quoq; Amaſis,
Quid tamen hoc fruſtrà eſt orbem diducere totum.
Eſt res vana quidem, quam vix hæc noſtra carina
Concipit, impenſas tot fruſtrà inferre ſepulchris,
Et cineri atq; luto tantam ædificare ſpeluncam:
Intereà vna ſalus animæ contemnitur, atq;
Negligitur, quamuis viuat per ſæcula mille.
Terra deo benedicta omnis, decorata ſepulchra
Iuſtus habet, vel ſub diuo, aut alicundè quieſcat.
Tempeſtiuè igitur venturam dirige mortem:
Conciliare deo, ſcelerati peſſima mors eſt.

Ecclesi. viij.
Math. xxiij.
Luke. xi.
Esay. xxvj.
Eccles. vj.
xiij. q ij. vbicunq;
Seneca.
Prouer. xi.
Psal. xxxij.

Of fooles that deſpiſe death, making no prouiſion therefore.

O cruell death, O fury fauourleſſe,
So fierce art thou of looke and countenaunce,
That thou nought ſpareſt vertue nor riches,
Beauty nor birth, ſtrength nor valiaunce,
Eche creature thou bringeſt to vttraunce,
Thou heweſt none his ſeaſon nor his tide,
So is he vnwiſe that will thee not prouide.

Seneca.
Iob. xxi.
Iuuenalis.

BRother in Chriſt conioyned by beleue,
Our blinde preſumption doth vs ſore abuſe,
Truſt of longe life our ſoules oft doth grieue,
We haue playne warning, and yet we it refuſe:
Vnwarely we wander, and nothing we muſe
On death, but deſpiſe his furour intreatable,
Which ſure ſhall come, though time be variable.

Iob. xviij.

Man dye thou ſhalt, this thing thou knoweſt playne,
But as for the time, howe, where and when,
Theſe are and ſhall be kept vncertayne
Fro thee and me, and almoſte from euery man:

Thus

Mortis ne-
glectus.

In hoc omnes fallimur, q̃ mortẽ non prouidemus: cum nihil certius morte, nihil incertius hora mortis. Iste moritur turbustus, & sanus, diues & fœlix: viscera eius plena sunt adipe, & medullis ossa illius irrigantur. Alius verò moritur in amaritudine animæ suæ, absq; vllis opibus, & tamen simul in pulvere dormient, & vermes operient eos.

Thus dye thou must, prouide it if thou can,
We all must thereto, olde, yonge, ill and good,
Our life still passeth as water of a floud. 4. Reg. xiiij.

Lye, stande, or go, eate, sleepe, or drinke,
Or in whatsoeuer thing thou thee exercise,
Yet death commeth, though thou not thereon thinke: Ouid. x. Metb.
But for that we dye in suche variable wise,
Thou this day, if such a chaunce doth rise, Pyoner. f.
Thy neighbour shall folowe eyther first or last,
Therefore on hope all men their mindes cast.

On hope to liue set mortall men their minde,
Though they be sicke, yet thinke they not to dye, Eccles. ix.
So this vayne hope doth them disceyue and blinde,
If death them strike in that infirmitie,
Yea, and also we often times may see, Sapien. ix.
That death is like to men oppress in age,
And to yonge children and men of hye courage.

Thy earnest is layde, the bargan must abide, Gene. ij.
It may not be broke, but where as sinne doth growe, Roman. v.
And a poore wretch in vicious life misgide:

Suche

Such wretches thinke that death is neuer to flowe,
Seneca.
Mors peccatorum pessima
And many one in vice habounde and flowe,
Alway though they that dye in sinne mortall,
(As Dauid saith) dye must rufull death of all.

Death is (as I haue saide) so intollerable,
Eccles.xi.
Roman.vi.
That all he consumeth as his will doth apply,
Though one in beauty be incomparable,
In strength or riches though God him magnifye,
Job.xxi.
It nought auayleth, at last yet must he dye,
Prolonged is no time, if furour thee submit,
Of cruell death, thou must obey to it.

Thy strength decayes, and thy breath wareth short,
Iuuenalis.
Thy paynes labours, and be somewhat colde,
Thy body wareth stiffe without comfort,
Inone thy beauty pleasaunt semeth olde,
Thy visage chaunging by lookes manifolde:
Sometimes pale with colour chaungeable,
Sometime as lead, from death scant variable.

Thy heart quaketh, thy paynes leseth might,
Eccles.xxij.
Corrupt bloud doth thy colour putrify,
Thy throte hurtleth, thy wordes, and thy sight,
Their naturall office shall vnto thee denye,
With suche passions all mortall men shall dye:
For life shall fayle when death shall take his place,
No man of life can charter here purchace.

O death howe bitter is thy remembraunce,
Prouer.xi.
Eccle.xli.
Virg. vi. Eneid,
And howe cruell is it thy paynes to endure,
To them that in earth setteth their pleasaunce
On wretched riches, vnstable and vnsure,
And on vayne pleasures: yet euery creature
Must from this riches (though they be loth) depart,
When death them woundeth with his mortall dart.

In auten, vnp, decim ceps.
Colloss.iiij.
It is thing foolishe to trouble and encumber,
That man that resteth and sleepeth quietly,
His time was come, and we in the same slumber
Shall be oppressed, God wot howe sodainly,
We all must thereto, there is no remedy,
Iuuenalis
It hath to many bene profite and gladnes,
To dye or their day to auoyde this wretchednes:

And ende the miseries and labours of this life,
And many one as wery of this short life and payne,

Them

Them selfe hath murdred with their owne hand and knife
And some with poyson also them selfe hath slayne
With snare, with water, or with some other trayne:
The cause why they them selfe haue thus destroyde
Was, worldly payne and misery to auoyde.

Virg. vi. Eneid.
Sapien. iij.

Yet better were it liue a life miserable,
Then thus to dye, yet so haue not they thought:
But naturall death to some is profitable,
To such as thereby out of bondage are brought,
And painfull prison: In all the world is nought
Concerning payne, dole, wo and misery,
But that death findeth therefore a remedy.

Death with his foote doth worldly thinges tred,
O howe many that hath bene in captiuitie
And bitter prison, doth death cleane quite and rid,
By it all fetters and chaynes louse'd be,
All worldly torment, all payne and crueltie
Is rid by death, and they that should haue bene
In payne continuall, by death are quited clene.

Iuuenalis.

Death is deliuered, and from fortune liberall,
It turneth downe the castels and the towres
Of kinges, princes, and other men royall,
With like crueltie of payne and lodayne stoures,
Is poore mens houses liuing in dolours:
For death him selfe behaueth in one rate
And in like measure to begger and estate.

Horatius
Virg. de fur.
Marbodus.
Ecclesiast.

And though that fortune cruell and vniust,
Exalt ill liuers, and rightwise men oppresse,
Deuiding honour and riches where her lust:
Death all the same doth order and redresse
With egall payne by weyght of rightwisenes.
There is no prayer, reward, nor might that may
Of death prolonge one houre of the set day.

This dreadfull death of colour pale and wan,
To poore and riche in fauour is egall,
It spareth neither woman, childe nor man,
But is indifferent both to great and small:
For as saith Flaccus Poet heroicall,
With one foote it striketh at the doore
Of kinges pallaces, and of the wretched poore.

Horatius.
Job. xij.
Ecclesiast.

It careth nought for pride ne statelynes,

Nor

Nor might, as we se oft by experience,
Iob.iiij. It is not pesed with treasure nor riches,
Eccles.ij.and.iij. With cunning of Retorike, ne gloſed eloquence,
To Pope and beggar it hath no difference,
With throte like wide on eche one doth he gape,
None can his clawes auoyde, flee, nor escape.

Yet he not graunteth to any creature,
Eccles.xliij. As simple man great Lorde or Prince soueraigne,
Of deathes houre to be stedfast and sure,
To euery man his comming is sodayne,
Except to them that are condemned playne,
Which by their foly lewdly prouoke their time
By theft or murder, or els some other crime.

It maketh no force, there is no difference,
Whether thou dye yonge or els in extreme age,
For this is sure, eche creature shall hence,
l.ff. de ſac. ſan. Both state and begger shall passe the same passage,
Iacob. Liue an hundred winters, increasing thy linage:
Yet to thy life death ende shall set and geue,
But fewe are that nowe one hundred winters liue.

And then at the last, whether he by lefe or lothe,
His wretched Carcas shall the boyde graue fulfill,
And many one alle to his ende goth.
(As wery of his life, at his desire and will,
No man hath fauore (of death) to bide here still,
The father dead, the sonne shall after hastely,
And oft dyes the sonne before the father dye.

One after other out of this life we shall,
Sister and brother, neuewe, syre and dame,
Till at the last from life we gone be all,
Apocal.xxi. And the elementes purged by fiery flame,
To mourne for death therfore thou art to blame,
Or crye for the deade, and dolefuly to weepe,,
Thy crying foole shall not wake him out of that sleepe.

1.Tymoth.vj. Thing worldly that to man is delectable,
This death disdaynes, ne no commaundement
Can turne nor feare him, his promise is so stable,
His cruell daunce no man mortall can stent,
Eccles.xlviij. Nor leade his cruell course after his intent:
Eccle.x.and.xj. The Pope nor Emperour, if they be in his hande,
Hath no maner might his lore course to withstande.

The Bishop, Lorde, the poore man, like a state
Death in his daunce leadeth by the sleue,
He ofte causeth men them selues to fatigate
And weery in his daunce longe or they would beleue,
But though his busy courses doth them greue
He geues no space to man to stande nor sit,
But sue the trompe till he come to the pit.

There neuer was man of so great pride ne pompe,
Nor of suche might, youth, nor man of age,
That might gaynsay the sound of deathes trompe,
He makes man daunce, and that without courage,
Aswell the state as man of lowe linage,
His cruell course is ay so intreatable,
That mans might to withstande is not able.

When thou art dead what profite or auayle
Haste thou in tombes hye rich and excellent,
That corps that lackes all suche gay apparayle
Shall be ouercouered with the firmament. *Horatius*
The blinde Arthemisia yet was of this intent,
A sumptuous tombe and riche to edifie, *Arthemesia de qua Hiero, vij. a. g. li. x*
By vayne opinion hir name to magnifie.

This tombe was shining with siluer and pure golde,
So gayly couched and set with precious stone,
Alayde with asour and colours manyfolde,
That of the seuen wonders of kingdomes echone
That are vnder sunne, that reckened is for one:
Yet this gay tombe able for any kinge,
To hir poore soule profited nothing.

Chemnis also as Diodorus sayes, *Chemnis de quo diodo, li, ij.*
Buylded a speere hye and wonderous,
To beare remembraunce of his time and dayes,
This speere was costly, dere and sumptuous,
And of quantitie so great and marueylous,
That a thousande men and. iii. hundreth fulfilde,
In twenty yeres could it scantly buylde.

The brother of the saide Chemnis in like wise *Diodo, li, ij, de frat, Chemnis qui edifica uit pyramydem*
Brought all his Realme vnto pouertie,
While he another like speere did deuise
For his vayne tombe, so that his commontie
And other workemen after one degree,
Were longe compelled in this worke to eate
Herbes and rootes for lacke of other meate.

Rodopis de quo Herodotus.li.ij. Amasis Hero.li.ij

One Rodopis called by suche a name,
Buylded suche another vayne sepulture,
The riche Amasis also did the same:
But what was this els but a vayne pleasure,
It is great folly to any creature,
To make so great expences and trauayle
About vayne thinges that are of none auayle.

Eccles.viij. Math.xxiij. Luke.xi. Esay xxij. Eccles.vij.

So great expences, such fooliche coste and vayne
Is done on tombes, and all by pompe and pryde,
That this my ship can it scantly contayne,
But the soules health (alas) is set aside,
Which euer should liue and without ende abide,
And the carion and fylth is magnified,
By suche vayne tombes that nowe are edified.

xiij.q ij. Ubicunq; Seneca.

Beholde a tombe and precious sepulture,
Though it be gay aduise what is within,
A rotten carion viler then all ordure,
By this proude tombe the soule no welth can win,
But is dampned if the body dyed in sinne:
So is it folly, great coste and vanitie,
To vse in tombes suche curiositie.

Prouer.xi.

Euery ground vnto God is sanctified,
A righteouse man that well doth liue and dye,
Shall in hye heauen in soule be glorified,
In what soeuer ground his wretched body lye:
But where a tombe is buylded curiously,
Psalm.xxxix. It is but cause of pryde to the offspring,
Helping the soule right little or nothing.

¶ The Lenuoy of Barclay.

¶ Man kepe thy body from sinne, excesse and crime,
And if thou fall arise shortly agayne,
Be euer ready, prouide thy death betime,
For dye thou shalt, that one thing is certayne,
And ofte death stealeth on man by course sodayne,
He warneth none: but who that dyes in sinne
Dieth worst of all, and sure is of hell payne,
Thus is it perill longe to abide therein.

¶ Unto an Archar death may I well compare,
Which with his darte striketh sometime the marke,
That is laste age deliuering them from care
Of mundayne thought and payne of worldly warke,
Sometime he shoteth ouer, as he were darke

Of sight, and sometime to short, or els aside,
But well is him that taketh thought and carke,
At euery season his dartes to prouide.

CONTEMPTVS IN DEVM.

Quód deus ád pœnas non pronus ſæuit amaras,
Crimina quódq́; hominum ſæpè impunita relinquit:
Non ideó ſtolidam præbet tibi vellere barbam,
Nec deus ignoſcit ſceleri, quin puniat olim.

QVis tolerare queat fatuos, qui ſæpè tonantem
Contemnunt verbis, & certant murmure contrà:
Noctes atq́; dies patris mandata ſupremi
Confundunt, linguæ petulantia verbaq́; promunt:
Tanquàm de noſtri generis ſit ſemine natus,
Æqualis nobis, nec ſit metuenda poteſtas
Iudicij ſuperûm, nec præſens pœna nocentum.
De Ioue quid ſentis, cuius ſic vellere barbam
Audes, & teneras aures impellere tentas?
Mox deus ad pœnas cùm te non trudit amaras,
Ignouiſſe putas, quia cùm tonat, ocius Ilex
Fulmine diſcutitur rabido, quàm tuq́; domusq́;:
O malè fidentes, vitam ſic ferre nocentem
Quid iuuat vſq́; adeò, deus eſt ſuper omnia iuſtus:
Cuncta videt, contundit enim ſua lumina nullus.
Nonnè putas vitæ metam durare perennem,
Vt ſint ad veniam tibi tempora longa precanda:
O fatue enormis noli confidere rebus
Fluctiuagis, omnes horrenda morte peribunt.
Te peccare ſinit ſiquidem diuina poteſtas,
Temporis ad ſpacium parcit quandoq́; nocenti:
Sed grauius tandem tormentum rector Olimpi
Iniungit, torquetq́; magis delicta nocentum.
O malè prudentes, quorum ſic corda tenebris
Obfuſcata iacent, nequeant vt credere rectè:
Et curare deum, quo ſunt elementa creata,
A quo proceſſit nitidus ſol, lucida phœbe:
Qui ſtatuit lucem, & noctes, & tempora cuncta,
In cuius manibus ſpacium dependet vtrumq́;:
Et vitæ mortisq́; gradus, deus omnia nouit.
Quem peccaſſe pudet, cui tædia vita probroſa
Efficit, & curat curſum emendare priorem:
Hic ſperet veniam facti pacemq́; benignam:
Nam deus omnipotens lugentem exaudiet ipſum,

Iob.xb.
Pſal.cxiij.
Eccleſi.viij.
Exodi.xxj.
Daniel.iij.
Sapien.xi.

Perſius,

Eccleſi.viij.

Roma.ij.

Prouer.xxiij.
Eccleſi.xxj.
Iere.xiij.
Eſaie.xlvij.

Valerius.li.i.

Eccleſi.xxxviij.
Roma.ij.

Pſal.vij. exxvj.

Eccleſi.v.
Eccleſi.ij.
Iere.xviij.
Ezech.xviij.
Math.iij.
Luke.xiij.

Of fooles that despise God.

When that man sinneth or therto doth assent,
Though God be of muche mercy and great pacience,
Suffring him escape without punishement,
And often is not hasty to punishe eche offence:
Yet thou blinde fole voyde of all prudence,
Ne geueth not thée his beard to drawe and brast,
For euery sinne he punisheth first or last.

Contemnere Deum.

Quid tumet contra deum spiritus tuus vt proferas deore tuo homini sermones? Non est in hominis potestate prohibere spiritum, nec habet potestatem in die mortis: Nec sinitur quiescere in gruente bello: Ne ly saluabit impietas impium.

Job.xv.
Psal.xxxiii.
Eccles.viij.
Exod.xvi.
Daniel.iij.

What man might suffer with minde pacient
These fooles that striue agaynst their creatour,
With wordes despising our Lorde omnipotent,
And him denying as not their gouernour,
Both day and night increasing their errour,
All Gods preceptes these fooles thus confounde,
With vicious wordes which doth their soules wounde.

Sapien.xij.

They vtter wordes full of all foolishenes
Agaynst the father of heauen they him not drede
No more then he were of no mightines,
Like to mankinde, or come of mans sede,
Of his great power they haue no feare nor hede,

For

Nor yet aduertise his righteous iudgement,
Ne that ill doers are worthy punishment.

What meanest thou by God the father eternall, Persius
Howe takest thou him, howe countest thou his lawe,
Whiche by thy presumption foule and infernall,
Dare be so bolde his bearde this wise to drawe,
By his hye might thou countest not a strawe,
And then when God by mercie and pitie
A while thee suffreth for thy dede to go free,

And doth not punishe this sinne incontinent,
Therfore thou thinkest that God hath pardoned thee, Eccles. viij.
Because the lightning or thunder violent,
And other tempestious stormes when they be,
Ouertourneth downe an oke or other tree,
And suffreth thee and thy house to be vnbrent,
Thus thinkest thou thee pardoned by God omnipotent.

O people of cursed hope and confidence,
What ioye haue ye, or what a lewde delite, Rom. ij.
Without amendement alway to sue offence,
And more to offende, because ye haue respite,
Is Gods iustice (thinke ye) decayed quite?
Nay God is more righteous then creature terrene,
All thing he sees, nothing can stoppe his eyne.

Thinkest thou that thy life shall euer endure,
That thou mayst haue long time our Lord to pray,
And in thy laste age of pardon to be sure?
O foole vnruled lay this lewde minde away, Proverb. xviij.
Trust not to life for vnsure is thy day, Eccles. xvi.
We all must dye: but he that still doth sin Hierem. xiij.
In hope of long life, he often dyes therin.

God suffreth thee oftetimes to offende Esaie. xlviij.
And folowe thy will and sensualitie,
To proue if thou thy lewde life wilt amende, Valeri. lib. j.
Expelling thy carnall and blinde fragilitie:
But if thou continue in thy iniquitie,
The more space that thou hast had before,
Thy payne and torment shall after be the more.

Alas suche are infect with great offence Eccle. xxviij.
That thus on sinne infixe alway their minde,
They haue no wisdome, great goodnes, ne prudence,
But kepe their heart in darke errour and blinde,

Roma.ii. That to true belieke it nothing is inclinde,
When sinfull errour is set in their intent,
They God despise and his commaundement.

Psal.xcij.c.xlvi. These fooles in maner nought care for Gods might,
Genesis.i. Whiche by his worde hath made eche element,
Eccles.v. The sunne, the moone, the darkenes and the light,
The day, the night, the starres and firmament,
Which knowes al times, ech houre and ech moment,
Both the time past and time that is to come,
Our life and death he knowes by his wisedome.

Eccles.ii. O man miserable, O wretched creature,
Jere.xviij. Shouldest thou agaynst thy soueraygne Lorde rebell,
Ezech.xviij. Which to thintent that thou should not endure
Math.iij. Eternall death, sente to torment cruell
Luke.xij. His onely sonne to ridde thy soule fro hell,
The which also with his bloud hath thee bought,
Therfore loue him, and turne this froward thought.

Thou art not so ready to geue thee to penaunce,
And to set thy minde on vertue perfitely,
Forsaking thy sinne and olde misgouernaunce,
But God is as ready to take thee to mercy:
Thus mayst thou thinke both sure and stedfastly,
That if thou for thy sinnes mourne and wayle,
God shall thee heare and quite thee thy trauayle.

But whothat hath heart hard in such a wise,
And rooted in suche malice and furour
That by the same by worde he dare despise
His God, his maker, his health and sauiour,
By sinne, contempt, or liuing in errour,
Suche (but if he chaunge his intent)
Is dampned to endure infernall punishment.

¶ The Lenuoy of Barclay.

O people proud and of goodnes ignoraunt,
Encline your mindes sore blinded by offence,
Mollify your heartes that are harde as adamant,
Expell ye this pride and stately insolence,
Presume ye no more in worde nor conscience,
Your Lorde, defender, and maker to despise,
For who that doeth shall eyther here or hence,
At last be rewarded, and that in fearefull wise.

Próh qui: unq̃ maledicis, conuitiumq̃,
Indignum iactas, linguæ & petulantia dicta:
Dignus es vt primùm :. oriaris corpore, honore,
Atq̃ anima, ludex qui ſinit iſta luet.

FVnde pias lachrimas, fletus, mœſtamq; querelam,
Et gemitus triſtes, docta thalia precor:
Non ſine luctifica poſſum deflere camœna
Crimina, quæ temerè perfidus orbis habet.
Nam fruſtrà fatuos culpauimus hactenùs omnes,
Si minùs hos ſtultos concumulemus eis.
Contenti quidam non ſunt quòd crimina mundi
Omnia pertractent, deteriora petunt:
Pròh pudor, in Chriſtum linguæ temeraria diræ
Tela vibrant, ſummo nil nocitura deo.
Inuidiæ contra cœleſtem verba parentem
Muſſant, & laceri pectoris arma petunt.
Hic capiti Chriſti blaſphemat, murmura iactat
Alter in ætherei membra ſacrata dei:
Per iecur, atq̃; genas, iurat rigidamq̃; coronam,
Per cor, perq̃; pedes hic maledicta vomit:
Alter teſtatur transfixi vulnera Chriſti,
Ille crucem ſacram, polluit atq̃; manus:
Hic ex ſpurcidico ſupplantat verba palato
Improba, ſupremum torquet vbiq̃; patrem.
Immoderata nimis talis veſania, ſæpè
Qua ſuperos temerè lædimus atq̃; deum.
Hoc facit immodicus ludus, certamina vini
Hoc faciunt, quibus eſt æbrietatis honor.
Gloria prima datur, qui ſcit maledicere Chriſto,
Qui iurat diuum, per caput atq̃; pedes:
Propterea mortes ſubitæ, diſcrimina ſæua
In nos, & cœli fulmina iuſta cadunt.
Nos patimur tremulis horrenda pericula membris,
Impunita deus non ſinit eſſe mala.
O pater omnipotens, veniam dato, nec tua iuſta
Vindicet ira malos qui maledicta ferunt.
Sennacherib nam ſic periit, ſæuusq̃; Nicanor,
Antiochusq̃; ferus, multi aliiq̃; ſimul.

Path. rij.
xxv dist. qualis
de pe dist. i pena.
Bea. tho. ñ. ŋ. q.
xiij. ar. i.
Leui. xxiij.

Luke. xij.
Marke. iij.
Ciaie. lii.

xxij. q. ij. si quis per
capillum.

In auten. vt non
lux. contra na.
circa me.
Coll. vi.
ti. Mach. xij.
De pe. dist. iij. au-
thoritas in tex.
& glo.
Roman. ij.

Leui. xix.
Math. v.

xxiij. q. v.
Quid ergo.
ti. Para. xxvij.
ti. Mach. xv.
ti. Mach. v.

¶ Of blaſphemers and ſwearers of the name of God, and of his Saintes.

¶ Nowe commeth to courſe to write of the errours
Of men abhominable, of women, mayde and childe,
Which againſt Chriſt are newe tormentours

His skin tearing worse then Jewes it defiled:
O man mischieuous by whom Christ is reuiled,
Thou worthy art to dye in soule and in body,
What Judge that it suffreth sore shall it auy.

Contra blas-
phematores.

Non sumes nomen dei tui in vanum. Si quis blasphemauerit in spiritu non remittetur ei, nec in hoc seculo, nec in futuro. Longé grauius est æternam quàm temporalem lædere maiestatem. De here.c. vergentis.

Math.xii.
xxv, dist, qualis de
pe, dist, i, pœna.
Bea, tbo, iiij, A.
xij, ar, i.

DWirthlesse mise of eloquence barrayne,
Cast out thy teares and mourne without measure:
For from sore wayling my selfe can not refrayne,
Nor as I thinke, none earthly creature,
Considering howe men in malice them inure:
If there were reason within harde stele or flint,
From carefull teares I wote they could not stint.

If beast had reason, wit, or mannes brayne,
To note and aduise mans misgouernaunce,
Without all doubt I thinke it would complayne,
For mans sinne and wilfull ignorraunce,
Therefore all ye that haue will and pleasaunce,
To reade of the fooles of this iniquitie,
Expell hye courage, and then come weepe with me.

For certainly I trowe no man could write,
The vice nowe vsed agaynst all ordinaunce,
Nor yet that reade, which other men endite,

Without

Without sore wayling, and teares in haboundaunce.
For well I wot my heart is in grieuaunce,
When I consider and write thus wise of sinne,
Seing howe the world defiled is therein.

But though I haue had great diligence with payne, Leui. xviij.
Before this to blame fooles abhominable:
Yet this my labour almoste was tane in bayne,
For none to this present sort are comparable:
These fooles in their deedes are so detestable,
That all sinne and vice vnder the firmament,
Their vicious heartes can not please nor content.

Yet seeke they worse against our Lorde aboue
By their ill tonge they torment newe with payne, Luke. xxiij.
And though he once dyed in earth for mans loue,
These caytifs him torment nowe in heauen agayne,
These fooles (with newe speares) set their brayne
To wounde our Lorde, which can do him no grieke,
Saue that he seeth man seeke his owne mischieke. Marke. iij.

Against Christ they cast and throwe great othes,
Blaspheming against diuine commaundement,
Wordes of enuy which God almightie lothes,
They throwe against him as trayters violent.
O cursed creatures with armour impotent, Ephe. vj.
That Lorde that dyed to rid them out of payne,
They haue good will to teare his heart agayne.

The one blaspheines by Christes head and brayne,
Grutching and grenning for simple thing or nought:
Another caytife or mischieuous vilayne,
By all his holy members to sweare hath litle thought: xxij. q. ij. qui pro capillum
Another by his bloud wherewith he hath vs bought,
His face, his heart, or by his crowne of thorne,
Wherewith (for them) his skin was rent and torne.

Another out vomites wordes execrable
Against our Lordes holy woundes fiue, In anti. vt non hun, con ma. circa me, Col. vi.
His handes, his feete, and his crosse venerable,
Whereon he dyed to make mankinde aliue:
That foole that greatest othes can contriue,
Blaspheming God, men him moste magnifie:
Thus newe agayne our Lorde they crucifye.

O cruell caytifs, tirauntes and tormentours,
O blinde blaspheiners, O men brought by in vice,

y. Mach. vij.
Dete. dist. iij. Au-
thoritas in tex. &
glo.

O ye falſe followers and inheritours,
Of the cruell Jewes miſchiefe and malice,
To much immoderate madnes doth attice,
Your mindes amaſed, by othes to torment
The Saintes of heauen, and God omnipotent.

O ye blaſphemers, O tormenters vnkinde,
Alas what meane ye your maker thus to teare,
Since in the Goſpell we plainly written finde,
That no creature liuing ought to ſweare
By ought that God made, no not by a heare
Of his owne head, our othes ought to be
(As Chriſt vs teacheth) onely nay and ye.

But nowe in our othes is God omnipotent,
With all his members and Saintes euerychone,
All that God made, and euery Sacrament:
The feare of payne (alas) is from vs gone,
Our heartes harder then flint or marble ſtone.
Alas we teare our Lorde that hath vs bought
By our blaſpheming, and that for thing of nought.

The tables, tennis, cardes, or the dice,
Are chiefe beginning of this vnhappynes:
For when the game will not well arile,
And all the players troubled by dronkennes,
Then ſuch Caytifs as ioy in this exceſſe,
At eche worde labour our Sauiour to teare,
With othes abhominable which they vngodly ſweare.

Alas theſe fooles repute it but a game,
To caſt ſuche wordes againſt their creatour,
Them ſelfe forſwearing, blaſpheming Chriſtes name,
And he that is moſte geuen to this errour,
Roman. ij. Is nowe reputed moſte worthy of honour,
He ſhall no rule in court nor kitchin beare,
(As this time goes) but he can crake and ſwere.

The yonge (alas) this vice doth heare and leare,
With ſtudy intentife, and perfect aduertence,
Of ſuch as are olde, to blaſpheme and to ſweare
The name of God without all reuerence:
In ſo much that they thinke it none offence
To ſweare the holy Sacrament, that othe is nowe ſo vile
In mouth of man, mayden, childe, and wife.

It was once ordeyned by conſtitution,

As

As I haue heard, that both simple men and hye
Should onely sweare by that occupation,
The which their fathers did vse and occupy:
But nowe eche sweareth the Eucharist commonly,
Which is the Priestes seruice and busynes,
So mens othes their Fathers doth expresse.

Alas no honour, laude, nor reuerence
Is had nowe vnto that blessed Sacrament:
But boyes and men without all difference
Teare that holy body of God omnipotent,
As it were Iewes to his passion they assent.
In euery bargan, in alehouse and at borde,
The holy offring is ay the seconde worde.

And then these houndes can such excuses finde,
As to their soules without doubt are damnable,
Saying it is good to haue our Lorde in minde,
And the name of God, and his Saintes honourable:
O heretiques, O houndes abhominable,
That is a thing which God almightie lothes,
To take his name in thy foule mouth by othes.

Yet doest thou so, there is no maner place,
Nor no order or state that of this vice is free, Leui. xix. Math. v.
For which (alas) God hath withdrawen his grace,
And oft vs chasteth with plage of cruelties,
With diuers deathes, and much aduersities,
For this vice Iudges ordayne no punishment,
Therefore is it punished by God omnipotent.

With tempest, thunder, lightning, heate or colde,
With murther by pestilence, or els by some battayle,
And sore diseases, and paynes manifolde,
We oft by hunger haue cause also to wayle,
The corne destroyed by winde, lightning, or hayle:
Of such punishment we wretches worthy be,
For God suffreth not our sinnes to go free.

Sennacherib as the Bible doth expresse, y Mach. vii.
Nicanor and fierce Antiochus also y. Mach. v.
Haue shamely dyed for this vnhappynes:
Not onely they, but many thousandes mo,
And in our dayes I feare least payne and wo,
Be to vs sent by rightwise punishment,
For swearing in vayne by God omnipotent.

O father

O father almighty our God and creatour,
In thy hyemaiestie, sitting in thy trone,
With blessed Jesu thy sonne our Sauiour,
And O holy ghost which are three in one,
O God graunt thy grace to this our region,
Pardon vs sinners, differ thy vengeaunce,
Though we deserue it by our misgouernaunce.

xxiiij.v. Quiderga. y. Para. xxxij.

Additio Alexandri Barcley.

O glorious godhed of mercy infinite,
Consider howe mankinde is prone alway to vice,
Graunt vs good Lorde leasure and respite,
Out of our slumbring sinnes to arise:
Let thy great mercy excell thy hye iustice,
For if thy iustice should put vs to vttraunce,
We should be damned for our misgouernaunce.

If thou good Lorde denye vs to succour,
On whom may we wretches for succour cry or call,
Alas on none, therefore let our errour
And sinfull deedes cleane from thy presence fall,
Bring vs vnto thy realme celestiall,
Where in thy presence we may set our pleasaunce,
And so haue pardon of our misgouernaunce,

¶ The Lenuoy of Alexander Barcley.

¶ Alas ye swearers, mourne, for ye haue cause,
Wash ye away your sinne with sighes deepe:
For if I should vtter my minde in one clause,
I say your vnkindnes causeth me to weepe,
What God hath done for you ye take no keepe,
But teare his body by swearing him in vayne,
Though he as a good Shepherd dyed for his shepe,
That is for you, yet would ye him slea agayne.

Mas blaphemer, of Christ thou hast the name,
And called art christen, so made by Sacrament:
But soothly that name is to thy vtter shame,
Since thou thy God and Sauiour dare torment:
O Judges, Judges, ordayne ye punishment
For eche blasphemer worse then is an hell hounde,
For if ye do not, our Lorde omnipotent,
Shall vs with our sinnes by right iustice confounde.

DE PLAGA ET INDIGNATIONE DEI.

Miratur fatuus, putat & portenta subesse
Magna, quód interdum nos ferit ipse tonans:

Quód

Quód deus omnipotens punit mortalia facta
Ritè fit, heu nullus extat in orbe pudor.

QVid prodeſt ſtultis Chriſti monumenta tenere, Prouer.xiii.
Chriſticolum nomen prauus habere poteſt: Treno.iii.
Aduerſus ſummi facimus præcepta tonantis, Deuter.xxv.
Nil modo curamus quod ſtatuẽre patres. Iere.xv.
Nos Chriſti titulum rapimus, documenta negamus, Eccleſ.xxxvii.
Et ſequimur temerè dedecus atq; nefas: Elaie.lii.
Nomen habere iuuat Chriſti fideiq; ſacratæ, Luke.xxi.
Verùm opera horremus, negligimusq; bona. Iacob.vii.
Iuſtitiam fugimus, virtutis ſacra fugamus John.viii.
Dogmata, ſic mundus tranſit & alma fides:
Libertate vaga facimus peccata maligna,
Vix maiora quidem crimina Thurcus agit.
Heu genus humanum violatum crimine multo, Iob.xv.
Et vitijs, contra nititur eſſe deum. Eccleſ.vij.
Cùm tamen omnipotens, mea ſi præcepta tenetis Exod.xv.
Ducam (ait) ad ſuperi vos pia regna poli: Deuter.xi.
Sin leges poſitas & dogmata ſpernitis, atra Hath.vij.
Vos pœna afficiam, pæſte, lueq; graui. John.xv.
Quo fit vt ad prauas, horrenda piacula, gentes Leuiti.xxvi.
Mittat, & ardenti tela triſulca manu Nume.xxiij.
Plagas in terras varias, fœdosq; dolores Ezech.xxxviii.
Immitit iuſti dextra ſeuera dei. Eſay lix
Iam modo Mauortis trepidantia bella videmus, Deuter.xxviij.
Mortibus innumeris pæſtiferumq; malum: y.Reg.vij.
Interdùm patimur rapidos ſub ſole calores: Luke.xxi.
Nonnunquam rigidi frigora dura poli: Apoca.xviii.
Fulmina dira, niues, bolides, triſtesq; cometas
Cernimus, & ſummo fulgura miſſa loue.
Et varios mundi caſus, plagasq; timendas, Ouidius in epi.
Quæ venit ex merito pœna ferenda quidem eſt: Pſal.v.c.xliij.
Sæpè palæſtinos deus a regione paterna Eſaie.xxii.
Expulit, & ſedes iuſſit adire nouas. Joel.ii.
Propter peccatum, plagas ſufferre coacti, Prouer.xviii.
Crimen perſequitur ſic deus omne malum. Treno.v.
Jerem.xxix.

¶ Of the plage and indignation of God, and Fooles that feare not the ſame.

Some ſoles maruayle and thinke it great wonder,
When God vs ſtriketh for our ill and offence
With tempeſt, heate, ſickenes, lightning or thunder,
Hunger or colde, eyther ſodayne peſtilence:
But certaynly his hye magnificence
Vs worthily punitheth for our iniquitie,
For vertue alas is gone from eche degree.

Flagella dei.

Pro menſura peccati erit & plagarum modus. Si ſteterint Moyſes & Samuel corã me, nõ eſt anima mea ad populum malum. Peccatores proſequitur malum, & iuſtis retribuentur bona: perſequens eos in furore, & conteret ſub cœlis dominus.

Fooles abuſed, whom folly doth diſſame,
Say what aduauntage what profite or what mede
Is it to you for to haue Chriſtes name,
When ye not folowe his life in worde nor dede,
Of his preceptes alas we take no hede,
Yet we repute vs condigne in our corage
To be called Chriſten, and Chriſtes heritage.

Who that in vice his dayes doth mayntayne,
May beare the name of Chriſt our ſauiour,
But then his name he chalengeth in vayne,
And till he amende led in a blinde errour:
So we (alas) often forget our creatour,
Abuſing and breaking his high commaundement,
Not caring for the decrees of fathers auncient.

We take Chriſtes name, but his doctrine we deny,
And from his way (alas) we ſore decline,
And to all illes our mindes we apply,
Which often doth vs bring to perilous ruine,
We ioy of the name, and the true fayth deuine,
Truſting therby to eſchue euerlaſting payne,

Prouer. xiii.
Treno. iii.
Deuter. xxv.
Iere. xv.
Eccleſi. xxv vii.
Eſay. lix.
Luke. xvi.
Iacob. vi.

But

But Godly workes we abhorre and disdayne.

Justice and hir lawes are banished from eche place,
Wilfulle assaled hir braunches doth extende,
All vertuous doctrine away from vs we chase:
Thus goeth the worlde approching to the ende,
Our fayth ottime doth from hir chayne discende,
She is not so perfite as she in time hath be,
Nor yet hir two sisters hope and charitie.

Alas we dayly without all drede commit
Muche cursed vice, sometime by ignorance;
Sometime by malice, sometime for lacke of wit,
As worse then the turke in our misgouernaunce:
Thus dame wilfulle so leades vs in hir daunce,
That our blinde youth with to muche libertie,
Subdueth our bodies to all enormitie.

So all mankinde with vice is violate,
Both yong and olde, strong, feble and impotent,
The riche, the poore, the villayne and estate.
That they rebell agaynst our Lorde omnipotent,
Howebeit our Lorde as a father patient,
Sayth, man if thou my lawes kepe and loue,
I shall thee leade to my hye Realme aboue.

But if thou by malice, selfe will or negligence,
Despise my lawes, reputing them but vayne,
Thou shalt not escape ay free for thine offence
Without correction, punishement and payne:
Yet we blinde men of these wordes haue disdayne,
To this great promise alas we nought intende,
Ne labour not our errours to amende.

Suche is our folly we thinke not to amende,
But still procede in our olde misgouernaunce,
We are so blinded we note nothing the ende,
Wherfore our Lorde by Justices balaunce
Of suche offendours oft taketh vengeaunce
With diuers plagues and punishement terrible,
As pockes, pestilence, and other illes horrible.

Though mercy fauour, yet God of his iustice
With diuers plages, sundry sores and sickenes,
And dreadfull dolours punisheth vs for vice,
Suche is the order of his high righteousnes,
When men continue in their vnhappines,

His swonde of vengeaunce vpon them to extende,
And that namely when they will not amende.

Deuter.xxviij.
j.Reg.vij.

Cruell Mars sometime vs threatneth with batayle,
Sometime our bodies infect with pestilence,
The corne sometime destroyed with rayne or hayle,
Then hunger men consumeth without all difference:
This worthily we endure for our offence,
With sore diseases that neuer were sene before,
But yet our sinnes increaseth euer more.

Luce.xii.
Apoca.xviii.

Sometime our foode with heate is all to brent,
Sometime by colde abide we muche payne,
Some hath with thunder their bodies all to rent,
Nowe frost, nowe snowe, lightning, tempest or rayne,
Some with thunder boltes their bodies smit in twayne,
Some murdred, some hanged, some headed, some wounde,
And all for offence and sinne done on the grounde.

The diuers deathes which dayly we indure,
And diuers chaunces which dayly on vs fall,
I trowe there is none earthly creature
That hath the brayne to comprehende them all,
Though that his dayes were nere perpetuall,
And often see we tokens of fearefull punishement,
By signes and starres of the cleare firmament.

Ouidius de Ponto
Psal.v.& xliij.
Esaie xxii.
Joel.ii.

We ought these paynes with meekenes to endure,
And not to grutche therfore nor God to blame,
For our lewde life forsooth doth them procure,
And for our sinnes we are worthy of the same:
Some nations haue bene driuen out in shame
From their owne lande, wandring in payne and strife,
Which sothely was for their misordred life.

Proner.xxiiij.
Treno.ij.
Jerem.xxix.

Wherfore thou man thinke sure in thine intent
That sinne accustomed by order of iustice,
Of God aboue crieth for punishment
Eyther here or els in hell, for euery vice:
Hath suche rewarde, wherfore let vs be wise,
And shortly amende our olde misgouernaunce,
Least God righteously take on vs vengeaunce.

¶ Barclay the Translatour.

¶ O man cleare thy sight, beholde thy owne offence,
And mende for the loue of God omnipotent,
For if thy sinne stinke alway in his presence,

Justice

Iustice shall not let thee auoyde his punishement,
And though mercy be not to thee muche violent,
Not suffring vengeaunce shortly on thee to fall,
Yet mende betime, be not ouer negligent,
Beware the ende, for that oft payeth for all.

DE FATVA PERMVTATIONE.

Qui pro ſtultiſona non benè tibia,
Commutat vel equum, noliger hic nihil
Lucri conſequitur: ſic ſibi & accidit
Qui pro re fragili, perpetuam fugit.

SÆpè ſolet fatuus plures tolerare labores,
Atq; humeris grauius ſolicitare iugum:
Quomodo tartareis animam ſubmergat in vndis,
Et videat ſtygij guttura paſſa canis.
Quod qui fortè heremum colit, inter luſtra ferarum
Continuò effundit vota precesq; deo.
Nos ſcelera impellunt plures ſubijſſe labores,
Quàm virtus, facilis ad mala cuncta via eſt.
Cernimus en quales pompoſa ſuperbia, faſtus
Exigat, atq; operis ſit polienda quibus.
Ornamenta petit capitis, frontisq; coronas,
Vnguentum, veſtes, atq; monile graue.
Ardor auaritiæ per ſæua pericula multos
Per caſus varios, exitiumq; trahit:
Nauigat hadriacum pelagus fluctusq; trementes,
Quem ſtudium nummi curaq; vana trahit.
Non metuit fluctus, tempeſtatesq; ſonoras,
Auri ſacra fames, pectora tuta facit.
Nec dulces ſomnos capiunt, mollemq; quietem,
Funibus immitis quos Cytheræa trahit.
Semper habent curas luſores, ſæpè dolores
Noctes atq; dies pertolerare ſolent.
Quid ganeos memorare velim, qui ventre refarto
In crapulis ſemper delitijsq; iacent.
Quid referam fatuum quem vexat cura laborq;
Coniugis, in thalamo mutua ſtupra timens:
Nemo tamen propter Chriſtum ſufferre labores
Promptus, ad interitum corpora noſtra ruunt:
Optima rarò placent, probitas laudatur, & alget,
Nempè homines cunctos iam malefacta iuuant.
Virtutem ſtudeat ſapiens amplectiër vſq;,
Crimina proueniunt peſſima ſponte ſua.
Qui pro cœlorum regno mercatur iniquas
Illecebras mundi, ſtultus inersq; manet.

glo. inſti. quod cū eo qui in ver. ſed erit. & in auten. qui mo. na. eff. ſui. Tollaſſ. by. l. pe. ff. de iur & fact. ig.

Hebre. xi.
Proner. ii. iiij.
Sapien. xv.
Eccleſi. v & xxvij.
Plate. in
Terentius.
Horatius in epi.

Sapien. xvij.

Claudianus de raptu Procerpine
Eccleſi. v.
In epiſt. Sapphus.

Treno. iij.
Iuuenalis.

Sapien. v.

Iuuenalis.
Eccle. x.

Math. vii.
Ezech. vii.

Of foolishe exchaunges, scorsinges and permutations.

¶ Who that hath a needy iourney for to ride,
And for a bagpipe his horse will sell, playnly,
He is a fole and lewdely doth him gide,
And no aduauntage shall he obtayne therby:
So happeneth it to him most commonly,
Which for frayle pleasure of one day or twayne
Forsaketh heauen, sure of euerlasting payne.

Fatua permutatio.

Qui videt vtilius, & sumit deteriora absit ei radius lucis sine mora: Stultis non succurritur, sed erratibus. Via impiorum tenebrosa nesciunt vbi corruunt.

glo. inst. quod cum eo qui in ver sed erit. & in autem. qui mo na est sui Colloss. 17. Ipse ff de iur. & fall. ig.

SOme fooles yet shall of a rowme be sure
Within this ship a lowe or els a hye,
Such are they that greuous charges will endure,
Subduing their bodies to labour busely,
Their shoulders with burthens charging heauily,
In worldly cures sore labouring in vayne,
Therby hereafter to bide infernall payne.

They labour here so sore for wretched goodes,
That when their body departeth from this life,
Their soule is plunged in infernall floudes:
So what auayleth them to be so actiue
In worldly labour, so thoughtfull or pensiue,

Here

Here in this earth all other to excell,
And after torne by cruell hounds of hell.

He that here labours in earth for frayle riches,
Suffreth more sorowe and payne continually,
Then he that liueth alone in wildernes,
And him in Gods seruice doth apply,
Abiding in fasting, and praying deuoutly:
So worldly wretches (as it appereth playne)
Take here sore labour to winne euerlasting payne.

Who that serueth God with perfect diligence,
Shall in this life auoyde muche worldly wo,
And be rewarded in heauen when he goeth hence,
Where as he that serueth this world shall not so.
Yet of this sort finde we right many mo,
That to haue riches all busynes employ,
Rather then to get in heauen eternall ioy.

Misrule, waste, falshood, and also couetise,
With other vices, as pride or statelynes,
Us sorer labours causeth to exercise
Then vertue doth, or godly holynes,
For them fewe men will take great busynes:
Easy is the way to vice, and men are prone,
To folowe that cursed way almoste eche one.

Before our sight it dayly appereth playne,
What great labours, what charge and busynes,
Proude people endure their pride to maintaine,
With diuers garmentes presenting statelynes,
Onely on clothing bestowing their riches:
Such set all vertuous busynes aside,
And onely labour for to maintaine their pride.

Sometime such dare set their life in ieopardy,
Not fearing Justice, but the lawe to violate,
For to mayntaine their statelynes thereby,
By proude apparayle not mete for their estate:
Right so couetise after like maner rate
By ardent desire of her blinde iniquitie,
Draweth men to perils both of lande and sea.

To diuers perils men boldly them subdue,
In hope frayle riches to purchace and obtayne,
But for the loue of goodnes or vertue,
Right fewe or none will put them selfe to payne:

For

Sapien.xiiij. For money man sayles the troublous sea of Spayne,
And much of the world he compasseth about,
Of ieopardie and perill without all maner doubt.

Who that by couetise is drawen and oppressed,
Is neuer at ease ne quietnes of minde,
By night not taking sleepe ne naturall rest,
Ecclesi.v. With fiery ropes this fury so doth them binde,
Sapho in Epistolis They feare no floud, no colde, tempest or winde,
There is no labour nor colde that can them dere,
Claudianus de rapto Proserpine The hunger of golde them maketh without feare.

O man committing thy life vnto the streame,
Alas note well thy desirous vanitie,
Howe thou ther auentrest in holowe beame,
To passe the sea in continuall ieopardie,
And all this thou doest of good to haue plentie:
But for the loue of God thy creatour,
Thou scarcely wouldest endure a simple shoure.

Some for vayne riches folowes another vice,
Watching by night in winter sharpe and colde,
To encrease his purse by cardes or by dice,
There sitting in paynes and perils manifolde,
Such slea them selfe longe time or they be olde,
And waste their youth without all aduauntage,
Their soule submitting to Lucifers bondage.

Trens.iiij. What shall I say, or of the maners write
Of dronkardes or gluttons, which without measure
Iuuenalis Onely in their wombes set their whole delite,
Corrupting and charging them selfe beyonde nature:
So when the body can not such rule endure,
Their life they ende, and oft by death sodayne,
And for this labour rewarded with hell payne.

What shall I say of the painfull fantasie
Which he abideth and suffreth day and night,
Which for his wife taketh thought and ielousy,
Her alway fearing, though she be in his sight,
Howe by those fooles which setteth all their might,
By force of armes to be Venus champion,
Rather then to win the heauenly region.

What shall I write of the mad misgouernaunce
And vayne labour which men vpon them take,
Some watching in reuell, and some to ren and daunce,

Some

Some for worldly pleasure both day and night do wake,
But nought will we suffer for God almighties sake,
In whose seruice we rest at ende might finde, Sapien.v.
We labour here for death as beastes blinde.

We seeke our destruction for simple ioy mundayne,
Our mindes are so blinde, and we so prone to ill, Iuuenalis
That heauen we chaunge for euerlasting payne:
In good workes haue we no pleasure neyther skill,
Diuine preceptes we seldome time fulfill:
Banished is vertue, decayed is holynes, Eccles.x.
And much of the worlde ensue vnthriftines.

Let wise men study therfore to obtayne
Vertue, though the way be in difficulties:
For though that one neuer infire his brayne
To vice, yet shall the way full easy be: Psalm.lxx.
But certainly worse then a foole is he,
Which will in stede of heauenly blessednes, Ezech.xx.
Bye worldly pleasure, ending in wretchednes.

¶ The Lenuoy of Barclay.

¶ Remember foole it is great hurt and losse
For worldly pleasure to lese ioy eternalle.
Remember also howe God dyed on the crosse,
Shedyng his bloud thee to redeme withall,
This payne he suffered for thee and for vs all,
Consider his sorowes, be kinde to him agayne,
Lese not ne change not his ioy celestiall
For foolish pleasure, or fraple and worldly payne.

DE NON HONORANTIBVS PARENTES.

Hos reor insulsos fatuos, pietate parentes
Qui non præcipua venerantur, quiq; iuuamen
His placidum præstare negant, qui verba dira
Iurgiaq; his referant, tales ratis illa recenset.

HVnc etiam esse puto fatuum, stolidumq; parentem, Eccles.iii.
Largitur natis qui bona cuncta suis. in.q.v.omnes qui
Cum quibus ipse suam posset sufferre senectam, i.Time.v.
Morte grauescentes & recreare dies. Prouerb.xx.
Improbus inde senem natus caruisse parentem and.xxviii.
Sustinet, & modicum fert sibi præsidium. Beatus tho.ii.ii.q.
Si nimiùm viuax pater est, sibi tristia fata c.xxxij.ar.v.
Exoptat natus, morris & exitium. Prouer.xxviij.
Non probitate quidem, nulla pietate mouetur Ou d.i.Meth.

Pro

Ecclesi.ij.and.bij
Leuiti.xx.
Deutro.v.
Deut.xxvij.
Exod.xx.
Malach.
Math.xv.
Mark.vij.
Ephesians.vi.
Deutro.xxvij.
Prouer.xx.
Absolon.
ij.Reg.xv.
and.xviij.
Cham.
Gene.ix.
Leuiti.xviij.
Sennacherib.
ii.Para.xxxij.
Daniell.v.
Thobie.iiij.
iii.Reg.ii.

Pro vita effœta, pro senioq; patris:
Stulte parens, cur tu nato bona tota dedisti,
Qui te nunc pascit impietate truci.
Attamen iste diu non viuet, tempora vitæ
Multa nec implebit, morte repentè perit:
Qui patri & matri dignos non præstat honores,
Nec colit hos quorum sanguine vita data est.
Morte mala dignus, reuerenter ferre parentes
Qui negat, est stygium dignus adire lacum.
Absolon insignis iuuenis, formaq; decorus
Contempsit patrem, morte quoq; interiit.
Quòd Cham nudasset stultus pudibunda parentis,
A patre cœlesti mox maledictus erat.
Sennacherib manibus natorum morte peremptus,
At regnum potuit nullus habere tamen.
Balthazar ex merito ducebat tempus & annos
Luctiferos, secuit hic quia membra patris:
Nato sacra dabat senior documenta Thobias,
Vt matrem ingenti ferret honore suam.
Propterea Salomon rex se de sede leuauit
Regali, matrem condecorare volens.

Corylaus.
Plutarchus.
Viere.xxxb.
Eccles.xxiij.

Roma Corylao lueres, pœnasq; dedisses,
Si veritus matrem non foret ille suam.
Vnde etiam Rechab natos deus ipse probauit,
In patre quòd fuerant, in quoq; matre pij.

Of foolish children that worship not their father and mother.

THem also I repute for fooles blinde,
Which haue no honour, worship ne reuerence
To father and mother, but are to them vnkinde,
And not consider what payne and diligence,
What labour, thought, great costes and expence
Their parentes had for them in their yonge age,
But they reward the same with great outrage.

Eccles.iij.
iij q.v. omnes qui
i.Timoth.
Proverb.xx.
and.xxviij.

THat foole is full of all vnhappines,
And surely worthy of euerlasting payne,
Which for his frendes loue and great kindnes
Rewardeth them with vnkindnes agayne:
But him I iudge a greater foole certayne,
Which on his children bestowes all his substaunce,
And liues him selfe for nede in harde penaunce.

And where as he might his age well relieue
With his owne goodes at euery time of nede,
There lyeth he groning in payne, wo, and mischiefe,

Honorare parentes.

Qui honorat patrem ſuum iocun dabitur in filis: & in die oratio. ſuæ exaudietur. Qui honorat patrem ſuum vita viuet longiore. Qui timet dominum honorat parentes, & quaſi dominis ſeruiet his qui ſe genuerunt in opere, ſermone & omni patientia Qui maledicit patri ſuo & matri, extinguetur lumen eius in mediis tenebris.

His vnkinde children taking of him no heede:
And where he laboured right ſore his ſonne to feede,
Sparing from him ſelfe to finde him to the ſcoole,
In age his ſonne him taketh for a foole.

Beatus the. Hiſp. c. xxij. ar.

And where as he ought his father to honour,
To worſhip and loue by diuine commaundement,
The vnkinde caytife wil do him no ſuccour,
But ſuffreth him abide both poore and indigent,
And often this caytife with handes violent,
As paſt all grace, ſhame, or godly feare,
With ſtrokes doth his father hurt and deare.

Prouer. xxviij.
Ouidius i. Meth.

Or ſuffreth him vtterly to dye for lacke,
Or els him driueth vnkindly to the colde,
With a couple of crouches, a walet on his backe,
When he hath ſpoyled him of that he would,
So when the father is tedious and olde,
His children thinke he liueth alto longe,
Oft wiſhing him to be drowned or honge.

There is no pitie that can ſuch wretches moue

Againſt

Against their fathers wo and paynfull age,
They shewe hatred for fauour and hye loue,
O foolishe father consider in thy courage,
Thy to great pitie, thy olde and blinde dotage,
Which to thy sonne haste geuen such store of good,
Which thy death wisheth not graunting thee thy foode.

Ecclesi.ij. and.vij
Leuit.xx.
Deutro.v.
Deutro.xxviii.

He suffreth thee to liue with hunger harde bested,
And God wot howe glad would he be in his minde,
If thou by cruell death were from him rid:
Yet is his owne life vnstable as the winde,
And shortly shall dye leauing that good behinde,
And for his vilany and frowarde vnkindnes,
His soule bereft euerlasting blessednes.

Exod.xx.
Math.xv.

And that worthely, for after my sentence,
He well deserueth an euill and shamefull ende,
Which will not honour with loue and reuerence
His father and mother as his might may extende,
And also all them of whose bloud he doth discende,
And who that against his parentes will rebell,
As sothly worthy to haue a rowme in hell.

Marke.vii.

Ephesians.vi.
Deutro.xxvii.
Exoner.xx.

And oft it is seene by examples euident,
That short space they liue, and shamefully they dye,
Which to their parentes are not obedient,
And suffreth them liue in neede and penury,
Disdayning them to honour and worship reuerently:
Examples in the Bible we haue in sundry wise,
Howe they haue ended that doth their fathers despise.

The goodly Absolon of beautye excellent,
Of pleasaunt figure though he so goodly were,
For being vnto his father inobedient,
And his purposing him and all his to dere,
And to rob his Royalme, was hanged by the here
By sodayne chaunce and goddes punishment,
And with three speares his heart in sunder rent.

Absolon
ii.Reg.xv.
and.xviii.

For that Cham discouered his fathers priuitie,
As in contempt, hauing of him disdayne,
Was he not cursed by Gods maiestie,
And bonde to his brethren, which was to his great payne.
Though Sennacherib by his owne sonnes were slayne,
They hoping to obtayne his Royalme for their meede,
Yet none of them their father did succede.

Cham
Gene.ix.
Leuiti.xviii.

Sennacherib
ii.Para.xxxii.

Balthasar

Balthasar kinge sometime of Babilon,
In sorowefull yeres longe lined wofully.
For his proud minde and fierce transgression
Against his father, for that he cruelly
Dismembred him: but sothely if that I
Should all the wretches paynes comprehende
In this my booke, I neuer should haue an ende.

The Byble recordeth howe Toby auncient
Approching to death, almost in deathes houre
Gaue his deare sonne speciall commaundement,
With all reuerence his mother to honoure:
Salomon therefore of sapience the floure,
Hauing no respect to his hye excellence,
Vnto his mother did humble reuerence.

Erecting him vp from his hye rowme royall
To mete his mother and set hir by his side,
On his right hande as chiefe and principall,
By whose example all children ought them gide,
Humbly to their parentes, without all grutch or pride:
But fewe alas nowe will vnto this intende,
Which causeth them sore to repent it at the ende.

If Corylaus had not bene obedient
Vnto his mother and feared hir, certayne
By Rome he should haue suffered punishment,
And by his folly long liued in great payne:
The Byble also recordeth to vs playne,
Howe the sons of Rechab had great preeminence,
For hauing to their father loue and obedience.

Were they not lauded by God omnipotent,
Yes certaynly, but the chiefe cause whereforе,
Was for that they folowed the commaundement
Of Rechab their father, denying not his lore:
So shall I conclude shortly and say no more,
That he that to father or mother is vnkinde,
Shall heare in earth his soule to fendes binde.

¶ Barclay to the Fooles.

¶ Thou vnkinde childe and inobedient,
Thinke what thy father and mother did for thee,
Remember what goodes they haue on thee spent
Or they could bring thee vnto thy degree,
Endeuer thee to them kinde agayne to be,
For all the kindenes that thou canst shewe certaine,

Nor all thy worshyp nor thy humilitie,
Can neuer be able them to rewarde agayne.

¶ Be not therfore chylde vnto them vilayne,
But take thou example of Chryst our Sauiour,
Howe he alway thought he were God soueraigne,
His carnall mother benignly did honour,
And Joseph also, which after the errour
Of the blinde Jewes, to him was father layde,
Yet is he God and gracious gouernour,
Like to the father before the worlde was made.

¶ But thou aged man that leest thy dayes fade,
Thy strength decay, and thy colour fro thee fall,
Thinke well that when thou all thy good hast layde
Upon thy children to aduaunce them withall,
When thou hast nede perchaunce none of them shall
Succour thy nede, but from their house thee call,
Therfore I aduise thee nede not on them to call,
But while thou liuest to holde sure that thou hast.

DE CAVILLATIONE SACERDOTVM IN CHORO.

In choris sacris fatuos videmus,
Prauitas oris quibus impudici est,
Eliquant nugas, recolunt q; totum.
Gesta per orbem.

c. decet immut. eccl. li. vi. c. cum decorem de vi. & ho. cle.

Hieroni ad Damasum.

Psalm. xxvbig. and lxxxij. Ephes. iij.

IN templis fatuos plures nunc esse videmus,
Stultorum in sacris stat quoq; turba choris,
Qui nugas spargunt varias, & murmura linguæ,
Atq; cauillantur vocibus assiduis:
Consilium capiunt, quo narragonia fluctus
Peruolet Ionias, plaustraq; lata parant.
O quales ritus seruat nunc sanctio quondàm
Ecclesiæ, ò leue quam continet illa decus:
Nil agitur totum rigido Mauorte per orbem,
Accidit externis nil quoq; grande locis:
Quod non in sacris recitetur sedibus, ad q;
Peruolet extremos vltima fama choros.
Prælia gesta quidem fôrs in regione Britanna,
Præliaq; a Thurco pontica gesta truci
Illic narrantur, quoniam reuerentia nulla
Diuini cultus, nec pudor vllus adest:
Discurrit baculo quoq; dormentarius albo,
Et noua multa refert per loca cuncta chori.
Sæpè matutinas rerum nouitate relata

Proverb. v.

Nota dormentarium.

Incipiunt

Incipiunt,nugas commemorantq; nouas:
Hoc rumore ſolent totum conſumere tempus,
Soluere quo decuit cantica ſancta deo.
Feruor auaritiæ multos ad limina templi
Conuocat,ob nummos carmina rauca canunt.
Turius vlq; foret ſacros vitare penates,
Quàm ſic ſacrilego polluere ore choros.
Extra ſtare velis potiùs ſacra limina templi,
Si placare deum garrulitate putas.
Simplicibus prauos mores exemplaq; praua
Præsbiteri monſtrant:ſcandala plura mouent.
An ne putas tali ritu te poſſe mereri
Presbiter Eccleſiæ,& dona ſacrata deo:
Nam precibus votisq; pijs laudare tonantem
Conuenit,hinc nugas pellite ad æde ſacra.

glo. c. ſi. de cle. non reſi.li.vi.
Pſalm.xv.

Nume.xiij. Eccleſi.xxi. xvi.q. vij. & hoc diximus.

Actes.xij. xxxiij. q.i. omnibus, &c.quare exſola.

Of the clatering and babling of Prieſtes *and Clarkes in the queere.*

Garrulitas chori.

Ceſſent in Eccleſiis vana & multo fortiùs fœda & prophana colloquia, ceſſent cõfabulationes quælibet.&c. Seculania negotia in Eccleſia non debent tractari.

¶ Of fooles yet may we great number ſée,
In the holy quéres of Churches ſmal and great,
Whoſe communication is voyde of honeſtie,

But on vayne tales their mindes clene are set,
That Gods seruice is oft hindred and let,
By suche iapes and dedes of farre and nere,
Which they as fooles recount within the quere.

C. decet de immu eccl. li. vi.

I Haue before touched the great enormitie,
The folly and disorder without all reuerence,
Which in the Church dayly we may see
Among lay fooles, which better were be thence:
But nowe shall I touche another like offence,
And that is of fooles which in the quere habounde,
Not saying the seruice of God as they are bounde.

C. cum decorem de vi. & ho. cle

But diuerse toyes and iapes variable
They spread abrode, encombring the seruice,
And namely with their tonge wherwith they bable
Eche one to other, as if they toke aduise
Hieronimus ad Damasum,
And counsell together their cartes to deuise.
Vnto our shippes their company to cary,
For loth they will be to long fro them to tary.

Psal. xxvij. and. xxvj. Epheſi. iij.

O Gods temple, O godly ordinaunce,
By holy fathers ordeyned to gide the same,
None labours you to support nor aduaunce,
But to decay they suffer vnto their shame,
The godly customes are turned vnto game,
The Ceremonies sometime kept stedfastly,
Are nowe defiled by iestes of vilany.

The constitutions ordeyned right holily
In time past by fathers wise and auncient,
Holy Churches honour to mainteyne therby
Are halfe abused, none sues their right intent:
The seruice also of God omnipotent
Is nowe misused as playnely doth appeare,
Not in the Church so much as in the quere.

Prouerb. v.

There be no tidinges nor nuelties of warre,
Nor other wonders done in any straunge lande,
What soeuer they be, and come they neuer so farre,
The prestes in the queere at first haue them in hande,
While one recounteth the other to vnderstande
His fayned fable, harkening to the glose,
Full little aduerteth howe the seruice goes.

The battayles done perchaunce in small Britayne,
In Fraunce or Flaunders, or to the worldes ende,
Are tolde in the quere (of some) in wordes vayne,

In middeſt of matins in ſtede of the Legende,
And other gladly to heare the ſame intende
Muche rather then the ſeruice for to heare,
The rector Chori is made the meſſanger.

He runneth about like to a purſeuant,
With his white ſtaffe mouing from ſide to ſide,
Where he is leaning tales are not ſcant,
But in one place longe doth not he abide:
So he and other them ſelues ſo lewdely gide
Without deuotion by their lewde negligence,
That nothing can binde their tonges to ſilence.

And in the morning when they come to the quere,
The one beginneth a fable or a hiſtorie,
The other leaneth their eares it to heare,
Taking it in ſtede of the Inuitorie,
Some other maketh reſpons, antim and memory,
And all of fables and ieſtes of Robin hood,
Or other trifles that ſcantly are ſo good.

With trifles they begin and ſo oft time they ende,
Recounting nueltie, they waſt their time therin,
And where as they ought their ſeruice to intende
Of God almightie, they ſpende the time in ſin:
And other ſome vnto the quere doth ren,
Rather for lucre and curſed couetiſe,
Then for the loue of the deuine ſeruice.

The penny them pricketh vnto deuotion, glo. ſ. de cle. nolli
But that is outwarde, not rooted in the heart, reſ. ii. di.
But better were it to auoyde this hye promotion, 2. ſalom. ſi.
And liuer, from the queere to ſtande aparte,
Then thither to preſume: and if that thou aduert
Thy owne order, and therof the ereellence,
So ſhalt thou not gide thee in Gods hye preſence.

I thinke it better, more mete and profitable,
To ſtande afarre without the Church and queere, Hanne. xiij.
Then there to be, and ſo to that bable,
That for thy noyſe none can the ſeruice heare:
And if thou thinke thy tales and wanton cheare,
Or wordes ſuperflue are to our Lorde pleaſaunt,
Thou art abuſed and greatly ignoraunt.

But certaynly the Prieſtes that thus liue Eccleſ. xxvi.
Diſordred in the houſe of God our creatour,

xxi.q.vj.& hec dixerunt

Both ill example vnto lay people geue,
By their misrule to sue the same errour,
But to them selfe do they great dishonour,
And slaunder to the Church, so that most commonly
All priestes of laymen are muche the lesse set by.

Acres.xij.

O foolishe priest vsing suche fables vayne
And cursed customes, thinkest thou therby
Of God any mede or merite to obtayne,

xxiij.q.j. omnibus, & e quare ex sola

Nay God is not pleased with suche lewde folly,
It is conuenient our Lorde to magnifie
With perfite prayer, loue, reuerence and honour,
And not with iestes and tales of no valour.

¶ The Lenuoy of Alexander Barcley.

¶ Ye priestes and clarkes amende your misliuing,

Eccles.iii.

Defile not the Church with wordes of vanitie,
Remember there is time and place for euery thing,
As time of mirth and time of grauitie,

Domum Domini decet sanctitudo

In euery place ye ought discret to be,
That men may commende your vertue and goodnes,
But namely in Church vse wordes of honestee,
That is no place for tales but for holynes.

SVPERBIÆ OSTENTATIO.

Sordida laus semper proprio quæ prodit ab ore,
Hanc sapiens refugit:
Efficit & fatuos pomposa superbia plures,
Tartara quos rapiunt.

Ecclesi.xx. and.xxxij.
Iudith.xi.
Psalme.xc. and.xxxij.
Prouer.vii.
Eccles.vii.
Ouidius meth. de pe dis. ij. hinc etiam.
Esaie.xiii.
Thobi.iiii.
Iacobi.iiii.
vi.q.i.imitare.
xii.q.ii. gloria Episcopi.in fi.

EFficit & fatuos insana superbia multos,
Quos vehit in nostro carmine cymba leuis,
Est vitium sceleris plenum, & cunctis fugiendum,
Sordibus excæditcrimina quæq; suis:
Primus apud superos nauem hanc fabricauerat olim,
Nequitiæ inuentor, perfidiæq; parens.
Qui genuit fatuos quosdam, fastusq; superbi
Progeniem, ponens se procul ante deum:
Corda rapit quorum pomposa superbia, iactant
Qui quoq; quod studio non meruere suo:
Dicit enim fatuus me docta Bononia pauit,
Artibus, & sophiæ dogmata culta bibi.
Hinc dignus primam mereor consc[illegible]ndere sedem,
Atq; inter claros continuare locum:
Alter in argiuis ludos celebrasse palestris
Se iactat, nouit vix elementa quidem.
Si cuperes sacræ suauissima dona Mineruæ

Carpere

Carpere,ſufficeret Theutona terra tibi.
Paſcit & egregios iuuenes Germania pugnax,
Eloquij quorum nunc monumenta vigent.
Hinc tumida debes non mente ſuperbior eſſe,
Vidiſti externi quòd loca magna maris.
Sed quia principium veſana ſuperbia cœpit,
Hanc fugiat ſapiens,effugiatq́; bonus.
Lucifer ætherei clarus confeſſor Olimpi,
(Candor erat cuius mirificusq́; nitor:)
Corruptus faſtu,cœli contemnere patrem
Auſus,tartareas merſus iniuit aquas.
Hunc ſequitur pompoſa cohors ad tartara nigra,
Ad ſtygias vndas turba ſuperba ruit.
Lucifer & ſocij,fatuis nunc retia ponunt,
Inflatas animas cum quibus vſq́; rapit.
Virtutes cunctas,morcsq́;,ſuperbia ſola
Deſtruit,indecores hæc facit eſſe viros.
Fœmineum in primis genus ampla ſuperbia vexat,
Qua ſe continuò veſtit,& vſq́; polit.
Fœmina quam faſtus tumidus rapit atq́; ſuperbus,
Seducit multos,inſipidosq́; facit.
Adſit in exemplum Iudith,qua dux Holofernes
Interiit,quamuis fœmina caſta foret:
Iezabell vngebat faciem,vultumq́; fucabat,
Dum putat inſigni poſſe placere Iehu.
Eſt mulier vitanda procax,ſapientia damnat,
Laſciuis oculis pectora caſta necat.
Fœmina vera humilis titulos ſectatur honoris,
Laudibus & fruitur fœmina caſta bonis.
Berſabee ſi non nudaſſet crura venuſta,
Rex Dauid facinus non ſubiiſſet atrox.
Plures ſeducit faſtus,mentisq́; ſuperbæ
Gloria,quæ fatuos iam ſine fine parat.
At deus omnipotens mentes,animosq́; ſuperbos
Faſtidit,pœna perſequiturq́; graui.
Fœlix cui nondum veſani gloria mundi
Imperat,aut qui non ambitione cadit.
Cogitat æterni quæ ſit poſſeſſio regni,
Angelici lapſum cogitat atq́; chori.
Rebus in externis nil ſordida nomina quærit,
Contentus pauciſ,& moderata colit.
Luciferi caſum fatui experiuntur inertes,
Præcipitan rſtygiis corda ſuperba vadis:
Dum ſibi,dumq́; ſuis,Choreq́;,Dathanq́;,Abironq́;
Offitium vſurpant,ferreq́; thura parant:
Scandere dum fecit veſana ſuperbia ſtultos,
Deglutiit viuos terra recluſa viros.

Peregrinatio nc facit medicum. nulla ars loco diſcutitur. vt ait Seneca.
Iobell.y.
Eccleſi.r.
and.rrvy.
Luke.r.
xxiiij.q.iij.quidam ver. Luciferiani,
Iob.rl.
Pꝛouer.rv.
and vij.
Pſal.rvij.
Sapien.v.
Pꝛouer.riiij.
Iob.rrvi.
Eccleſi.rt.
Eccleſi.vii.
Eccleſi.rir.
Pꝛouerb.v.
Holofernes.
Iudith.rr.
Iezabell.
iiii.Reg.ir.
Eccleſi.rriii.
xxvii.q.v.
nec Salomon.
Pꝛouer.riiii.
Eccleſi.rrv.
ii.Reg.rl.
Eccleſi.r.
Iobell.ii.
Nume.rv.
Thobi iiii.
Iob.rli.
Eſay.riiii.
Nume.rvi.
Pſalme.ſv.

¶ Of

¶ Of elevate pride and boasting.

C. That laude is vile the which doeth p:oceede
From mans owne mouth vttered in wo:des vayne,
Of such foly no wise man taketh heede,
But by discretion doth himselfe refrayne:
But pompe and p:yde, which doth all men disdaine,
Engend:eth fooles, which thinking to excell
All other in earth, at last fall downe to hell.

Superbia.

Auerte faciem tuam a muliere ornata, & ne circumspicias speciem alienam: propter speciem mulieris multi perierunt: & ex hoc concupiscentia quasi ignis exardescit Gladio proprio eius superbia amputetur, capiatur laqueo oculorum suorum in me, & percutiam eum e labiis charitatis meæ.

Ecclesi. xx. and. xxi.
Judith. ix.
Psalme xc.
and. cxciij.
Prouer. viij.
Ecclesi. viij.
Ouidius Meth.

BEside our fooles rehearsed here before,
In diuers barges, almoste innumerable,
Yet stately pryde maketh the number more,
Which is a vice so much abhominable,
That it surmounteth without any fable
All other vices in furour and vilenes,
And of all sinne is it roote and maistres.

The noblest heartes by this vice are accloyed,
It is confounder of meekenes and vertue,
So by the same is many one destroyed
In soule and body which them to it subdue,
Wherefore let the wise his statelynes eschue.

For it hath bene seene, is seene, and euer shall,
That first or last foule pride will haue a fall.

The first inuentour of this vnhappy vice,
As doth the Scripture plaine expresse and tell,
Was Lucifer, which to him did attice
A cursed number both stately and cruell,
In minde intending his maker to excell:
Or els if he could come to his intent,
For to be egall with God omnipotent.

De pe. dist. ij. hme etiam. Elay. xiij.

Thus of all sinnes pride was the first of all,
Begon by Lucifer, but God omnipotent
Perceyuing his foly, made him and his to fall
From heauen to hell to paynes violent
In horrible shape, before so excellent,
Shining in heauen before the angels all:
Thus had his foolish pride a grieuous fall.

But to be short, and to returne againe
Unto my authour: Such as are strike with pride,
Use for to boast them selfe with wordes vayne,
To spreade their fame, their name and laudes wide:
And though that they vngraciously them gyde,
Yet as mad men they boast, they vaunt and raue,
And of that which they neuer deserued haue.

Thobi. iiij.

Jacob. iiij.

Lo saith a foole attached with this vice,
I haue bene nourished at the vniuersitie,
In diuers countreys and studies of great price,
Both in these parties, and eke beyonde the Sea,
At Bonony, Paris, and Padway haue I be:
Wherfore I ought to haue preeminence,
And the chiefe place with laude and reuerence.

xij. q. j. gloria Epis copi in fine.

Another boasteth him selfe that he hath bene
In Grece at scholes and many other lande,
But if that he were apposed well, I wene,
The Grekes letters he scant doth vnderstande:
But thou vayne boaster if thou wilt take on hande
To study cunning, and ydlenes despise,
The Royalme of Englande might for thee suffise.

Peregrinatio non facit medicum, & nulla ars loco discitur: vt ait Seneca.

In Englande is sufficient discipline,
And noble men endued with science,
And if thou list to apply to their doctrine,
Thou mayest learne wisedome and noble eloquence,

Yaunt

Haunt them that haue therein preeminence,
And to their instruction with all thy minde intende,
Iohel.ij. It is no great boast to haue seene the worldes ende.

Ecc.x. and.xxvij. But since mad pride enemy to all vertue
Subdueth the world vnder baner vrode displayde,
Though fooles obey, let wise men it eschewe:
For Lucifer, as I before haue saide,
Corrupt with this vice, had heauen to him denayde,
Luke.x. And as first authour of this infectife sore,
xxiij.q.ij. quidam ver. luciferiani Was driuen downe to hell with his for euermore.

Iob.xl. And nowe him folowe men, children and women,
Prouer.xv. and.vij. Falling from earth for this mischieuous pride
Psalme.xvii. To infernall flouds, and that darke dreadfull den,
Sapien.v. Where without ende in payne they must abide:
This fende with his felowes layeth on euery side
Their nets of pride wherewith they ghostly quell
Fooles without number, drawing with them to hell.

Prouer.xiiij. Let man haue wisedome and beautie soueraigne,
Iob.xxvi. Strength, vertue, cunning, honour and riches,
Eccles.xj. And this one vice shall all the same distayne,
Eccles.vii. Defiling worship by his proude statelynes:
But namely this pride is lady and maistres
Ouer womankinde, which plainly without fayle
Appeareth by their lookes and stately apparayle.

Eccles.xix. Which women when that they on pride do muse,
Prouer.v. The same representing outwarde in their habite,
Both yonge and olde of men they sore abuse,
When their frayle beauty doth mens heartes bite:
And to be playne, in pride women haue such delite,
That if some were as they are almoste all,
The pride in them at last should haue a fall.

As I haue saide, when women set their minde
Them selfe to garnishe by this stately pride,
When that are wise make they as fooles blinde,
Holofernes Not knowing howe by reason them to gide,
Iudith.xi. As did Iudith, which while she did abide
Nere to the tent of Holofernes capitaine,
By her feeble hande he wretchedly was slayne.

And all by reason that he was so inflamed
By her fayre shape, her clothing and beautie,
Yet was this Iudith of liuing not diffamed,

But

But yonge and olde euer kept her chastitie,
And in like wise Iezabell, when that she
Thought by her beautie Iehu to betray,
By pryde she painted her face to make her gay.

Iezabell. iiij. Reg. ix.

Betray I say, to pardon her offence,
Against the will of God omnipotent,
Which might haue turned to inconuenience
To noble Iehu, by Gods punishment.
These thinges considered wisedome with boyce prudent,
Both loude and shill (saith) crying to mankinde,
From womans pryde and beautie draw thy minde.

Eccles. xliij. xxvj. q. v. ex Salomon.

Of all earthly thinges encline not to their gile,
For with their eyen replete with wantonnes,
Pure heartes and chaste they infect and defile:
But such as are geuen to vertue and goodnes,
To measure and meekenes, expelling statelynes,
They worthy are of laudes for their humilitie,
For seldome or neuer they breake their chastitie.

Prouer. xliij. Eccles. xxv.

If Bersabe through her blinde negligence,
In bathing had not discouered her beauty,
Dauid had not fallen to that cruell offence
Of murther, engendred by vile aduoutry:
But to be playne, and for to speake shortly,
Thousandes are diseased, and brought to wofull fall
By pryde, and eke the foules abide withall.

ij. Reg. xi.
Eccles. x.
Iohell. vj.

But God almightie despiseth and doth hate
These stately foules blinded with ignorance,
Whose mindes are so hye and eleuate,
That they not see their owne misgouernance,
Wherfore our Lorde oft taketh vengeaunce
Of their abusion, and with infernall payne,
Which is rewarde to foule pryde and disdayne.

Ecclus. xij.
Thobie. iiij.

O that he is happy whom this vnthriftie sinne
Of pryde or vayne glory with his hasty furour,
Hath not subdued, ouercome, nor entred in,
Nor the vayne desire of riches nor honour,
And happy is he which thinketh euery houre,
Of howe great valour is the royalme celestiall,
Being ware of pryde by Lucifers fall.

Such one not forceth of honour nor hye name,
Not caring in this world to haue preeminence,

Nor

Nor other excelle lothyng vnto the same,
Which are attisers of men to all offence:
But proude fooles hoyde of wisdome and science,
By vayne pride studyeth all other to excell,
And then at the last they fall downe vnto hell.

Job xli.
Esay.xiiii.

Of proude Lucifer thus they assay the fall,
Receauing a rewarde for their fiersnes,
Drowning their proude hearces in floods infernall,
Where payne is eternall, wo, and bitternes,
Moze tedious then all tonges can expresse:
This is of pride rewarde at the last ende,
A thing at the hyest thus needes must discende.

Num.xvi.
Psal.cv.

Presumpteous pride hath euer a shamefull ende,
So haue they that couet other to excell:
As we of Chore, Dathan and Abiron finde,
Which by pride against Moyses did rebell,
Wherfore they and theirs alive sanke downe to hell.
Thus well is him that foloweth vertue,
And that with meekenes can stately pride subdue.

¶ The Lenuoy of Alexander Barcley.

¶ O men meke your mindes, entire humilitie,
And also ye women refuse your fiersnes,
For certainly the more high that ye be,
The more ye ought to geue you to meknes:
For pride is the roote of all vnhappines,
Supporter of vice, and enemy to vertue,
Therfore it is saide (and true it is doubtles)
That pride goeth before, but shame doth it ensue.

¶ An exclamation against pride.

¶ O pride despitous, O hasty tyranny,
Infernall fury with venim maculate,
Fye on thy frailtie, out on thee I cry,
For with thy venim thou haste intoxicate
So many kinges, so many a great estate,
Thou man destroyest, if thou may him subdue:
Wherfore we ought thee to dispayse and hate,
Thou goest before, but shame doth thee ensue.

By thee is Lucifer damned eternally,
Genes.iii.
Expulsed to payne from Gods hye presence,
And all mankinde endureth misery,
For that thou causedst him by thy offence
Of pride, to desire to haue such excellence,

To

To knowe good and ill, that all mankinde might rewe,
Till Aue for Eua had made a recompence,
Thus O blinde pride ay shame doth thee ensewe.

The pride of them that buylded Babilon
Was not alwaged without great vengeaunce,
The king transformed from mans fashion
Vnto a brute beastes shape and countenaunce:
Did not Agar hir selfe also aduaunce
By pride disdayning hir Lady, bicause she knewe
Hir selfe conceyued, but hir misgouernaunce
Was sharply punished, and shame did it ensue.

But shortly to drawe me to a conclusion,
Thou hast made thousandes to ende in care and wo,
By thee had Moab payne and confusion,
Holofernes, Aman, Nichanor and Pharao,
Balthasar, Antiochus, Herode and many mo
In the olde testament, and also in the newe:
But shortly to speake and farther not to go,
Pride goeth before, and shame doth ensue.

Gene.xi.
Nabuchode.
Iudi.ix.
Gene.xvi.
Moab. Esai.xvi.
Holo. Iudi.xiij.
Aman. Hest.vi.
ij.Macha.xv.
Exodi.xiiij.
Daniel.xv.
i.Macha.i.
ij.Macha.v.
Actes.xij.

DE VSVRARIIS ET FOENERATORIBVS.

Quos vsura vorax rapit, & malus ardor habendi,
Ad naues fatuas properent, strictosq; rudentes:
Hi sunt qui soliant inopes, hi fœnora iactant,
Vendunt, rursus emunt, rapiunt, sed merce dolosa.

PEior adhuc supersest fatuorum & turba probrosa,
Quam cupiunt satyri dilaniare canes:
Est nimiùm mendax, est sordida, turpis, auara:
Fit nullis opibus hæc satura innumeris.
Pestiferam hanc turbam iuris torquere potestas
Debet, & ad meritum perdere supplicium.
Digna quidem flagris, rapidissima turba peculi
Nudare exutos impietate studet.
Atq; auidis nummis cumulat frumenta, merumq;
Frugibus aggestis horrea plena facit.
In cella atq; penu spumantia vasa phalerni
Continet, & cererem, & grana vetusta nimis:
Sola tenet frugum, vini quoq; pessima turba,
Ciuibus innumeris quod satis vsq; foret.
Nil metuit superos, nil fulmina dira tonantis,
Per scelus atq; nefas sordida lucra parat.
Parturit illa famem fœdissima turba, sitimq;,
Et plures inopes impietate necat.

Prouer.xv.
Luke.vi.
Inno. in.c.i.de vsu. Bal. in auten ad hæc.c.e.ti.
xiiij.q.iij. per totum. c. i. de emp. & ven.
Eccles.xliij.
Esaie.xxxiij.
Ezech.xiiij.
Abacuc.ij.
xiiij.q. iij. canonum & c.se. &.c.pe.

Iuſtior & melior nunc eſt recutita caterua,
(Vſuram quamuis exigat illa greuem.)
At magis eſt fœnus tale intolerabile, quod nunc
Noſtrates rapiunt, Chriſticolumq́; genus.
Pellitur a noſtris Iudæus finibus exul,
Sunt quia Chriſtigenis fœnora vota viris.
O quàm dura nimis nudos exactio vexat
Nunc homines, inopis perforat haſta latus.
Quos trahit vſuræ quæſtus, lucrumq́; doloſum,
Ardor auaritiæ quos trahit, atq́; ſitis.
Non fæcunda petunt telluris ſemina, vites
Exoptant ſteriles, vt fluat inde fames:
His quia frumenti, rerum eſt & copia cornu,
Mox rident, ſi fôrs culmina grando ferit.
Sunc ſpurci penitùs, qui turpia lucra requirunt
Alterius damno, diuitiasq́; legunt.

Pſalm.xxiii.
Leui.xxv.
Deutero.xxiij.
Exodi.xxij.
Ieremie.v.
Luke.xix.
Pſal.lxxi.
Eccleſi.xxvij.
xiiij.q.iij.nec hoc.&.c.ſe.&c. quicunq;.

Of Vſurers and Okerers.

Vſurarij.

Exigua dabit, & multa improbrabit. Hodie fœneratur quis & cras repetit, & odibilis eſt homo homini. Mutuum dantes nihil inde ſperantes. Si quis vſuram accipit, rapinam facit, vita non viuit.

¶ Vnto our ſhip let them come haſtily,
Which by their ardent deſire of frayle riches
Their mindes ſet on deuouring vſury:

Theſe

These are the theeues that by their cruelnesse
Spoyle the poore people, and greeuously them oppresse,
They boast their gaynes, they bye they sell agayne,
Spoyling and oppressing, on gile is all their gayne.

A Shamefull sort of fooles doth remayne,
Worse then all other spoken of before,
Whose sinfull life and false disceatfull trayne
I shall reuile with wordes sharpe and sore,
This sort is vtter enemie to the poore,
Full of lies, couetise, gile, and foule vilenes,
Content with no treasour nor innumerable riches.

Prouer.xx.
Luke.vi.
Inno. in. c. i. de vsu.
Bal in auten, ad hec
C, e ti
xliij, q, iiii, per
totum

The power of the lawe ought sharply to chastice
With extreme rigour and mortall punishment
This sorte infectiue that foloweth this vice,
This rauening sort worthy paynes violent,
Agaynst our Lordes deuine commaundement
By their vnmekenes the poore oft maketh bare
Of lande and goodes, then leauing them in care.

C, i, de emp, & ven.
Eccles.xlij.
Esaie.xxxij.

These wretched fooles of minde are made so dull,
That with their money gotten all by false vsury,
Of corne and vitayle they stuffe their houses full
Thereby to ingender nede and paynefull penury
Vnto the poore, that they may winne therby,
So of all vitayle these wretches get plentie,
To sell it dearer when some great dearth shalbe.

Ezech.xiij.
Abacuc.ij.

These vsurers alone haue all the store
Of wine and vitayle, which sothly might suffice
Many without number of Citizens rich and poore,
No punishement they dread ne feare in any wise,
But liue the men that their maker doth despise,
No feruent lightning ne thunder violent
Can cause these wretches their vsury to stent.

xliij, q. liij, c, no-
num, & c, se, & c per

But by all sinne and in all vnlawefulnesse,
These wretches labour and singulerly geue hede
To multiplie their foule and vile richesse,
They bring foorth hunger, them selfe they onely fede,
Suffering the poore alas to sterue for nede,
This sorte thus to the poore are so cruell,
That for lacke of pitie many one they quell.

Psalm.xxiij.
Leui.xxv.

Though the Jewes liue in errour and darkenes,
Geuen to vsury (as labouring men oft saies)
Yet are they more geuen to pitie and mekenes,

Deutero.xxiij.
Exodi.xxij.
Jeremie.v.

And almes, then chriſten men are nowe a dayes,
In vſury we enſue the Jewes wayes,
And many other ſinnes foule and abhominable,
Reuming without meaſure which is intollerable.

For his vſury the Jewe is out exiled
From chriſten coaſtes, yet of vs many one
With the ſame vice is infect and defiled,
The poore by the riche is eaten to the bone,
Almes is baniſhed, pitie is there none,
Cruell crauing ſpoyleth them that erſt had nought,
The poore is vexed, and to a begger brought.

The weake hath the weyght, the world ſo doth fare,
The ſpeare of extortion pearleth through his ſide,
He that nere is naked ſhalbe made fully bare,
He ſcant hath rowme in any place to bide:
But theſe vſurers, whom gyleſull gayne doth gide,
Deſireth no plentie of corne vpon the grounde,
But onely that their owne garners may habounde.

Eccleſi. xxvij.

Theſe caytifs wiſh the fieldes barrayne in this wiſe,
To their owne profite and others great grieuaunce,
That hunger and dearth may by the ſame ariſe:
But for becauſe that they haue aboundaunce,
xiiij. q. iij. nec hoc, &c. ſe. &c. quicunq.
They laugh anone, and haue a great pleaſaunce
If there be ſcant of corne and of vitaile,
By mourin, lightning, tempeſt, rayne or hayle.

Theſe wretched fooles for their owne aduauntage
Dayly deſire, and fayne would here or ſee
A whole commontie to haue loſſe and damage:
But to conclude, thoſe men vile caytifs be
That ſeeke lucre, enhaunſing their degree,
Or that will gather riches by couetiſe,
Or falſe vſury, to others preiudice.

Additio Alexandri Barcley.

Some gladly leane to haue winning thereby,
And ſome ſell dere becauſe the payment
Is ſet to longe day, yet thinke they verely
Not to periſhe the diuine commaundement,
Though that ſuch fooles thinke them innocent,
If that they not mende a rowme they haue in hell,
But in the meane ſpace in my ſhip ſhall they dwell.

¶. Barcley to the fooles.

¶ O miſbeleuers, O men witles and blinde,

Gene

Geue not your mindes to wilfull vsury,
And thou of the Church reuoke also thy minde
From the foule sinne of Cursed simony,
And ye Marchauntes that greatly occupy,
Expell this vice,for sore is the offence,
Your riches shall muche the sooner multiply,
If pitie of the poore be ay in your presence.

DE VANA SPE FVTVRÆ SVCCESSIONIS

Rebus in externis est qui successor haberi
Sperat,& alterius de funere gaudet acerbo.
At sæpè ante illum mortem præguſtat,& is quem
Ad tumulum deferre putat,sepelitur ab illo.

QVis fatuos tolerare queat,quos ardor habendi
Protinùs insanos,insipidosq́; facit:
Qui cupit alterius rerum successor haberi,
Et bona nanciſci qui cupit alterius:
Expectet fatum,quòd dissolutio vitæ est,
Successor fieri qui cupit alterius.
Sed quia mors hominum manibus non ponitur vllis,
Cernimus hos fatuos sæpiùs antè mori.
Alterius mortem sperantibus,accidit inquam
Sæpè prius mortem vt præcipitanter agant.
Nonne furor stolidus,mortem sperare propinqui,
Vilibus in rebus hæres vt esse queas?
Spes tua vana nimis,quoniam tua funera nescis,
Te sequitur pedibus mors properata citis.
Narragonum in patriam te præceps ducet asellus,
Quem trahis,vt fatuos possis vbiq́; sequi.
Spes est quæ nutrit,spes est qui pascit iniquos,
Spes reficit dominum,fallit & ipsa suum.
Quamuis possideas robustæ membra iuuentæ
Viuida,sis fortis,sit tibi sana cutis:
Attamen expectat te formidabile læthum,
Morte cadunt iuuenes,decrepitiq́; senes.
Sæpè pater nati mœstissima funera luget,
Ergo spem fatuam crassaq́; vota capis.
Rex Priamus natos fortes occumbere vidit,
Quos tamen optabat tunc superesse sibi:
Absolon,egregij dum sperat sceptra parentis,
Non dum maturus funera mœsta dabat.
Hæredem quandoq́; facit mors pallida,quem non
Sperabas,fatuos fata futura latent.
Non super humanis rebus spem ponite vestram,
Sperandum est soli viuere posse deo.

De concess.prebē. c.ñ. &.c. ne cap. tande co.ti li.vi. L stipulatiō. ff.de ver.ob.ſ. qui dan. ff.de.dona. Eccleſi.xxxi. Treno.v. Elaie.xxx. i.Timo.vi. Prouerb.xx. Eccle.xliiii. Jerem.xvi. Sapien.iij.

Eccleſi.vi.

Eccleſi.xxxviij. Prouerb.x. Oſee.ix. Prouerb.xij.

Priamus de quo Iuuenalis. Abſalon. ij.Reg.xviij. Jeremie.viij. Nume.xxv. Pſal.xxxvi. Eccleſi.iij. Prouer.xxviii.

Ecclo.v.c.xix.
Psalme.liij.

Spes ea ſtulta nimis, ſemper ſperare caduca?
Et non quo tandem ſiſtere fine velis.

¶ Of the vayne hope that fooles haue to ſuccede to heritage, poſſeſſion and riches.

¶ Some are that hope and haue god truſt alway
Others godes by ſucceſſion to obtayne,
Loking and gaping hourely night and day,
When they ſhall periſhe and dye by chaunce sodayne,
But this they often times wiſhe in vayne,
For ſuche as they moſt gladly dead would haue,
Eateth of that gose that graseth on their graue.

Optare aliorũ mortem.

In mortem alterius ſpem tu tibi ponere noli. Hereditas ad quam feſtinatur in principio, in nouiſſimo benedictione carebit. Expectatio iuſtorum lætitia, ſpes autem impiorum peribit.

de cõmeſſ. præben. c. ij. & c. ne capiande co. ti. li. vi. L. ſtipulatio ff. de ver. ob. l. qui dam. ff. de aqua

Eccliſt.xxxi.

Who may endure thoſe fooles ignorannce,
Whoſe mindes the furour of wretched couetiſe
Maketh mad and fooliſhe, to ſuch extreme vtteraunce,
That the whole world might say they are vnwiſe,
Of ſuche mad fooles this is the common giſe,
Continually to gape for the ſucceſſion
Of others goodes, riches and poſſeſſion.

Of heyres this is the common vſe in dede,

Their

Their parentes death to wiſhe and to deſire,
To the lande and riches the ſooner to ſucceede,
And often by venemous treaſon they conſpire:
But ſith the ruler of the heauenly empire
In no mans handes putteth death ne deſteny,
Oft we ſee theſe fooles before the other dye.

I ſay to ſuche as others death looke for,
It often happeneth,as we may dayly ſee,
That lightly they their ſelfe depart before:
Wherfore thou foole killed with all iniquitie,
Say,is it not great foly and ſhame to thee,
And alſo madnes,to wiſhe thy frende damage
Or death,for his vile good and heritage.

A frende liuing is a riches excellent,
Therefore I ſay he is a foole doubtleſſe,
That in his heart would gladly be content
To ſee him dead for liuelode or riches:
Therefore foole expell this errour and blindnes,
For this thy hope is full of vanitie,
What knoweſt thou when thou thy ſelfe ſhalt dye.

Death thee aſſayleth and foloweth haſtely,
Thy life wortneth whether thou ſleepe or wake,
Thy ſelfe ſhalt dye,there is no remedy.
And if thou before canſt no prouiſion make,
Upon his backe the dull aſſe ſhall thee take,
And to our ſhip thee leade through fen and mire,
For this thy fooliſhe hope and vayne deſire.

It is great foly when thou art farre in age
To looke dayly when a yonge childe ſhall dye,
Hoping to ſucceede him vnto his heritage:
Howbeit thou nerer art to thy death then he:
Yet this vayne hope doth feede and nouriſh thee,
By the which hope though many comfort haue,
Yet oft it doth his maſter ſore diſceaue.

Hope man conforteth making him glad and fayne,
Ought to obtayne when that he doth intende,
But from vayne hope thou oughteſt to refrayne:
For it diſceaueth his maſter at the ende:
So if thou wilt my purpoſe comprehende,
Whether thou be olde,yonge,or of mid age,
Set not thy truſt to much on heritage.

Trenyum.6.
Eſay.xxx.
1.Timo.vi.
Proner.xx.

Eccle.xliiij.

Ieremy.xij.

Sapien.iij.

Eccleſ.ix.

For

Eccle.xxxviii. Pyoner.x. For though thou be yonge, as I before haue saide,
The ioyntes stronge in youthes lustynes,
Thy coloure quicke and pleasaunt like a mayde,
Thy skin smooth, and thy heart full of boldnes,
Olee.ix. Pyoner.xii. Yet death dayly stealeth slyly on thee, doubtles,
Both yonge and olde must go the same passage,
Thus is it foly to hope on heritage.

Priamus de quo Iuuenalis

Oft mourneth the father the sonnes death sodayne,
Thus dyeth the yonge oft time before the olde:
Did not Priamus right piteously complaine
His sonnes dead, while they were yonge and bolde,
Them to haue liued though he right gladly wolde:
Absolon, While Absolon hoped by treason to obtayne
ii.Reg.xviii. His fathers kingdome, he wretchedly was slayne.

Pale death and cruell, as it is often seene,
Ieremy.viii. Waketh him thy heyre by his stroke mortall,
Whom thou supposed and thought should neuer haue ben:
Nume.xvi. Psalme.xxxvi. So litle knoweth these fooles what may fall,
For this is dayly seene, and euer shall,
That God almightie owner of euery thing,
Choseth heyres at his pleasour and liking.

¶ The Lennoy of the authour.

¶ Ye witlesse men full blinded with errour,
Set not vayne hope on worldly heritage,
But onely on God, liue after his pleasure,
And so informe your offspring and linage:
It is a vayne hope, a madnes and outrage
On worldly thinges to hope continually,
Hauing small hope within thy dull carrage
Of heauen, where thou might bide perpetually.

NON OBSERVARE DIES FESTOS.

Qui diem festum meritis decoris
Non colit, tractans auidos labores:
Simeæ currum, fatuamq; rhedam
Scandere debet.

Exodus.xx. Leuiti.xxvi. Iohn.viii. Deutro.v. PRoh pudor in cæcis nunc gens humana tenebris
Ambulat, & sani nil modò cordis habet.
Est data Christicolis supremi gratia regis,
Vt noscant fidei per documenta deum.
Electiq; deo sint, & ad sua regna vocati,
Qui tamen illius dogmata nulla colunt.

Sancta

Sancta fides cultu nunc floccida facta pudendo,
Vix ſpecimen priſcum continet atq; decus:
Pontifices ſanctiferias ſtatuëre ſolennes,
Feſtaq; ſanctorum, ſacrificosq; dies:
In quibus æterni reſonarent cantica patris,
In quibus angelicus concineretq; chorus:
Sed quia curamus plùs vani ludrica mundi,
Et plùs ſordiduli corporis illecebras,
Negligimus fidei ſpecimen, ritusq; decoros,
Curamus legum miſtica ſacra nihil.
In ſactis agimus conuiuia craſſa diebus,
Continuis crapulis cœlica feſta madent.
Ocia cùm dantur, feriæ & mortalibus, illi
Nón prece, nec templo, at ebrietate liant.
Anteaquam feſtis reſeratur porta diebus
Eccleſiæ, populis vncta taberna ſonat.
Ille bibit ſtomacho ieiuno, deuorat alter,
Anteaquam templi limina ſacra videt.
Quæ non conceſſis volumus tractare diebus,
In celebri cupimus continuare die.
Dum ſerit in templo fidei præcepta ſacerdos,
Aſſum atq; elixum, vinaq; larga glutis:
Non niſi thuriferas concædis potus ad aras,
Orando ructas, euomis atq; preces:
Stulte labor manuum ſacris ceſſare diebus
Conuenit, impoſitis diſce vacare bonis.
Sabbata ſanctifices, cecinit tibi pagina Chriſti,
Sepoſitis rebus, hæc ſacra ſola cole.

Jeremy xvij.
De ſer. c. i. & xl. de ti. Omnes. de con. diſt. iiij. cap. i.
xxxiij. q. i. odi. de con. diſt. i. in die.
xxiiij diſt. cum liceat.
xxiij. diſt. hic igitur.
xliij. diſt. non oportet.
Seneca ad Lucil. lum in Epiſtola.
xviij. c. placita.
xiii. q. iii.
De con. diſt. iii. irreligioſa.
i. Theſſa. v.
Actes. v.
Exay. xxviij.
Jeremy. xvij.
Leuit. xxv.
Mark. v.
John. ix.

Of fooles that keepe not the holy day.

He that doth not the holy day honour
With due deuotion, laude, and reuerence,
But rather intendeth to couetous labour,
Vayne tales, ſportes, or other like offence,
Such ought of duetie and very congruence
To clymbe as companion vp to the cart of apes,
Which (eche day alſo) applyeth nought but apes.

Alas for ſhame, howe wretchedly mankinde
Wandreth in the way of obſcure darkenes,
They haue no wiſedome, ne perfectnes of minde
To knowe the courſe of godly rightwiſenes.
Though God of his grace and infinite goodnes,
To true chriſten men hath graunted him to knowe
By the holy doctrine of his precept and lawe.

And though they be choſen to God and his kingdome,

Exodus. xx.
and xxxi.
Leuit. xxiij.
John. xviij.
Deutro. v.

Non obſeruare dies feſtos.

Memento vt diem Sabbati ſanctifices, ſeptimo enim die eſt Sabbatum domini Dei. Sex diebus operaberis, et facies omnia opera tua. Septima dies Sabbati eſt: id eſt, requies Domini Dei tui. Non facies in eo quicquam operis. &c.

Ieremy. xvij. De fere, c, i, &, xl, de ti, f, gnmes de con, diſt, iiij, c, i,

As men elect called to the royalme celeſtial,
Yet of vs chriſten men (alas) are ſome,
That of his doctrine worſhip nought at all,
We let his lawes cleane from our mindes fall,
Our holy fayth deſpiſed halfe, and defiled,
Her honour decayes, the feare of payne exiled.

The father of heauen gaue a commaundement
To Moyſes written in tables of harde ſtone,
Deuided in ten preceptes, to this intent,
Mankinde to reduce which had miſgone:
Among the which preceptes this was one,
The Saboth to worſhip and ſanctifie alway
The ſeuenth day of the weeke, called the Sunday.

This day was ordeyned in the olde Teſtament,
After worldly worke done all the weeke before,
To worſhip and to honour our Lorde omnipotent,
And biſhops it confirme, and yet beſide this, more
They haue decreed and ordred by holy lore
Other feaſtes of Saintes in heauen glorified,
To be on their dayes halowed and magnified.

Theſe

Thele dayes were ordeyned for men to exercise,
Them selfe in prayer, goodnes and vertue,
Our Lorde and his Saintes to honour, and likewise
Of worde and deede all excesse to eschewe,
But for that we more gladly vs subdue
To worldly trifles, and bodely pleasour,
We violate the fayth by our wilfull errour.

xxxiij, q, i, odi, de con, dist, in die

Those laudable customs we defile and violate
By the holy lawes (alas) we set nothing,
But on the holy day mad riot and debate
Troubleth the seruice of the almightie king,
The holy day we file with eche vnlefull thing,
As fat feastes and banketes sauled with gluttony,
And that from morning to night continually.

xxiij, dist, cum lice at

The heauenly feastes are washed with dronkenness,
And when quiet rest is geuen to mankinde
By the holy day, from worldly busynes,
These dronken dastardes set not their minde
On Churche nor prayer, but drinke till they be blinde,
And on the holy day we dayly see that men
Sooner to the tauerne then to the Churche ren.

xxiij, dist, hic igitur

xliij, dist, non oportet

The tauerne is open before the Churche be,
The pottes are ronge as bels of dronkennes,
Before the Church bels with great solemnitie,
There here these wretches their mattins and their masse:
Who listeth to take heede shall often see doubtles
The stalles of the tauerne stuffed nere eche one,
When in the Church stalles he shall see fewe or none.

Seneca ad Lucillum in Epistola, xviij, c. placita, xiiij, A, iiij

There one drinketh fasting without discretion,
Another deuoureth drinking out his eyen,
This life they leade, and that before or one
Of all the sort hath at the Churche bene:
But beside this vice, it euery day is seene,
That on the holy day such workes we tende to,
Which on the working day scantly we would do.

De con, dist, iij, irreligiosa

Alas man it is a great shame certainly,
While the Priest preacheth the diuine commaundement,
For thee to apply vnto beastly gluttony,
Or while any seruice of God omnipotent
Is done in the Churche, me thinke in mine intent,
It is great shame to thee to take more heede,
To feede thy foule wombe, then thy soule to feede.

1. Thessa. 5. Actes. 4.

And

And not to the Churche nor aultar for to come,
Without thou erst be dronken so beastly,
That when thou art there, eyther art thou dombe,
Or els in praying thou bokest vnmanerly,
Spuing vp thy prayers god wot vndeuoutly,
And where the whole weke thou keptest sobernes,
Thou worshippest the holy day with dronkennes.

Eſay.xxviij.

It passeth my might, I thinke none can ne may
Write all the folyes, sinnes and offence,
Which nowe are vsed vpon the holy day:
For some folowe ydlenes, slouth, and negligence,
Some vse games, grounde of great inconuenience,
Some beat the streetes, and to ribaudry
On the holy day moste namely them apply.

Some slaunder, some lye, what shall I say more,
We see some more busy about their marchaundise,
Then they haue bene all the whole weke before:
Thus on the holy day forborne is no vice,
These fooles apply them not in the seruice
Of God, but the Sabboth defile with vilany,
Whereby their soules they damne eternally.

¶ The Lennoy of the authour.

¶ Ceasse foole, and leaue off worldly busynes
Upon the holy day, and rest off the labour
Of thy handes, applying thee whole to holynes,
With worde and deede to laude thy creatour,
Sanctifie the Sabboth, so saith our Sauiour,
From terrene lucre that day withdrawe thy minde,
For with cleane heart thy maker to honour
On the holy day, the Scripture doth thee binde.

Hiere.xvij.
Leuiti.xxiij.
Marke.ij.
John.ix.

LARGIRI ET PENITERE.

Qui dolet & meret propter, quód vertere nequit,
Eſt fatuus, quoniam cura torquetur inani:
Prætereà eſt ſtultus, qui dum largitur amico
Pœnitet, hic donum perdit, meritumq́ prophanat.

Glo in.c.i.de do-na.xxiij.q.vi. ex his omnibus.
j.Corinth.ix.

QVid ſit largiri, quid ſit donare docebo,
Virtus magna quidem eſt, ſi pietate facis:
Mentibus humanis gignit ſolatia læta
Hæc virtus, ſi quid dexteritatis habet:
Munera qui placidis manibus largitur amico,
Donat & emerito præmia digna viro:

Laudibus

Laudibus egregiis, fama eſt cantandus & acri,
Is virtutis item nomen habere poteſt. Eccleſi.xſ.
Ille tamen fatuus, qui cùm largitur amico, Iob.v.
Pœnitet hunc miſſi muneris atq; dati. Colloſſ.iij. Hebre.iiij.
Sæpè etiam donat hilari non mente bonaq;, Eccleſi.xviij.
Pallor at in facie, triſtitiesq; ſedet:
Atq; datum propter fatuos euellere crines Eccleſi.xx.
Audet, & improperat quæ dedit antè, citò:
Munera perdit iners, nam grates ſoluere nemo
Huic cupit, ingrata qui bona mente facit.
Ille tamen peior, pro Chriſti qui dat amore, Eccleſi.xviij.
Pœnitet atq; operis, muneris atq; citò:
Quippe deus fatuo non ſemper premia, mox ve
Tranſmittit, ſapiunt libera dona deo: Cantico.viij. Eccleſi.xiiij.
Nam deus omnipotens hominis nil munera curat,
Aſt animi donum penſitat ipſe pij.
Lætitia vultus inopi qui donat amico, Prouerb.iij.
Largiturq; bonis ex pietate viris: Eccleſi.iij.
Conſequitur laudes, & grates ſemper habebit,
Optima de grato munera corde fluunt.
Pungimus intereà fatuum quoq; munera ſemper Prouer.xvij.
Qui capit, ingratus attamen vſq; manet:
Sparcidius nihil eſt ingrato, nil quoq; peius, Seneca de ingratitudi.
Hoc vitio rapitur maxima turba nimis. Tullius in off.
Vir bonus & ſapiens grato citò donat amico: Sapien.xvi.
At ſtudeat gratas ille referre vices. Eccleſi.xviij.
Si donare velis, fluat hoc ex corde benigno, 1. Timo.vj. Luce.vi.
Sic dabitur meritis gratia prompta tuis.

Of fooles that repent of that they haue geuen.

He is a fole and voyde of wit certayne
That mourneth for that which is paſt remedy,
And by no meane may reuoked be agayne,
For vayne care ſuch one vexeth continually:
Moreouer that man is foliſhe certaynly,
Which geueth his frende ought and after doth repent,
Suche leaſeth the merite, the gifte in vayne is ſpent.

IF thou liſt to geue and to be liberall, Gloſ.ſ.i de dona xxiij.q.vi.ex his omnibus
I ſhall thee ſhewe what thing it is in dede, 1. Corin.xiij.
It is a vertue right great and principall,
Of loue and pitie if that the ſame procede,
And if it be not done for feare and drede,
But of a heart true, ſtedfaſt, faythfull and free,
It gendreth comfort and grounde of amitee.

Cum tristi vultu donare.

De facie læta, sine lætitia faciei quod dederis, perdis rē, meritumq; rei. Hylarem datorem diligit deus. Beatius est semper dare quàm accipere.

Who geueth his frende with mery countenaunce
Gift or rewarde, and who soeuer he be
That a straunge man doth worthily aduaunce,
With condigne rewarde by liberalitie,
It may be proued and sayde forsooth that he
Is worthy laudes and an excellent fame,
And for his goodnes of vertue to haue name.

But he is a foole and full of vilany,
Which to his louer geueth ought at all,
And then agayne repenteth by and by,
Full of sorowe that he was so liberall:
He is also a foole and a man rurall,
Which geueth with minde neyther good ne glad,
With lokes pale, and countenaunce soure and sad.

And for that this displeasure doth him dere,
His frende he soone outbrayeth of the same,
Him selfe for malice drawing by the heere,
So hath this foole by malice and ill name,
His rewarde lost, with great rebuke and shame,
And no meruayle, for no man that hath skill,

Shall

Shall thanke him for goodnes done agaynst his will.

yet is he muche worse and lewder of intent,
Which when he hath geuen a thing for Gods sake,
Of his dede or gifte anone doth him repent,
Thinking that God will no recompence make
Of that rewarde which to the poore they take,
For that he ne lendeth to euery foole agayne,
Alway and lightly for one gift three or twayne.

Suche fooles for lucre, gayne and aduauntage
To haue great giftes and double of valour,
Would geue small giftes, and that with glad courage,
But loth they are to depart with great treasour:
Be sure thou foole that God our creatour
Shall not thy rewardes ne giftes accept at all,
But if thou geue them with free heart and liberall.

Wenest thou blinde man that God omnipotent
Careth ought for the small giftes of mankinde,
Thou art abused if thou be of that intent,
God onely marketh the good will of thy minde,
And in thy giftes deuout if he thee finde,
For thy good will and good deuotion,
He shall to thee graunt the heauenly region.

Thus he that of goodnes and liberalitie,
With mery face and chearefull countenaunce,
Geueth to his frende that hath necessitie,
And to other men good of their gouernaunce,
By almes and pitie his dede shall him aduaunce
To worthy laudes and thankes manyfolde,
And vnto a good name which better is then golde.

Those rewardes euer are namely commendable
And best of all that geuen are with glad minde,
But yet is he muche vile and reprouable
Which euer is taking, remayning still vnkinde,
In all the worlde nought viler can I finde,
Nor worse then is a false vnkinde vilayne,
Yet many thousandes enlue that beastly trayne.

A man that is good, hauing wisedome, skil and wit,
Lightly rewardeth his frendes true kindnes,
Then muste the other endeuer him to quite
The same agayne with thanke and faythfulnes:
But if thou wilt geue for to haue thanke, doutles

Ecclesi.xxb.

Prouerb.xvij
Ecclesi.xiij.

Prouer.xxvij
Seneca de ingratitudine,
Tullius in off
Sapien.xvi.
Ecclesi.xxix.

ij.Timo.iij.
Luke.vi.

It muste be done with mery looke and minde,
Els shalt thou neyther thanke nor merite finde.

¶ The Lenuoy of Alexander Barclay the translatour.

¶ Whether thou wilt geue reward, gift or present
To God or man, it muste be gladly done
And with good will, els thy rewarde is spent
And lost vtterly, with merite small or none,
Therfore consider with thy selfe alone
To whom thou geuest, for that is wit and skill,
And if thou worthy and wise finde the person,
Then geue thy gift with glad looke and good will.

¶ So shall thy kindnes rewarded be agayne,
But all is loste that thou doest geue to finde
Foure sortes of people: the first is a vilayne
Or chuble, for agayne thou shalt finde him vnkinde,
The seconde a childe, for his forgetfull minde
Expelleth kindnes, the thirde a man in age,
The fourth a woman variable as the winde,
Being of hir loue vnstable and volage.

DE ACCIDIÆ VITIO.

Desidiæ vitium toto dominatur in orbe,
Segnitiesq; hominum nunc genus omne premit:
Corpora seruorum torpent, fugiuntq; labores,
Somnia agunt vetulæ, sed precium accipiunt.

bea.tho.parte.i.q. lxiij.ar.ij.&.iiij q xxxv. ar.ij &c.iij. q. de malo. q. ij. ar.ij.

TOrpor sit quamuis mentis destructio, cunctis
Pernities, tamen hunc sedula turba petit.
Vnde etiam accidiam vitium prægrande putamus,
Ex cuius gremia pròh mala magna fluunt.
Quem premit vsq; adeò torpenti in corpore langor
Accidiæ, aut cuius marcida membra iacent:
Desidiam propter nequeat quòd voluere crura,
Sed patitur lassos, igne perire pedes:
Est fatuus vecors, & nigro stigmate dignus,
Præstet vt exemplar desidiæ vsq; suæ
Desidiosus homo cunctis incommodus horis,
Luminibus fumus ceu malus esse solet.
Assiduè solitus flammas seruare camini,
Obstat enim sibimet solus vbiq; piger.
Fœlix qui iusto exercet sua membra labore,
Et manibus panem quæritat vsq; suis.
Sed deus hunc punit tormento sæpè cruento,
Quem premit assiduè torpor & accidia.

Prouerb.vi. Ecclesi.xxii. Prouerb.xvij Prouerb.xv. Ecclesi.x. Prouerb.xxi. Prouerb.xxv. Prouerb.xxvi. Prouerb.xxvi. and.xxvi.

Præmia

Præmia largitur deus optimus ampla labori,
Non is manducet quiq; labore caret.
Accidiæ vitium metuenda pericula mundo
Intulit,ad facinus principiumq; dedit.
Rex Dauid torpore graui,& cum deſide vita
Factus adulter erat,atq; homicida ſimul.
Roma labore vigil,fregit Charthaginis arces,
Deſidia interijt Roma ſubinde citò.
Poſtquam militia & belli ſudore vacabant
Romani,& nuſquam bella vel hoſtis erat:
Accidia & luxu robur Romana iuuentus
Perdidit,hoc cecidit inclyta Roma modo.
Nam priùs externis pugnisq; & marte feroci
Paſcebat fortes bellica Roma viros.
Sed poſtquam luxu fracta eſt,Veneriq; parentans
Illecebris,vires perdidit illa ſuas.

Prouer.xxi.
and.xxv.
Iob v.

Eccleſ.v.
Eccleſ.ii.
ii.Theſſa.iii.
ii.Reg.xi.
Auguſtinus de
Roma.

Appianus.

Ouidius in faſt.

¶ Of the vice of ſlouth.

Accidia.

Somniferum ſemen ſpergo alijs papauer, vt inde. Dormiat & ſedes dormiat vſq; piger: Vult & non vult piger, anima autem operatium impinguabitur. Sicut acetum dentibus fumus oculis: ſic piger his qui miſerũt eum. Vſquequo piger dormis, quando conſurges e ſomno tuo? paulũlum dormitabis,& venict tibi quaſi viator egeſtas.

¶ The Pappy ſede betokening ſlouthfulnes
Is ſowen in the worlde,and faſt doth multiplie,
The ſinne of ſlouth all mankinde doth oppreſſe,
But namely ſeruauntes them ſelues therto apply,

 Deſpiſing

Despising labour, sleping continually,
But olde and yong geue them to this offence,
Chalenging their wages, they voyde of diligence.

Beatbo, parte.j.q. lxiij.ar.ij. & iiij.q. xxxv.ar.ii.iii.q.de. mo.q.j.ar.j.

THough that vile slouth sprinkled with deadly slubber,
Be destroyer and confounder of mankinde,
And in all vice constrayneth him to slumber,
Yet many it folowe and on it set their minde,
If thou take hede thou cleare and playne shalt finde,
That dampnable slouth is so corrupt a vice,
That of his foule roote all illes doth arise.

Of slouthes bosome out springeth euery ill,
And who that attached is with this offence,
Proverb.vi. Sapien.xv.
No vertuous dede he gladly shall fulfill,
But slepeth ay in Idlenes and blinde negligence,
Betwene him and the lame is little difference,
For both in maner liueth in like case,
Not vsing their members, but sleping in one place.

Proverb.xv. and.xxvi. Homer.sixij.
A slouthfull man is neare of that nature,
That if he lay beside a fyre brenning
For to be brent, he rather would endure,
Then take the payne him selfe in any thing
For to relieue by rising or mouing:
Thus is he a foole and worthy wretchednes,
To geue other example of his lewde slouthfulnes.

Proverb.x. Eccles.x.
A slouthfull creature is as vnprofitable
As smoke or dust is for a mans eyne,
Or as a Nolle or Vant mete and able
For to do profite within a garden grene,
For in no goodnes buried is he sene,
Saue for to slepe and watch the fire alway,
Busy in nothing but in vayne sport and play.

Among all other the slouthfull man onely
Withstandeth him selfe, so mad and blinde is he,
Proverb.xx. In Idlenes lying still continually,
By that prouision to purchase pouertie:
But happy is he which hath felicitie
To vse his ioyntes in workes iust and good,
With labour of his handes getting his dayly foode.

Proverb.xxi. and.xxv.
But our sauiour oft taketh punishement,
By godly iustice and very righteousnes,
And that oft time with hell, payne and torment,

Or

On them that liue alway in slouthfulnes,
But them that labour in lawfull busynes,
He largely rewardeth, and write doth testify,
That an ydle man to eate is not worthy. Job v. Eccles. ij.

The vice of slouth full harde is to asswage,
Or to subdue, therefore before our dayes
By it was brought much perill and damage
Into the world, and that by diuers wayes,
For as Iuuenal the noble Poete sayes,
Among the Romanes did growe and spring thereby
The roote of couetise, pride, and lechery. Eccles. ll. Iuuenalis Satyra. vi.

And soothly slouth and wretched Idlenes,
By wayes, remes, and draning negligence
Of all other sinne is roote and maistres,
Yonge heartes attiseth to many a sore offence,
The noble Dauid a man of hye prudence,
While he submitteth him selfe to Idlenes,
Sinned in adultry and murther, by blindnes. ij. Mach. iij. ij. Reg. xi.

While Rome was geuen to labour and diligence,
They wan Carthago, as it is written playne:
But afterwarde by slouth and negligence,
That noble Citie anone they lost agayne:
For when the Romanes were voyde of care and payne,
Of battaile and labour, and other busynes,
They gaue their bodyes to slouth and ydlenes. Augustinus de Roma.

They had no warre to exercise their might,
To them obeyed small, great, lowe and hye,
Enmy was none against whom they might fight,
Then gaue the youth them selfe to lechery,
Which lost their force, their might and strength thereby,
Among them selfe then began they to conspire,
This wise decayed their excellent empire. Appian

For while the Romanes straunge regions did assaile,
Expelling faint slouth, and needie Idlenes,
By deedes of armes and boldenes of battaile,
Therein they subdued their hye coragiousnes,
But after by slouth vile lust did them oppresse:
And (alas) so sore they gaue them to the same,
That vtterly they lost their glorious name. Ouidius in fastis

¶ The Enuoy of Alexander Barcley.

¶ Learne by example O man for to beware

Of faint Idlenes and of negligence,
Suffer not that slouth take thee in her snare,
For she is roote of all sinne and offence,
Geue thee therefore to perfect diligence,
Be alway doing, but see thy deede be good:
For as I sayde before in a sentence,
An idle man is not worthy of his foode.

DE EXTERNIS ET INFIDELIBVS FATVIS.

Hic posui externos fatuos, qui nomina gestant
Stultitiæ, nostrisq; fidem insipientibus addunt:
Quamuis non digni nobiscum soluere nauem,
Sunt tamen ad sortem puppis numerumq; vocati.

Ecce sed externi fatui subsellia ponunt,
Vt possunt pictæ nauis habere locum.
Insuper occurrit fatuorum maxima turba,
Quæ penè & terras & freta cuncta tenet.
Quos ideò externos reputo, quia sunt procul extra
Septa dei, & veram catholicamq; fidem:
Negligere hos potui, tenebrisq; relinquere, quidnam
Ad nos de fatuis quos foris error habet:
Sunt adeò cæci, nullo medicamine possunt
Sanari, vt linquant quos coluëre deos.
Liberius fuerat gentes transire silendo
Sordifluas, quarum pectora dæmon agit.
Tantus item numerus, tanta est fera turba, cohorsq;
Stultorum, fidei quæ sacra iura negant:
Vt nequeat cunctos parui membrana libelli
Complecti, sectas est meminisse satis.
Thurcorum gens prima locum stultos tenet inter,
Atq; Saraceni, Tartareiq; canes.
Quos Nahumætanæ legis tenet impius error,
Aphrica quo tota est capta, Asia atq; potens:
Magna quoq; Europæ iuncta est modò portio, nauis
Quam non nostra vehit, Sarmaticosq; Scithas:
Secta Bohemorum fidei ludibria tractat,
Et Morauis nolas stultitiæ illa dedit.
Qui meritò in prima fatuorum puppe locantur,
Stulti etenim ignaui dogmata falsa colunt.
Pragensis schola præcipuè, quæ fulguris instar
Decidit a summo sponte sciensq; gradu.
Commemorasse velim cunctos qui dogmata falsa,
Ararumq; colunt vana ministeria:
Nostra quibus sacra religio, veneranda fidesq;
Censetur mendax, falsa, prophana, leuis:

Ecclesi.5. 9.Tom.iiii. and.vi. Sapien.viii. 1.Tom.vii. ñ.q.1. multi de diuor. gaudent.

xcii.dist. plurimos xvi.q.1. in canonibus.

Thurci. Saracæni. Tartari.

Scythæ. Boemi. Morani.

Praga.

Hæretici. C.de his qui sibi mor.consci.l.vna

Inter

Inter eos fatuos memorem quoq;, morte cruenta,
Aut laqueo frangunt, qui sibi sponte gulam.

xxiij. q.v. placet

Of straunge fooles and infidels, as Sarasins, Paynims, Turkes, and such like.

Hytherto I haue me endeuoured to reproue
The fooles of our fayth, for their enormitie:
But nowe shall I touche wretches of misbeleue,
Expressing their folye by their infidelitie:
But though these heretiques greatly vnworthy be,
With vs christen men to be, for their blinde slumber
In errour, yet are they of this our foolish number.

De extraneis fatuis.

Generatio hæc peruersa est, & infideles filij. Incrassatus est, dilatatus & recalcitrauit: incrassatus, impinguatus, dilatatus, dereliquit deum factorem suum, & recessit a Deo salutari suo: prouocauerunt eum in diis alienis, & in abhominationib. ad iracundiam concitauerunt.

O God aboue, howe much aboundaunt number
Of fooles reigneth, from the right way wandring
By misbeliefe, wherein they sleepe and slumber,
Leauing the right lawe of God in euery thing.
These are false Sarasins, false of their liuing,
And other misbeleuers by blindnes voyde of grace,
Which in our shippes looketh to haue a place.

Eccles. 1. y. Corin. iiij. and vi. Sapien. xiij.

Of these false forrains renneth so great a bande

vnto

t. Tymoth. vlt.
ij. q. j. multi de die
nor. gendemus

vnto our shippes, that the great company
Of them ouerspreadeth both the brode sea and lande,
For of them all not one is faultlesse verely,
These fooles are forrains, and this is the cause why,
For from the folde of God they falsly them withdrawe,
And the true faith, despising Gods lawe.

It were much better these wretches to despise,
And still to leaue them in their blinde darkenes,
What haue I to do with the mischieuous gise
Of them whom errour so blindly doth oppresse,
For they are so blinded in their vayne wickednes,
That they will be healed by no medicine,
Nor from their vayne Idolatry decline.

xcvij. dist. plurimos
xxvi. q. j. in canon
nibus

I should them passe ouer, for there is no doctrine,
No good monition nor good aduisement,
That can them moue, ne cause them to encline
vnto the holy fayth of our Lorde omnipotent,
But as blinde beastes of one cursed assent,
In the lewde lawes they onely haue delite
Of their false master disceitfull Mahumite.

But touching the number and the horrible bande
Of these blinde fooles they are so infinite,
That a small volume can not well comprehende
Their foly, who should the whole together write,
Therfore after my wit, my leasure, and respite,
Of their sectes onely I shall make mention,
For brenitie leauing their first inuention

Iudei

The curled Jewes despising Christes lore,
For their obstinate and vnrightwise crueltie
Of all these fooles must neede be set before,

Turci
Saraceni

The nation of Turkes next to them shall be,
The Sarazins next whose infidelitie
Is grounded so blindly on Mahumets lawe,
That no instruction can them fro it withdrawe.

The which errour as I in writing finde,
Two partes of the world, as Affrike and Alie,
With misbelieke full wretchedly doth blinde,
And of Europe great part and quantitie,
Which in our ship caryed shall needes be,

Tartari

The houndes of Tartary are of this sect also,
With other landes and Iles many mo.

The

The Scithians and also they of Sarmatike,
And they of Boeme by fendes fraudulent
Are led and blinded with an errour like,
Despising the lawes of God ownipotent,
Many are the landes and Iles adiacent,
Which with like errour are blinded and infect,
The vggly Maurians are also of this sect.

Scythæ.
Bœmi,
Mauri,

These with other like are fooles and blinde dawes,
Hauing the chiefe ship of foly and errour,
For that they folowe vayne doctrine and false lawes,
But namely they that be of such fauour,
Wilfully to forsake God their Creatour,
On false enchauntment while they their mindes set
In the deuelishe schooles of Praga and Tolet.

Praga

Nigromancians, and false witches also
Are of this sort, folowing like offence,
Not onely they that witchcraftes do,
But they also that geue to them credence,
Of them supporteth with fauour or defence:
For all such caytifs as vnto them assent,
Beleue not truely on God omnipotent.

Nigromantici.
Hæretici.

It were to muche and to longe a labour
To rehearse all those fooles innumerable,
Which worship Idoles and liue in like errour,
As vayne sacrifices and lawes execrable,
Which by their iudgement much abhominable,
Against the holy fayth of Christ dare obiect,
That it is falle, vayne, and of small effect.

Among these saide fooles plunged in hell payne,
I may assemble those wretched houndes of hell,
Which by dispaire with their owne handes are slayne
By rope, water, knife, or other death cruell:
But of these misbeleuers more to write or tell,
Or to them enuoy, their errour to counsayle,
It were but foly, and payne without anayle.

C de his qui sibi mor. conscis. vnx. xxij. q. v. placuit.

DE FIDEI CATHOLICÆ ET IMPERII INCLINATIONE.

Vos ó Christicolæ proceres, ex corde precamur,
Qui manibus vestris fidei monumenta tenetis:
Consilio magno rerum perpendite casus,
Et mihi stultigeram quam monstro relinquite mitram.

Cùm

In auten vt iude. fine quo ſuff. in prin. Coll. iſ. In auten. vt diui. iuſſ. iu prin. Coll. viij.

CVm meditor lapſus, quales Reſpublica Chriſti
Perfert, & fidei damna verenda ſacræ:
Innumeris cogor lachrimis properè ora rigare,
Et gemitu ſortem plangere ſæpè grauem:
Luctiferis deceat contondere pectora palmis,
Feraliq; turba grande fugare nefas:
Nemo adeò durus, nemo tam ſaxeus vſquam,
Qui non hos caſus lugeat atq; fleat.
Eccleſiæ videat cùm ſic decreſcere ſedem,
Quando quidem in lapſu ſacra cathedra iacet:
Roma caput mundi nutat, tremit, atq; labaſcit,
Debilibus vehitur ſors modò noſtra rotis:
In miſeroq; gradu Chriſti Reſpublica paſſim
Fluctuat, & ſubita mobilitate fremit:
Dogmata non ſolùm fidei, legesq; ſacratæ
Decreſcunt, ſed enim ſanctio quæq; ruit:
In culpa proceres ſunt, & torpentia corda
Regum, qui manibus bellica tela gerunt:
Hi fidei quamuis clypeum, ſceptrum, armaq; portant,
Lumine ſed patulo triſtia fata vident:
Nemo rapit galeam, nemo iam claſſica pulſat,
Magnanimo nullus pectore ſigna gerit.
Vt modò Romanam defendat marte parentem,
Nauiculam Petri ventus & vnda quatit.
Vna fides Chriſti toto venerabilis æuo,
Quæ potis eſt cunctos ſanctificare viros
Nunc titubat, lapſumq; timet, ſubitamq; ruinam,
Et caſus metuit præcipitanda trues.
Arma parant contra, peruerſæ Martia gentes
Eccleſiam tumido quæ tremit acta freto.
Vix tenet illæſam Chriſti Reſpublica ſedem,
Cladibus at tandem mox quoq; laſſa ruet.
Impugnat Thurcus, Scythicis primùm ortus ab oris,
Eccleſiam Petri, dilaceratq; fidem:
Impia lura dedit Mahumætus pſeudo propheta,
Gentibus immodicis legifer ille fuit:
Pæſtiferas totum ſectas diffudit in orbem,
Atq; Arabis primùm dogmata falſa dedit:
Inde Aſiam iuuertit maiorem, Afriq; ſequuti,
In ſua iurarunt impia verba viri.
Soldanum Ægipti, Mauroſq;, & Thartara regna,
Et cladem fidei Thurcum habet ille ſacræ:
Qui Geticis niuibus quondàm contentus, & aruis
Sarmaticis, pontum nunc habet Ionium.
Boſphorus at Thraciæ, ſeptem quoq; regna Trionis,
Nec ſuerant Thurco regna paterna ſatis:
Perdidimus Lybiæ gentes, Aſiamq; minorem,

Roma, de qua Lactantius.
Cauſa deſtructionis fidei.
Pſalm. xiij.
Thurcus.
Mahumætus.
Arabia.
Aſia.
Aphrica.
Thurcus ex caſpiis montibus.
Boſphorus.
Thraciæ.
Libia.
Aſia minor.

Quæ

Quæ quondàm coluit dogmata ſancta patrum.
Europæ multos populos amiſimus eheu, Hungaria.
Hungarus atroces ſenſit adeſſe manus. Dalmatia.
Dalmata mortiferos inſultus ſæpè cruento
Marte tulit, Thurcos diſpulit atq; truces:
Rarò ſed auxilium Chriſti de milite ſenſit,
Deſerimus fidei culmina ſpontè ſacræ.
Heu nihil accreſcit nobis ſed cuncta labaſcunt,
Decreſcit virtus, marcet vbiq; fides. Ieremi. 8.
Triſtibus in lachrymis quis non hoc flebile fatum Treno. 4.
Plangat, ceſariem dilanietq; ſuam:
Perdidimus Graios, fidei quos dogmata noſtræ Grecia.
Continuëre diu, perdidimusq; Thraces: Thracia.
Sub iuga Thurcorum Macedon tranſiuit Achiuus, Macedonia.
Ceruicem pariter ad iuga dira dedit: Achaia.
Perdidimus Spartam, Thebasq;, & Theſſala tempe, Theſſalia.
Nos Myſias nuper perdidimusq; duas. Myſia.
Gallata nunc ſeruit, noua Romaq; Cæſare digna Conſtantinopolis
Imperium amiſit, cum Trapezonte ſuum. Trapezos.
Quid iuuat innumeras chartis memorare ruinas:
Chriſticolis pudor eſt ſic cecidiſſe fidem.
Omnia Thurcus habet, nec enim eſt contentus in illis
Quæ malè poſſedit, nos quoq; habere cupit.
Non ſatis Iſtricolas, Styriosq;, & Pannona rura, Iſtria. Pannonia.
Tutari a Thurco gens modò noſtra valet.
Illirici trepidant, inſultus appula rura Illyria.
Thurcorum metuunt, Itala terra tremit. Appulia. Italia.
Vix ſe defendet fumantibus Ætna cauernis, Sicilia.
Enceladi ceruix ſentiet illud onus. Danubius.
Iſter & indomita Suæuorum ab origine natus,
Thurcorum metuit nunc tolerare iugum:
Sancta Rhodos defende fidem, mahumetica ſacra Rhodos.
Dirrue, ſaluificam contueare crucem:
Bagiazit princeps, ſua gens quem nomine diro Baiazis.
Ildrimi vocitant, arma ſeuera parat: Ildrimis.
Horriferis bellis noſtras contendit in oras,
Et properat ſanctam vertere vbiq; fidem.
Perſitus eſt furiis, facies præcincta colubris
Eumenidûm, cordi Bacchicus ardor ineſt:
Sanguine Chriſticolas laceratq; & morte cruenta
Afficit, abducit, carcerat, interimit.
Iſta ſitis Thurci ſatiatur ſanguine nullo, Eſaie. 10.
Marte fores pulſat Chriſticolumq; lares: Eccleſi. 34.
Roma decus fidei, Petri ſanctiſſima ſedes, Roma.
Ni caueas, lacera fronte capiſtra geres:
Euomit en rabiem toruam hæc Acherontia ſecta,
Et furit, vt laniet teq;, ſacramq; fidem.

xxiij. di. sit rector & c. ephesijs

Heu lupus innocuum passim consumit ouile,
Enecat, imberbes cum senibusq; rapit.
Dirripit infantes, matres, castasq, parentes,
Et vorat insontes, dissipat atq; viros:
Torpor habet mentes nostras, præcordia marcent,
Perpetuusq; premit pectora nostra sopor.
Nos apud indomiti lex est & copia Martis,
Sunt & magnanimi, signiferiq; duces:
Sunt vires animi, sunt & conamina belli,
Consilium prudens, ingeniumq; ferax:
Attamen immanes patimur procædere Thurcos,
Perdimus & nostro crimine sponte fidem.
c. quamuis de reg. iu in sui. Psal. ix. c. 8. Danie. ij. Esaie. li.
Dormitant reges, proceres, palinurus in vndis
Mortiferis recubat, qui caput orbis habet:
Dormitat nunc Petre tuæ ditissima sedis
Turba, patet Thurco dilanianda fides.
Nemo vetat sæuire trucem per regna, per vrbes,
Hostem, sponte sua quisq; perire cupit.
Europæ magnam partem perfregit, habetq;,
Extenuat nostram victor vbiq; fidem.
Thurcorum rabiem iam crimina nostra merentur,
Ob scelus atq; nefas pœna luenda venit.
Diuitias colimus, nummis componimus aras,
Exulat & virtus, exulat alma fides:
Auri sacra fames, rerum quoq; vana libido,
In pœnas meritas pectora nostra trahunt:
Oui. & in prohe. grego. Eccles. xiiij. John. xij. c. inter quatuor de ma. & ob. c. nimis de priuile.
Cœlica pulsa quidem terras estræa reliquit,
Et partem imperij nunc sibi quisq; rapit.
Olim Roma potens, patres, fideiq; sorores
Quatuo relegit, cum quibus esset honor:
Sacratas solimas, vrbem a nomine dictam
Fortis Alexandri, sedem etiam Antiochi:
Quarta soror Constantis erat noua Roma, sed omnes
Has premit imperio turba nefanda suo:
Gentiles iterum sectæ, spudoq; prophetæ
Exurgunt nostram contaminare fidem:
Nemo vetat, rigidis sunt pectora nostra tenebris
Subruta, christicolæ lumina cæca gerunt.
Hos meritò lapsus ob crimina nostra seueros
Nunc patimur, Christus denegat auxilium.
Maior in immani nunc est reuerentia Thurco,
Maiori cultu dogmata falsa colit:
Quam nos Christicolæ legemq; fidemq; beatam,
Fœdera rupta cadunt, pax quoq; nulla malis.
Impietas, vsura placet, spoliumq; bonorum,
In ciuem ciuis, filius inq; patrem:
Quilibet alterius gliscit contingere terras,

Iheroſolyma. Alexandria. Antiochia. Constantinopolis Causæ desolationis fidei. Luke. xxvi. Prouer. xxviij.

Eijcit atq; alium ſede locoq; ſuo.
Chriſticolas proceres vexat concordia diſcors,
Priuata vtilitas vertit vbiq; fidem.
Mirandum iccirco non eſt ſi perdimus vrbes
Innumeras,terras,regna vetuſta ſimul.
Nil reſtat,thurcus martem mox ducet in oras
Noſtras,nil thurcum claſſica noſtra vetant.
Porta patet,via facta palàm,Roma,inclita Roma
Vix tandem euades,ſæua procella venit.
Condidit initio te rex,te conſul adauxit,
Mox tetigit ſummos vertice Roma deos:
Cæſareis tandem ſceptris ſubiecta,ſed inde
Libera facta nimis,mox quoq; ſceptra feres:
Nemo vetat,minuitq; fidem iam noxia culpa
Noſtrorum ſcelerum,conſcia pæna ſubeſt:
O proceres latij,tuq; ò Germania fortis,
Vos rigidi Galli,Pannoniusq; ferox:
Et tu Papa ſacer,Chriſti defendite nomen,
Bellica victrici ſtringite tela manu.
Inter vos pietas,ſit pax,conſtantia firma,
Sacra fides,nexu perpetuatus amor:
Vnus & aſſenſus,concordia fida,manusq;
Iuncta ſit,arripiat quilibet arma citò:
Poſſumus è noſtris procul hinc expellere Thurcum
Finibus,& Chriſti ſic ſtabilire fidem.
Spes quoq; adeſt noſtris firmiſſima gentibus vna
Quòd ſceptrum imperij Maxmilianus habet:
Afflictis poteris ſolus ſuccurrere rebus,
Et ſolymas propria nunc reparare manu:
Viribus Alcidem ſuperat,præcellit Achillem,
Cæſaris hoc vno eſt principe,fama minor:
Nil mihi Pompeius magnus,nil Silla,Camillus
Laudandi mea laus Maxmilianus erit:
Cæſareo dignus princeps diademate,ſedem
Eccleſiæ firmet,imperijq; ſacri.
Victrices aquilas,victritia ſigna per orbem
Conſtituet,Thurci diſſipet atq; minas:
Mox ſolymas,ſignumq; crucis,tumulumq; ſacratum
Reſtituet,Regi cælica turba fauet.
Sed vos Germanos proceres,gentesq; potentes
Admoneo,precibus in vigilate meis:
Quandoquidem latij dominos dormire videmus,
Auſonidûm torpent membraq; laſſa ducum.
Dormitant Siculi reges,Galluſq; ſuperbus,
Eccleſiæ dormit negligit atq; cohors.
Cuncta videmus enim,ſcimus quoq;,poſſumus atq;,
Nec volumus,cunctos ſponte perire iuuat.

Prouerb. xxiij. Ieremie. xlv.

Romanæ vrbis principia.

Ierem. xxxl. Heine. viij. Exortatio.

concordia parue res creſcunt diſcordia maximæ dilabuntur Saluſtius.

Maximilianus imperator ſanctiſſimi romani imperij.

Apoſtropha ad germanos.

Ergo per immanes ducatis classica gentes,
Addite Tarpeio corpora victa iugo:
En aderit vobis præsenti numine Christus:
Cœlesti franget impia castra manu:
Maximilianus adest,quo maior tempore nullo
Rex fuit,a digno stemmate sceptra gerens:
Inuideat quicunq; velit,non iustior illo
Principe,non heros clarior vllus eo:
Cæsarem profert vultum,in ceruice nitescit
Maiestas,mores nobilitatis habet:
Fraudibus attentat nihil hic,nihil ille dolosum
Concipit,at plano tramite vita meat:
Hunc non insani fastus,sed candida virtus,
Eleuat hic solus fœdera pacis amat.
Hoc duce crescet honos terris,hoc principe sancto
Possumus in tuta pace manere diu:
Liuida corda cadent,quæ nutu sæpè superbo
Impediunt regem,consiliumq; bonum.
Exitus hos tandem tristes,tormenta manebunt
Et sua,qui cupiunt per scelus arma sequi.
Nullus in orbe viget princeps qui Cæsare nostro
Sit melior,iussis seruiat ergo suis
Quilibet,& capitis mandata fidelia sacri
Perferat,& domino seruiat vsq; suo.
Hoc duce Sarmaticas gentes superabimus,atq;
Euximum pelagus,bistoniosq; lares.

Apoc.xvij.

Maximilianus rex Romanorum.

¶Of the ruine and decay of the holy fayth Catholike,and diminution of the Empire.

¶ O christen Princes gyders of Christendome,
Whiche ought our fayth with manhode to defende,
I you exhort,by reason and wisedome
And high discretion in minde to comprehende
The fall therof,and basely to intende
It to defende with your labour diligent,
Leauing me the bode that I shewe here present.

in ant. vt. ind. fine, que suff. in prin. Collect.
in anten. vt dni, inf. in prin. Collect. vij.

While I remember the sore ruine and decay
Of our Christen fayth and our perfite belefe,
Howe it decreaseth to damage euery day,
The causers therof I nedes muste repreue,
Which slouthfull suffraunce sothly me so doth greue,
That with wet chekes by teares thicke as hayle,
I am constrayned this harde chaunce to bewayle.

My dolefull teares may I not well defarre,

My

De Reipublicę chriſtianę interitu.

Omnibus vobis dies ac noctes contingat cum omni lucubratione & cogitatione dege re ſemper, volen t bus vt aliquid vtile & placens deo ſubditis pro beatur: & noctibus ſub a qualitate dierum vtit quo vobis ſubiecti ab omni quieti conſiſtant, ſolicitudi e liberati, nec ceſſare inquirere ſi quid ſit. &c.

My ſtomake ſtriking with handes lamentable,
For none with Trompet nor ſounde betokening warre,
This hurt out chaſeth which is ſo vengeable:
Though vnto Princes the dede were honorable,
To chaſe out this hurt and inconuenience,
Alas yet therto none doth his diligence.

No man is ſo dull nor ſo cruell of heart,
Though that his heart were harder then the ſtone,
But that this dolefull chaunce ſhould cauſe it ſmart,
And with inwarde ſighes ſore to complayne and mone,
Seing thus ſaint Peters holy cheare or trone,
And the fayth decreaſing playne in our preſence,
By ſlouth of ſtates and thoughtles negligence.

The holy chayre and apoſtolike See
Lyeth in decay, plunged in feare and doubt,
And Rome the head and chiefe of Chriſtentie
Threatneth ruine, and all the lande about,
Trembling for feare of the vnchriſten rout
Of curſed Turkes and other infidels,
Thus is our fortune led forth on feble wheles.

Roma de qua Leo Sanctus,

Al chriſten Realmes and Chriſtes commontie,
Wandreth and are caſt in caſe full miſerable,
Flowing and ſwimming in the tempeſteous ſee
And waues of feare, abaſhed and vnſtable,
Not onely our fayth and lawes honorable
Decreaſeth dayly, but alſo truth to ſay,
All holy ordinaunce we dayly ſee decay.

Cauſe de ſtruction ſides.

But eſtates as kinges and other men royall,
By their blinde ſlouth and fearefull negligence
Are to be blamed, for they be cauſe of all,
For though that they be our ſhielde and defence,
Hauing in their handes as it is ſene by euidence,
The armour and dartes of warre and chiualrie,
Theſe perils they beholde finding no remedie.

None taketh helmet, ſpeare ne other armour,
With manly courage and bolde audacitie
Theſe perils to preuent and to ſuccour,
Wherfore O Rome I feare thy libertie
Shall by thy enemies be reft away fro thee,
And thou be brought to bondage, payne and care,
If that thy giders be not both wiſe and ware.

Defence of our fayth by ſlouth is left behinde,
Saint Peters ſhip is caſt from ſide to ſide,
And all to ſhaken with tempeſt, waues and winde,
Without reſpite in eaſe and reſt to abide:
The fayth of Chriſt which all mankinde doth gide
Vnto the hye realme and ſee celeſtiall,
Declineth ſore, fearing ruine and fall.

Suche frowarde Nations as are of miſbelieke,
Prepareth armour in their mad crueltie
Againſt the Church, the ſame to hurt and greue,
And it to ſubdue to ſore captiuitie,
Which Church quaketh fearing this ieopardie,
And ſcant goeth free, but if no ayde be founde,
I feare ſore leaſt it ſhall be throwen to grounde.

Turcus

The Turke on euery ſide doth it aſſayle,
Deſpiling the fayth, diminiſhing the ſame,
Which cruell tyraunt (alas) if he preuayle,
Shall all them murther that worſhip Chriſtes name,

Mahumetus

The falſe prophet filled with ſinne and ſhame,
I meane Mahumet, by his lawes damnable,
Hath ſubuerted people almoſte innumerable.

His sectes infectiue he hath out cast and spread
Here ouer the worlde, and namely first of all,
The Arabians by his falſe lawes are led, Arabia
Next by his venime deadly and mortall
Asia the more obeyeth (as bonde and thrall) Asia
Unto his lawes, and so in maner like,
To his falſe lawes obey they of Affrike. Affrica

The Soldan of Egipt, and Royalmes of Tartary
Are of this sect, and the falſe Turke also, Tharent ex hijs
Which to our fayth is mortall enemy, finitimis
Our marches marring as much as he may do,
And much of them annexeth his vnto,
Warring dayly on christen Royalmes adiacent,
Which with his owne was wont to be content.

The lande of Thrace large in a meruailous wise, Thracia
With the Realmes of Septentrion eche one,
Longing to his father, could not his minde suffise,
We lost haue the nations of Libie eche one, Libia
Asia the lesse from vs is reft and gone, Asia minor
Which in time past was true obedient
To the holy lawes of fathers auncient.

Of Europe much haue we lost and forgone,
Alas the excellent Royalme of Hungary Hungaria
By this falſe Turke had vtterly bene vndone,
If it had not him resisted noblye,
And in like maner the men of Dalmacie Dalmacia,
With blouddy battayle and woundes wide and deepe
Ceaseth not their Royalme from the falſe Turke to keepe.

But in their dreadfull paynes and dolour,
Their dayly warre and manly resistence
Seldome or neuer haue they ayde or succour
Of christen souldiers, to be at their defence:
Thus by our slouth and wilfull negligence
Our fayth forfadeth, (alas) we it despise,
Suffring our enemies to enter in this wise.

Alas nothing increaseth nowe a dayes
Unto our fayth our landes to augment:
But euery thing continually decayes, Ieremy. [illegible]
And namely our fayth and vertue excellent: Trens. [illegible]
Who is so stubberne of stomake or intent,
Which could not this dolefull fortune sore bewayle,
Rending his here, his face and apparayle.

For sooth

Forsooth I thinke so harde hearted is none,
But beside these forsaide losses or damage,
Grecia From vs alas the Iles of Greece are gone,
Which longe time kept our fayth and our vsage:
Thracia The Traciens from vs are reft by the outrage
Of the Turkes, obeying to their idolatry,
Achaia So doth Achaya, and eke Macedony.

We Sparta haue lost by this fierce tyrant
Sparta The cruell Turke, and Thessaly also,
Thessalia With his sweete Landes goodly and pleasaunt:
We haue lost Thebe, and diuers Cities mo,
Mysia. With diuers mo Iles as Misia, both the two,
Constantinopolis And Constantinoble that Citie excellent
Vnto the Turke nowe is made obedient.

This noble Citie worthy and laudable,
Condigne to be gouerned by an emperour,
Vnto the noble Rome moste like and comparable
Is nowe in thraldome, bereft of his honour
And also the fayth of Christ our Sauiour:
What shall I write farther of the ruine
And fall of our faith, and holy lawe diuine?

To christen men it is great vilany
And shame, to suffer our fayth thus to decay,
The Turke hath all won by his tiranny,
Yet that his minde contenteth by no way:
But yet more ouer he studieth euery day,
Not ceassing his army and battaile to renewe,
Vs and our landes in like wise to subdue.

Sicilia. The noble Sicili is dayly in great doubt
Istria Istria, Pannony, and also Lumberdy,
Pannonia, And diuers other nations there about,
Lumbardia As Sicil, the Stirians Venice and Italy,
Venetia These Iles and regions quaketh continually,
Neapolis The Royalme of Naples liueth also in doubt
Apulia Of the false Turke belieging it about.

Danubia The royalme of Denmarke with his hill Etnay,
As men say, brenning alway with flaming fire,
Scantly escapeth the Ieopardous affray
Of these false Turkes and their cruell Empire,
Against all christen Royalmes they conspire:
But namely subdue they vnto captiuitie,
Such Royalmes as ioyning vnto their marches be,

O holy

O holy Rhodes thou needes muſt intende
With thy holy knightes, thy manhood and vertue,
The fayth and croſſe of Chriſt for to defende,
And to ouerthrowe and manly to ſubdue
The Turkes, and their lawes much vntrue:
O noble place thou muſt the payne abide,
Though thou aſſayled be ſore on euery ſide.

Bagiazit a Prince much proude and pityles,
with his wilde people full of crudelitie,
Prepareth armour our people to oppreſſe,
By battaile horrible dayly contendeth he
Our coaſtes to bring into captiuitie:
And onely that purpoſe fireth in his heart,
Our holy fayth by rigour to ſubuert.

He is through pearſed with fury ſerpentine,
With madnes enuironed, and that on euery ſide,
Raging in his rage as Bacchus god of wine,
So that no chriſten man dare him abide:
For with dolefull death and blouddy woundes wide
He them ſore vexeth, but ſuch as he doth keepe
And ſaue on liue, he layeth in priſon deepe.

With no maner bloud this thirſt is ſaciate
Vnto theſe Turkes, which neuer are content,
With cruell battaile they beate againſt the gate
Of our chriſten realmes with ſtrokes violent:
Wherefore O Rome, O Citie excellent,
O floure of our fayth, O Peters holy cheare,
Beware, for why great cauſe thou haſte to feare,

Beholde this ſect vomiteth out madnes,
Enflamed by the fende with furour infernall,
Our holy fayth, and thee alſo doubtleſſe
By fearefull rigour for to make bonde and thrall,
The wolfe (alas) ſore wafteth ouer all
The innocent folde of Chriſt our Sauiour,
Drowning the ſheepe in drede, wo and dolour.

They all deuour, no man is founde ſo bolde
Them to withſtande, thus without reſiſtence
They ſlea both man and woman, ponge and olde,
Hauing no reſpect to godly innocence:
Yet we (alas) by ſlouth and negligence,
Plunged in the waues of voluptuoſitie,
Make no reſiſtence to this calamitie.

O

Of men and harnes which longeth to battaile
We haue ynough, and capitaines excellent,
With strength ynough, bolde courage and counsaile,
We lacke nothing that is expedient,
As wit and wisedome, wise practise and prudent:
But yet suffer we these turkes to proceede,
And them to resist haue we no care nor heede.

C. Quodnisi dñs rex, in iniquitate,

We lese our fayth (alas) and willingly,
To our great shame (forsooth) and dishonour:
The cause is, for that slouth doth occupy
The minde of euery king and gouernour,
Our states slumber, both king and emperour:
And Palinurus the head of christentie,
And chiefe lodes man, sleepeth in his See.

Psal. lxxix.

Thy people Peter in riches abundaunt
Sleepeth in like wise, and in like negligence,
As if that they were blinde and ignoraunt
Of this great perill and inconuenience:
Our holy fayth without fault or offence
Without helpe lyeth open to the Turkes hande
To be defiled, no man doth him withstande.

Hanm. iii.

Eby. ii.

None letteth this cruell enemy to rage
By Royalmes and Cities, but as we see playnly,
Their owne selfe they subdue vnto bondage,
And fearefull death willing and gladly,
Therfore this Turke (alas) muche cruelly
Where euer he comes, by battaile violent
Deminisheth the fayth of God omnipotent.

And that as a conquerour baliant and stronge,
But doubtlesse I suppose in mine intent,
That the grieuous sinnes rayning vs amonge
Be the chiefe causers of this sore punishment,
We it deserue, therfore God hath it sent,
As scourge and penaunce for our viciousnes,
And that by due order of his righteousnes.

We worship riches, thereto we vs subdue,
To golde and treasure we make our sacrifice,
Our fayth is exiled (alas) so is vertue,
With vs abideth nothing but sinne and vice:
The execrable hunger of golde and couetise,
And the vayne pleasure of folyes fraudulent
Subdueth our bodyes to worthy punishment.

The

The heauenly virgin from vs is driuen hence,
I meane that iustice is blinde in christentie,
Or out of the grounde, disdayning our presence,
With her three sisters, strength or audacitie,
Prudence and temperaunce also exiled be,
Charitie is banished also from eche place,
For whose absence alas we haue no grace.

Ouidius. Et in prin be. Grego. Eccles. xiij. John xiv. C. Inter quatuor de ma. & obe c. nimis de priuile,

All christen Royalmes are thus corrupt with sinne,
And geuen in so muche to slouth and ydlenes,
That eche man studyeth part of some royalme to win,
Suffring the Turkes our fayth thus to oppresse:
In time past Rome lanterne of worthynes,
Chose foure sisters, of Cities principall,
Felowes of the fayth and in honour egall.

The first was Jerusalem in holynes shining,
The seconde Alexander so called first of all,
After the name of that moste noble kinge,
The thirde Antioche, a place or holde royall,
The fourth Constantinoble, which euery man did call
Newe Rome, and onely because of the likenes,
But nowe mis beleuers doth all the same oppresse.

Ieroſolima
Alexandria.
Antiochia.
Conſtantinopolis

These Cities nowe are take from vs away
By the false enemies of our godly beleue,
Beside all this yet riseth euery day,
Newe sectes of Gentiles our coastes for to greue,
And false Prophetes which dayly doth repreue
And defile our fayth in as muche as they may,
Yet fewe or none at all doth them gainsay.

So blinde are our heartes oppressed in darkenes,
And also our eyen this perill will not see,
Therefore we are worthy to suffer this distresse,
Such is our life and our fragilitie:
And though we be drowned in deepe aduersitie,
Unto vs denyeth Christ succour for to sende,
For that we not purpose our liues to amende.

Cauſa deſolationis fidei, Leuiti. xxvi.

The Turke to his ydols hath greater reuerence
And more deuotion to his false lawe and doctrine,
Then we christen men without obedience
Haue to our true fayth, and holy lawe diuine,
Concorde and peace are fallen into ruine,
Unmeekenes vs pleaseth, disceyte and usury,
The poore and good we oppresse by robbery.

Prouer. xxviij.

Neigh-

Neighbour againſt neighbour,the ſonne againſt nature
Againſt the father,and eche one nowe a dayes
Anothers landes deſireth to procure
By falſhood,oppreſſion,or ſuch diſceytfull wayes,
Prouer.xxij. The ſtates are vexed by foule diſcorde and frayes,
Ieremy.xv. But yet both they and men of lowe degree,
Seeke but their priuate profite and owne vtilitie.

Euery man ſeeketh but for his owne auayle,
Whereby our faith decayeth dayly ſo:
Wherefore it is no meruaile without fayle
Though we our townes and Cities thus forgo,
Leſing our Royalmes to our great payne and wo,
And namely ſuche as were moſte auncient,
Beſt grounded in the fayth of Chriſt omnipotent.

Nothing is left,nought doth to vs remayne,
Anone the Turke ſhall with his hoſte cruell
Enter on our coaſtes to our great loſſe and payne,
Yet labour we not his furour to expell,
But namely ſuch as other doth excell
In birth and riches,ſtrength and audacitie,
Labour leaſt to chalenge and defende our libertie.

The gate is open,the way is open made,
Wherefore O Rome,O Rome moſte excellent,
I feare me lore leaſt thy honour ſhall fade,
Thou ſcant ſhalt eſcape nor flee the puniſhment,
The ſtorme on thee commeth cruell and violent,
A king thee builded,and eft a councellour
Encreaſed thy name,and brought thee to honour.

Then had this Citie ſo hye a name royall
That through the world it ſpread abrode his fame,
Romane vrbis principia And alſo vp vnto the heauen imperiall,
Then after was it ſubiect vnder the name
Of an emperour,to honour and not ſhame:
Yet after it was agayne admitted free,
But nowe may it feare agayne in ſeruitude to be.

No man reſiſteth againſt this violence,
Our fayth alſo deminiſheth euery day
By culpable ſinne,and our noyſome offence,
Ieremy xxxi. Which at the ende hath grieuous payne alway:
Hebrew.viii. O chriſten princes therefore do that you may
Our fayth to ſuccour out of captiuitie,
Sauing your owne landes,your life and libertie.

O worthy

O worthy princes and lordes Italien,
Ye stoborne Flemminges and ye of Pannony,
O subtile Lumberdes, Spaniardes and Frenchmen,
And O holy father the Pope moste specially,
Lay to your handes by strength and pollicy
Our fayth to defende, and helpe ye shall not want,
Throwe out your dartes with handes triumphant.

Exhortatio.

Expell your wrath, let statelines alyde,
Be stedfast in fayth, kepe ay humilitie,
Let constance and peace among you ay abide,
With knot perpetuall of loue and amitie,
Haue one assent, in concorde all agree,
Joyne hande to hande, prepare you vnto warre,
Take soone your armour and no more time differre.

Concordantia parvæ res crescunt discordia maxime dilabuntur. Salustius in Iugurtha.

If peace be with vs, concorde and amitie,
We may from our costes the cruell turke expell,
And so kepe our fayth in stedfast libertie,
One hope we haue our enemies to quell,
Which hope is stedfast if we our selfe do well,
For Henry the eyght replete with hye wisedome,
By iust title gideth our sceptre of kingdome.

Mutatur ideo res similiaq; Romana, vna regis, in similitudinem Henrici octaui gloriosi regis

This noble prince beginneth vertuously,
By iustice and pitie his realme to mayntayne,
So that he and his without no company,
May succour our lordes by his manhode soueraygne,
And get with his owne hande Jerusalem agayne,
He passeth Hercules in manhode and courage,
Hauing a respect vnto his tender age.

He passeth Achilles in strength and baliaunce,
His fame nere as great, but as for his larges
And liberalitie, he sheweth in countenaunce
That no auarice can blinde his righteousnes,
Couetice hath left behinde him his riches,
Vnto the high possession of liberalitie,
Which with the same shall kepe our libertie.

Let go Pompeius and Camillus also,
And Sylla, for none of them will I commende,
This prince I prayse alonely and no mo,
Which is moste able our fayth for to defende,
He is moste worthy by honour to ascende
Vnto a noble Diademe Imperiall,
So is my hope that he hereafter shall.

Then shall he our fayth establishe and make sure,
Defending the Church and Christes heritage,
There shall no Turke be able to endure
His ramping Lions roring in their rage,
Nor none of all the Sarazens linage:
Thus may our Prince be shielde of Christendome
By strength and riches, but namely by wisedome,

His armies victorious shall spread abrode their fame
Ouer all the worlde, for he may winne agayne
Jerusalem, and the Crosse within the same,
With the holy tombe, for this is my trust certayne,
That if he begin he nought shall do in vayne,
For God and his Saintes shall helpe him for to fight,
Saint George our patrone shall eke augment his might.

Apostrophe ad Angligenas

But O Englishe states I humbly you require
Vnto your king of heart and minde be true,
Submit your selfe gladly to his empire,
So shall you lightly your enemies subdue,
And sith that all christen princes doth eschue
Labour and payne for the holy faythes defence,
In the name of God do ye your diligence.

Though Ausony sleepe and also Italy,
The kinges of Sicill and also of Naples,
And they of the Church, for none of them truely
Defendeth the fayth, but labour to aduaunce
Their proper landes, such is their gouernaunce,
That christen Princes thus wise together fight,
Suffering the fayth decay before their sight.

They knowe the cause hauing power and might,
Yet will they not the holy fayth defende,
Therfore leade ye your host of men forth right
These Turkes to subdue, if ye so condiscende,
Then be ye sure Christ shall you succour sende
Of Angels heauenly to your ayde and defence,
And breake their tentes with his hande and presence.

Apoc. xvij.

Henricus rex Anglorum.

The noble Henry of Englande is at hande,
Of kinges noblest, of worthy auncetrie,
Which shall you helpe to winne the holy lande,
And bring these tirauntes vnto captiuitie,
Enuy who will, none rightwiser then he
Is in the worlde, nor of more noblenes,
Nor more abundaunt in treasour and riches.

His

His maiestie presenteth a kinges countenaunce,
His maners honest and full of noblenes,
He seketh not his kingdome to aduaunce
By gyle, dissceat, nor other like falsenes
His minde not eleuate with scornefull statelines,
But in the playne path of goodnes, lawe and right,
The feare of God alway before his sight.

As longe as this noble prince shalbe our gide,
With vs all honour, goodnes and ioy shall growe,
With perfite peace about on euery side,
In wealth and riches we shall habounde and flowe,
And if there be any of states hye or lowe,
Which by yll councell would cause him to mis do,
God graunt them no might, no space ne time therto.

There is no Prince of greater excellence,
I trowe none liuing of hye nor lowe degree,
Wherfore let them do him obedience,
As to their head and mocke of dignitie,
Obey to him Princes, then trust I ye shall see,
That by the manhode and councell soueraigne,
All that is lost we shall soone win agayne.

And ye Christen Princes whosoeuer ye be,
If ye be destitute of a noble captayne,
Take James of Scotlande for his audacitie
And proued manhode, if ye will laude attayne,
Let him haue the forwarde, haue ye no disdayne
Nor indignation, for neuer king was borne,
That of ought of warre can shewe the vnicorne.

Alfilio dilectissimo Barclay.
Iacobi scotorum regis strenuissimi & magnanimitate laudi summa.

For if that he take once his speare in hande
Agaynst these Turkes strongly with it to ride,
None shall be able his stroke for to withstande
Nor before his face so hardy to abide,
Yet this his manhode increaseth not his pride,
But euer sheweth he mekenes and humilitie
In worde or dede to hye and lowe degree

In prudence pereles is this moste comely kinge,
And as for his strength and magnanimitie
Concerning his noble dedes in euery thing,
One founde on grounde like to him can not be,
By byrth borne to boldenes and audacitie,
Vnder the bolde planet of Mars the champion,
Surely to subdue his enemies echeone.

Mars hath him chosen all other set aside
To be in practise of battayle without pere,
Saue riches lacketh his manfull might to gide,
He hath not plentie of all thing as is here,
The cause is that stormes in season of the yere
Destroyeth the corne, engendring so scarcenes,
Which thing sore hurteth this princes worthines.

Let him be formost, then doubt ye nought at all,
For onely his looke, so bolde is his courage,
The turkes pride shall make decay and fall,
Like to a Lion in dedes he shall rage:
Thus he being gyde the fury shall asswage
Of the false Turkes, so that they shall be fayne
Our christen landes to vs to yelde agayne.

If the Englishe Lion his wisedome and riches,
Conioyne with true loue, peace and fidelitie,
With the scottishe Unicornes might and hardines,
Then is no doubt but all whole Christentie
Shall liue in peace, wealth and tranquilitie,
And the holy lande come into christen handes,
And many a region out of the fendes bandes.

¶ The Lemnoy of Alexander Barcley.

O worthy estates of Christendome echeone,
Consider your power and your habilitie,
Let slombring slouth away fro you be gone,
Feare not to fight for your life and libertie,
Let eche man do after his power and degree,
To withstande the Turke and the fayth to defende,
If we manly fight, and all in one agree,
Then without doubt God shall vs succour sende.

DE ASSENTATORIBVS ET PARASYTIS.

Subdolum equum quisquis manibus palpare putabit,
Lambere vel discos, blanditq; potentibus ille:
Assentator vt est, sequitur sic atria regum, &
Nobilium mensas, agit & fatuum parasitum.

Prouer. xvii.
Bea. tho. ñ. ñ q. c. xv glo.
xxv dis. c. vnum.
Teren. in eunu.
xlvi. dis. ecce qua.

MElior his etiam fatuis adiungere classem,
Per mare qua vehitur aulica turba procul:
Hæc etenim propriam cupiens concendere puppim,
Rostratæ dedimus vela cupita ratis.
Nobilium serui cupiunt sulcare seorsum,
In turba nequeunt continuare dolos.

Doctus

Doctus adulator ſolus cupit eſſe potenti
Cum domino,& ſolus noſcere cuncta cupit.
His igitur fatuis lembum hunc conſtruximus amplum,
Ne fraudis caperent impedimento ſuæ.
Aſſentatores paſcit nunc curia regum,
Primus apud dominum quilibet eſſe cupit:
Alter enim tacitum virus,falſoſq; ſuſurros
Auribus infundit,illecebraſq; ſerit:
Alter ab excultis ſparſas ſcit vellere plumas
Veſtibus,& domino complacuiſſe ſuo:
Eſt alius mulcens ſermonem mente doloſa
Prolatum,& fraudem miſcet vbiq; ſuam.
Dulcibus eloquijs,& vano murmure ſtultus
Palpat herum, vt citiùs vera relata putet.
Delectat multos aliena viuere quadra,
Diuitis vncta quibus nempe culina ſapit.
Efficiunt plures mendatia ſordida dites,
Quiſquis adulator primus in arce ſedet:
Doctus & ad flatus ventorum obducere pallam,
Scit quoq; ſe cunctis aſſimilare dolis.
Iam datur inſignis locus his,qui voce bilingui
Per patulas aures ſpargere verba ſciunt.
Multi aſſentando præconia clara merentur,
Nam domini ingentes falliër vſq; volunt.
Nemo iam gratus,niſi qui proferre ſuſurros
Occultos deiicit,& nóua multa loqui.
Sed quia peccatum comitatur noxia pœna,
Calcitrat hos tandem fraus ſua,& vngula equi.

Horatius in Epiſt. Item.

Eccleſ.vij.

xliij diſ.c.vl.
Hoñor.xxviij.

i.Theſſa.v.
Eccleſ.xxviij.

Iuuenalis.
ff.de.hæt.inſti.l.
captatorias.
lxxxiij diſ. nihil.
xi.q.iij.nemo pœ-
nit.

Eccleſ.xxi.
glo.in l.C. ſi qui
al quem teſ.per.
Roman.t.
Pſalm.xl.
Eccleſ.ij.
xlvi.diſ.ſunt non
nulli de his qui-
bus.a.ma.per c. qui
ſunt & in glo.

Of flatterers and gloſers.

He that will flatter a horſe of hye courage,
Clapping or touching,if that he ſtande to nye,
May happen to haue the fote on his viſage
To his great hurte: and who that ſubtilly
Will flatter an Eſtate to get ſome good therby,
He often at the laſte is caſte out of fauour,
For flattering pleaſeth no wiſe man of honour.

Our fooles yet encreaſeth more and more,
But as for thoſe that nowe themſelues preſent,
I thought to haue ſet them in a ſhip before,
Where as are ſeruauntes falſe and fraudelent,
But by no meane will they therto conſent,
They coueyt a ſhip for them ſelues to attayne,
Therfore for them this ſhip I nowe ordeyne.

Prouer.xvij.
Bea.tho.ij.ij q.c.
xb.glo.
xxb.diſ.c vanum.
Teren.in eunu.

Great lordes ſeruauntes will nedes ſayle apart,

De assentatoribus.

Princeps qui libenter audit verba mendacij, omnes ministros habet impios. Sunt q se primos omnium rerum esse volunt, nec sunt: Hos consector, silicet quicquam dicunt, laudo, id rursus si negant, laudo: postremo imperaui egomet michi omnia assentari: is quæstus nunc est multo vberius: hoc nouum est aucupium.

Alone by themselues they coueyt for to be,
For they ne can well vse their craft and arte
Of gyle and flattering among the commontie,
And if that ye will knowe what men these be,
They are false flatterers filled full of gyle
And fowle corruption, as is a botche or byle.

Horatius in Epi.

A craftie flatterer, as nowe is many one,
With greatest lordes couetes alway to dwell,
Also they labour to knowe eche thing alone,
Yet can they nought kepe secrete in counsell,
But with the common fooles for that they will not mell,

Leuitti.xix.

I ordeyne to them this barge here present,
Least their fraude might be their owne impediment.

Eccles.xix.

The kinges court nowe a dayes doth fede
Suche fayning flatterers, and best they are in grace,
As chiefe with their lorde, by lyes getting mede,
Some with a false heart and a paynted face

xlij.dis.c.dl.
Prouer.xxvi.

In his lordes seruice to haue chiefe rowme and place,
Into his lordes eares putteth secretly
Lyes venemous, debate to multiplie.

Another

Another can pike vp the fethers properly
Of his maisters cloathes, if they sit not right,
He maketh them yet for to sit more awry,
To take occasion them cleanlyer to dight,
Another ay hideth in his maisters sight,
Not to his profite, but to his charge and cost,
But to support him if he do crake or boast.

These fayning flatterers their lordes thus begile,
Yet are their lordes therewith right well content,
They laugh out loude if that their lorde do smile,
What euer he saith they to the same assent,
And in so much are they false and fraudulent,
That if their master say that the crowe is white,
They say the same, and haue therein delite.

They flatter their lorde with wordes fayre and gay, i. Thessa. ij.
And vayne roundinges to cause him to beleue Eccles. xxvij.
That all is truth which they vnto him say,
Another him striketh and claweth by the sleue,
Another with false tales his neighbour doth greue,
Vnto a riche man accusing him falsly,
To sit at his dish, and get some meate thereby.

Thus cause these flatterers malice and discorde, *Iuuenalis*
The riche oft desireth suche lyes for to here, *ff. de ver. iurif. Captatorios.*
Eche flatterer is in chiefe rowme with his lorde,
When a simple seruaunt must needes stande arere, *lxxxiij. dist. nihil*
The playne man hungreth, the lyer hath the chere, *xi. q. ij. Nemo potest.*
No man in court shall nowe a liuing finde,
Without that he can bowe to euery winde.

The tree that boweth to no winde that doth blowe, Eccles. xxi.
In stormes and tempest is in moste ieopardie, *glo. in li. e. si quo. in liquem test. per*
And often with sodaine blastes ouerthrowe,
Therefore these flatterers to eche winde apply,
And he that can vpholde his maisters lye
With ye and nay, and helpe him if he trip,
Obtayneth nowe greatest honour and worship.

Many one in flattering commeth to great honour, Roman. i.
The cause is, for greatest states nowe a dayes Psalme xl.
To be disceaued are glad, and haue pleasure Eccles. xij.
In a double tonge, beleuing that it sayes, *xlvi. dist. sunt nonnulli de his quæ si. a ma per. c. quæsiuit, & in glo.*
None is nowe beloued, but such as vse the wayes
Of adulation, and that can secretly
Whisper and rounde thinges ymagined falsly.

And

And they that haue learned to forge tidinges newe
Are moste made of, if they haue the science,
By flattering wordes to make them to seme true,
None setteth by seruauntes of faythfull diligence:
But for that punishment foloweth eche offence,
We dayly see these flatterers hard bested,
And by their owne gile they vnder foote are tred.

¶ The Lenuoy of Alexander Barclay.

¶ Amende false flatterers, it is a foolish sport,
And vayne busynes for a small wretched mede,
Fooles in their lyes to flatter and support:
And when all is done not to be sure to speede:
Thou shalt finde truely, if thou take good heede,
That at the ende flatterers are nought set by,
But he that is playne, to flatter hauing drede,
At last shalbe rewarded well and worthely.

DE DELATORIBVS ET OBLOQVVTORIBVS.

Hic animum leuitatis habet qui credere verbis
Omnibus vſq; ſolet, patulasq; accommodat aures:
Nam nebulo mendax, balatro quoq; perfida fundunt
Verba, parant hominum lites pleruncq; moleſtas.

ſci.q.iſt. non ſolū xxxx q.v. nullum gio.pe.xvi.q.ij. c.i. lxxxvi.diſt.ſi quid. Eccleſi.xix.

VIx ego præſentes fatuos ad tranſtra vocaſſem,
Si vicina ratis non petiiſſet eos:
Hoc genus indignum primam nunc occupat aream
In mundo, quoniam credula verba canunt:
Sed tamen eſt fatuus facili qui concipit aure,
Quicquid multiloqui prodit ab ore viri.
Stultitiæ ſignum craſſo de pectore profert,
Auriculæ cuius ad mala verba patent:
Stultus enim patulas verbis accommodat aures,
At ſapiens ſtulti ſubdola verba fugit.
Magnanimus non eſt alium qui verbere duro
Percutit a tergo, nec monitum antè, ferit:
Hic etenim incautus neſcit ſibi ferre ſalubre
Præſidium, in dorſo nam quia vulnus habet.
Dulce magiſterium eſt verbis nunc prodere falſis,
Et iuſtum inſidiis deprimere ore virum.
Hoc vitium quicunq; cupit tractare, prophanus
Proditor, iniuſtus & maleſanus erit.
Delatoris enim fugiat mendatia, quiſquis
Viuere perpetua cum probitate volet.
Lingua nocens tacitis præcordia caſta venenis
Inficit, & tremuli conteret oſſa viri.

Pecter.xvi. Prouer.xvij. Iohue.vi. Prouer.xvij. Eccle.xxvij. in fine. j.Thelſa.ij. Prouer.xvij.

Hoc

Hoc vitio absentis parti turbantur honores,
Hoc vitio siquidem crimina multa fluunt.
Heu super alterius causam sententia fertur
Sæpiùs iniustè, lex quoq; falsa nocet.
Accusatus enim falsò non antè citatus,
Tutari causam quomodo ritè potest:
Hoc Mardochæum vitio olim perfidus Aman
Detulit, at tandem præmia digna tulit.
Credulitas natum Saulis pulsauerat olim,
Nam delatoris crediderat vitio.
Magnus Alexander faciles non præbuit aures
Verbis, credulitas nam celerata nocet.

Eccles. vig.
Sapien. ii.
Eccle. xviii.
Prouerb. xxiv.
Hester. iii.
Miphiboseth.
Reg xvi.
1. Mach. x.
Esay. xxviii.

¶ Of tale bearers and fooles of light credence vnto the same.

¶ He is light minded and voyde of all prudence,
Which alway is wont without aduisement
To all vayne tales sone to gene credence,
Applying his cares thereto, with full intent:
For why these bribours false and fraudulent,
And tabbling lyers by wordes worse then knife
Among men sowe debate and grieuous strife.

Facilè credere.

Nimia facilitas credendi vituperatur.
Non solùm ille reus est qui falsum de alio profert: sed etiam is qui aurem citò criminibus præbet. Nullum ante veram iustamq; probationem iudicare aut damnare debemus. Mala itaq; audita nullum moueant, aut passim dicta ab eq probatione quisquam vnquam credat: sed ante audita diligenter inquirat.

These

xl.q.ij, non solum xxx.q.v. nullum glo.pen.xvi q.j.c.j, lxxxvi.dist, si quod Eccles.xix.

THese fooles present I should haue called scant
Vnto my Ship to rowe against the mo,
But that the Ship before can them not want.
So these two sortes will needes together go:
For though the flatterer him selfe behaueth so
By fayned tales good liuers oft to grieue,
They are as lewde that will the same beleue.

He is a foole that his eares will encline
Lightly to his wordes that is of suche blage,
Newe tales and tidinges dayly to ymagine,
And that appeareth superflue of language:
For he shoteth tokens of foly and dotage,
Which geueth his eares to here suche wordes vayne,
As might his neighbours honestie distayne.

Hester.vdi.

A foole is ay light, and hastie of credence,
With eares open to eche tale that is newe,
Wherof oft groweth great inconuenience,
But a wise man suche fooles can eschewe,
Not them beleuing, but if he knowe them true,
He is not hardy the which one striketh sore
Behinde his backe, not warning him before.

Prouerb.xxiij.

Iosue.vi.

For who that is vnwarely striken so,
Can for the same no helpe ne succour finde,
No more can he finde remedy thereto,
That of talebearers is sclaundred thus behinde:
But nowe is he a master that hath such wyly minde,
A rightwise man with false wordes to diffame,
And many vngodly geue credence to the same.

[illegible]

But whoso euer vseth this adulation,
Or that to vayne wordes geueth to soone credence
Are traytors, and full of abhomination,
Cursed and iniust stinking in the presence
Of God almightie, for by the same offence
Is sowen the seede of strife, and mortall wo
Among great states and commontie also.

Eccles.xxviij.

Therefore that man that quietly would liue,
And rightwisely, with name of honestie,
To flattering tales must not his eares geue:
For a false tonge fulfilled with iniquitie
By mortall venime infecteth eche degree,
Breaking the bones (God wot) of many one,
Nowbeit the tonge within it hath no bone.

ij.Thessa.ij.
Prouerb.xviij.

By

By this vice, the honour of him that is absent,
Though it were gotten by way moste vertuous;
Is hurt and distayned by worde malivolent,
Of it commeth many a vice full perillous,
And it often times by wayes iniurious,
Iudgement geueth on man in his absence
False and iniustly by to hastie credence.

By this maner iustice and lawe is violate,
Unto the absent much noysome, harde and sore,
When he is falsly accused by some state,
Or some other man not assited before;
Howe can he defende his cause well, when no more
Cary is made, but forth right the sentence
Unwisely is geuen by to hastie credence.

The wretched Aman beleuing hastely
By Mardocheus the tales to him tolde,
Would him haue put to death vnrightwisely,
If the Queene Hester durst not haue bene so bolde
The kinge to asswage by wordes sad and colde,
Whereby false Aman in paynfull shame and care
Anon was hanged, and that in his owne snare.

Ouer hastie credence without aduisement
Sent Saules sonne (Miphiboseth by name)
Great care and sorowe by painfull punishment.
The noble Alexander moste excellent of fame
Would neuer incline his eares vnto the same,
For well he wist to what inconuenience
They fall, that are to hasty of credence.

¶ Alexander Barclay the translatour.

¶ Consider man whether thou be lowe or hye,
What thing thou hearest, before thou thinke it true,
For flatterers ay speake fayrest when they lye,
Or when they list to bring vp tales newe,
Beware of them, their company eschue,
They shall thee cause to fall to suche offence,
That all thy life thou shalt it after rue,
To them if thou be hastie of credence.

Therefore do thou as doth the god Palfray,
When they begin to clawe thee by the sleue,
Fling with thy heeles, and driue them so away,
And with sharpe wordes be bolde them to reproue,
Stop fast thy eares, or els fro them remoue:

For

For be thou sure, to speake in short sentence,
Mo men are maried then any would beleue,
And grieuously offende by to hastie credence.

DE FALSIDICIS ET FRAVDVLENTIA.

Alchimia docet fallax, Corruptio vini et,
Quas fraudes hominum per fidus orbis agat:
Omnibus in rebus fraudis, falsiq́, doliq́,
Cuncta scatent vitio, tuta nec vlla fides.

Contra Alchimistas. vide tex. in c. Episcopi cira fi. xxvi. q. v.

I Am nisi centenas tribuant in carmine voces
Castaliæ, totidem linguas, viresq́; potentes
Dictandi, nequeam falsos componere stultos.
Copia magna quidem est illorum, magna caterua,
Inde opus est ratibus, plures superaddere classes:
Vt per longinquas sulcent me remige terras,
Et spargant passim merces fraudesq́; dolosas.
Sed genus est varium quod fraudibus inficit orbem,
Falsus amor fallit multorum credula corda:
Nempe latens gestat sub lingua sæpè venenum,
Falsi etiam & sicti nunc inueniuntur amici:
Fraudibus immixtis qui dulcia quæq́; loquuntur,
Quæ longè a verò & sincero pectore distant.
Consilium falsum largitur præmia multis,
Decipiunt multos simulata & credula verba.
Nemo communes res curat, publica facta
Marcent, in propria & montimur commoda passim:
Germanus fratrem fallit, natusq́; parentem,
Aut fraudare cupit, nullum est iam pignus amoris,
Religio falsos cultores sustinet, atq́;
Clericus & monachi hipocrisi, falsisq́; laborant
Mentibus, exterius redolent, sed sub cute quid non:
Atq́; lupi plures ouium nunc vellera portant,
Simplicitas extrà fulget sub pectore vulpis.
Contaminat totum & nunc falsa pecunia mundum,
Argentum minuunt, miscent quodcunq́; metallum:
Auri confundunt speciem, gemmasq́; dolosas
Pro veris vendunt, nummus sua pondera nescit.
Est fraus in numero, mensura, & pondere rerum,
In vino fraus est, merx est nunc omnis iniqua.
Nulla fides hominum, fraudes sibi quisq́; latentes
Tractat, & in rebus fallatia nomina quærit,
Fœlix ille quidem est, qui fraudes effugit omnes,
Pauci inquam fidi nunc sunt, minimiq́; fideles.

Pro. xi. and. xxi. Eccles. vi.

Prouerb. xii. Eccles. viij. and. xxv.

Ouidius.

Psalm. viij.

Ezech. xiij. Luke. xvij. Prouer. i viij. Ieremy. ix. and. viij. Eccles. xxviij. Virg. iiij. Eneid. Psalm. xxv.

¶ Of falshode, gile, and disceate, and suche *as folowe them.*

¶ The vayne and disceatfull craft of alkemy,
The corrupting of wine and other marchanndise,
Teacheth and sheweth vnto vs openly,
What gile and falshode men nowe do exercise,
All occupiers almost suche gile deuise
In euery chaffer, for no sidelitie
Is in this lande, but gyle and subtilte.

De falsarijs rerum omnium.

Valiant alchimistæ quoniam species rerum transmutari non possunt. Quisquis ergo credit posse fieri aliquam creaturam, aut in melius aut in deterius immutari, aut transformari in aliam speciem, vel in aliam similitudinem, nisi ab ipso creatore per quem omnia facta sunt, procul dubio infidelis est & pagano deterior.

Contra alchimistas. vide textum in c. episcopi circa finem xxvi q v.

Well of Muses, O pleasaunt castaly,
O sisters nine with lowe benignitie,
I you beseche my witte to multiplie
By hundred folde, and tonges of like plentie,
Graunt to me strength to write the subtilitie,
The fraude and disceat, which is by gilefull wayes
Among all craftes vsed nowe a dayes.

Without a hundred tonges, great wisedome and respite,
Continuall labour and study without ende,
None can their giles nor all their falshode write,
Nor all false fooles in balade comprehende,

So many be that thus their liues spende,
That all the shippes ne galleys vnto Spayne,
Nor mightie Carakes can not them well contayne.

So they that are abrode fast about may range,
Rowing on the see, my selfe their lode and gyde,
In diuers countreis farre and landes straunge,
And spread their names about on euery side:
But diuerse are the sortes that the worlde wide,
In euery part doth infect and defile,
By fraudes fayned and false mischeuous gile.

Prouer.vi. and.xvii.
Firste false loue disceaueth and doth greue
Both age and youth, both wilde and prodigall,
Learned and lewde, if that they it beleue,
Eccles.vi.
For vnder his tongue is hid venim mortall:
Frendes and felowes fayning and false withall
Eccles.xxvby.
Also shalt thou finde that of suche maner be,
To speake fayre wordes mingled with sotiltie.

Prouer.xy.
Eccles.vity.
and.xxvby.
Suche in their heartes haue no fidelitie,
And often we see that wicked and false counsell
Disceyueth many by false liberalitie,
Disceatfull wordes dissimuled as Gospell,
Doth many abuse and from their right expell,
And no meruayle, for almost euery man
To his priuate profite intendeth what he can.

Ouidius
None is that careth for common aduauntage,
Thus common wealth sore falleth into decay,
But ouer all men are false of their language,
By lyes auayling them selues all that they may,
Brother begileth brother as we see euery day,
And the sonne the father disceaueth ofte also,
But though he can not yet is his minde therto.

Ysath.by.
No bondes of loue among men nowe doth bide,
False gile vs gideth, blinded is conscience,
And suche as within the cloyster doth abide
Fyle their religion oft by the same offence,
Fayning them saintes when they are in presence,
With hipocrisie paynting their countenaunce,
So cloking and hiding their ill misgouernaunce.

Some shine without, and as swete bawme they smell,
But yet their heartes are filled with falsenes,
And within the skin more ill then man can tell.

As

As gile and disceate full men therwith to oppresse,
And wolues rauishing full of vnryghtfulnesse
Bere shepes skinnes, howling not that they be
Fores within, shewing out simplicitie.

By suche falshode they many one begile,
In vniust coyne is founde also abusion
And disceat, which doth all the worlde defile,
By clipping and washing, and like diminution,
Beside all this yet in many a region
Suche fooles studye to mingle and multiplie
Eche sorte of metall, men to disceaue therby.

And in their wretched riches to abounde,
Jerem. v. c. b.
They clip, they coyne, and that counterfayte metall,
And the right kinde of golde they oft confounde,
They sell precious stones not true ne naturall,
But counterfayte, for true men to begile withall,
The coyne by falshode also ofte lacketh weight,
Thus ouer the world is nought but gile and sleight.

What shall I write of gile and subtiltie
Eccles. xxvi.
Used in weight, number, sale and measure,
Howe they bye with one large or weightie,
And sell by a lesse, their conscience is so obscure,
Marchauntes also in gyle them selues enure
By diuers wayes, making them to seme pleasaunt,
True men to disceaue that therin are ignoraunt.

That which is nought they make seme good and fine,
Virgilius. iij. Georg.
But to touche a tauerners hye experience,
Howe lightly the knaue can brewe a bowle of wine,
As who sayth that he hath the craft and science,
To amende that thing that Gods hye prudence
Hath made perfite, but he his owne to saue,
By newe brewed wine men bringeth to their graue.

In no man is trust, for euery man by gile
Prouer. xx.
And priuie falshode hath suche a craftines,
His occupation by fraudes falle to defile,
Reputing him selfe wise for suche disceatfulnes:
Thus is there no craft, poore, riche, more or lesse,
But all are vpholden with gile and subtiltie,
Which falshode causeth that many neuer thie

But if I should tary so longe here to expresse
All the false wayes and gile done wrongfully,

In eche occupation and euery busines,
It were to longe,therfore I say shortly,
That he is happy which liueth perfitely
Voyde of all fraude,but the truth to reporte,
In worde and dede but fewe be of that sort.

¶ The Lenuoy of Alexander Barcley.

¶Thou that haste to do with worldly busines,
Eyther occupation,in court or marchaundise,
Kepe cleane thy conscience,beware disceatfulnes,
All fraude and gile take hede that thou despise,
Then shalt thou to wealth,riches and honour rise,
And if thou be false beware of pouertie,
Beside hell payne,for Christ saith in this wise,
That in his owne measure ech man shal serued be.

DE ANTICHRISTO.

Deutero.xiij. xxvi.q.v.in fi.

IAm nauem celeri cursu præmisimus altam,
Qua vehitur tacitis fraudibus acta cohors.
Nauis adhuc plures circum subsellia currunt
Stulti,qui cupiunt soluere vela mánu:
Qui sint,& quales,quam plures fortè requiris,
Quos coner meritis dilacerare notis.
Pace loquar,ne fors verborum turba malorum
In teneram pergat tendere tela ratem:
Christicolas falsos refero,pseudoq; prophetas,
Qui Christi falso pectore sacra colunt:
Quiq; aliter sacras leges & dogmata versant,
Quàm textus planus edocet atq; sonat.
Clauigeri Petri nauem,lacerosq; rudentes
Frangunt,remigium dilaniantq; sacrum.
Fluctuat ergo ratis tumidas agitata per vndas,
In vastoq; freto naufraga vela iacent.
Interpres falsus,leges & pseudo propheta
Diuinas violant,contaminantq; fidem.
Nec sese tantùm falsis erroribus implent,
Nec propriam in faciem dogmata spurca vomunt:
Decipiunt alios,& legum semina spargunt
Passim,sed tales noxia pœna manet.
Sunt nobis fidei lepido monimenta nitore
Præstita,quæ mentes saluificare queunt:
Planaq; sunt,verbis non interfusa dolosis,
Non fraudes legum pagina sacra tenet.
Multorum mentes trahit at nunc ambitiosi
Consuetudo mali,nominis atq; labor:
Quos & doctrinæ premit arrogantia partæ
Obscurant hominum pectora nuda malis.

Matthe.xxiiij. Marke.xiij.

ix.dist. ego.c.fi.ad sacro. xxiiij.q.iij. heresis.

Actes.xxvij. Prouerb.xxx. Marke.iiij. Math.vij.

Hiero.in prologo Bibliæ.

xxvij.di. relatum Apoca.xx. ti.Timo.iiij.

ix.dist.quis nesciat ti.Peter.ij.

Jeremi.xxiij. Mich.iij.

xlvi.di. hoc habet

Scriptures

Scripturas ſacras aliter quam ſpiritus illas
Depromit,recitant,gloria vexat eos.
Nonnè ſatis fuerat te intellexiſſe ſacratas
Leges,atq; alios ſic ſuperaſſe viros:
Concupis at cultus diuinos more ſiniſtro
Voluere,mutatur(te duce)noſtra fides.
Spiritus ætherea quondam dimiſſus ab arce,
Protulit ad noſtros hæc documenta patres.
Hi falſam trutinam manibus geſtare videntur,
Dogmata qui falſo ſacra docere ſolent.
Hoc leue nunc faciunt,nunc illud pondere magno
Penſant,ſic ſacram voluimus vſq; fidem.
Qui ſic defraudant fidei pia dogmata noſtræ
Nunc Antechriſto præuia caſtra locant:
Theſaurosq; parant,quibus inſatiabilis error
Ad ſe prauorum pectora victa trahat.
Conuolitant multi Antichriſti ſigna ferentes,
Qui tentent ſacram contaminare fidem.
Qui falſas etiam ſecum diſpergere leges
Per mundum properant,falſidicosq; deos:
Hi neq; verberibus tracti ſæuis vè flagellis,
Sponte ſua illius quiſq; ſatelles erit.
Adducet fatuos funeſta pecunia multos,
Quos antechriſti libera dona trahent.
Adq; miniſterium plures mercabitur ille
Tam fœdum nummis,fraudibus atq; malis.
Sed non durabit longæuo tempore claſſis
Illa,ſed in tumidis fluctibus acta ruet.
Corruet,& cantus rhedarum,& plauſtra quieſcent,
Et veri remanet lex,& honeſta fides.
Nauiculam Petri tempeſtas turbida iactat,
Et quatit extructam dira Procella ratem:
Iam titubat malus,titubant quoq; carbaſa celſa,
Ne ruat exitio Puppis operta graui:
Scripturas ſacras interq; pretamur iniquo
Dogmate,veridicam mergimus vſq; fidem.
Ipſe Antichriſtus ſpacioſum miſit in orbem
Curſores celeres,qui ſibi caſtra locent.
Et falſos fidei cultus,& ſemina ſpargant
Præuia,per gentes,chriſticolasq; viros.
Id quod præſenti volumus ſermone notare,
Nam tria ſunt,fulta eſt in quibus alma fides:
Gratia pontificis quæ ſacro funditur ore,
Quæ tamen ad nihilum ſpreta redacta iacet.
Copia librorum,qui falſo interprete marcent,
Atq; bono legis expoſitore carent.
Sunt & doctrinæ,quibus & nunc gloria nulla

xxiiij.q.iij. hereſi xxxvij.c.di relatum.& c.vno.

xxiiij q.i.non aſſeranus.

Exech.ii.

i.Iohn.i.

Eccleſi.v.

Apoca.xviij.

Sparke.iiij.

i.Iohn.i.
Eccleſi. vj.
ii.Iohn.i.

Inno. in c. quod auten de pe.& re. & in cle.fi.e.ti. Eccleſi.xvi. Prouer.xvi. xciii.di.legius.

 Preſtatur

Preſtatur, tenebras diſcimus vſq; meras.
Copia librorum totum eſt iam ſparſa per orbem,
Pauperis & libros bybliotheca tenet.
Nemo tamen veri ſinceras diligit artes,
Dogmata nemo colit nunc niſi ſolus inops.
Nobilibus pudor eſt doctos verſare libellos,
Heu laceris Pallas mœret vbiq; comis.
Gloria nulla datur ſtudioſis, præmia nulla,
Incaſſum ſtudij perditur vſq; labor.
Tempus adeſt, venit tempus quo pſeudo prophetæ
Omnia ſubuertent, tempora praua patent.

Prouer. xxiiij.
Eccleſi. y.

Jeremi xliij.
Eccleſi. vij.
Ezech. vij.

Of the falshode of Antichriſt.

WE haue before a ship sent forth to see,
Swift and well stuffed with many a subtill rout,
But of like fooles yet many one there be,
On our ship sides, climbing rounde about,
I speake with pacience, for why, I am in doubt
Least this company of proude speeche, ill and haut
With their sharpe dartes my feble ship assaut.

Deutro.xiiij. xxvi.q.v.i.si.

But if thou aske who they are that me incumber,
And what be their maners and conuersation,
Of whence they are, and howe great is their number,
Of whom I intende to make declaration:
Unto thy questions, this is my relation
And finall aunswere, that they that thus me grieue
Are false christen men, not perfect of beleue:

Math.xxiij. Marke.xiij.

And false Prophetes, not folowing the right,
Which with false heartes vnperfect of credence,
Not duely worship the lawe of God almight,
Nor his holy doctrine with worthy reuerence,
And other such as varye the true sence
Of Gods lawes, expounding other wise,
Then it in the text clere and playnly lyes.

Such counterfaite the keyes that Iesu did commit
Unto Peter, breaking his shippes tackling,
Subuerting the fayth, beleuing their owne wit
Against our perfect fayth in euery thing:
So is our Ship without gide wandring,
By tempest driuen, and the mayne sayle off torne,
That without guide the Ship about is borne.

in.dist.ego.e.fi.ad sacros.xxiij.q.iij. hereſis

Actes.xx.vij. Prouer.xxix.

I meane that euery false interpretour
And vniust prophete according in assent,
Defile the lawes of Christ our Sauiour,
And also the fayth, but suche in their intent,
When their owne selfe by errour fraudulent
Are all corrupt with sinne against the lawe,
They study yet mo to their errour to drawe.

Math.xiij.

Many they disceyue by their mischieuous lore,
Of their false lawes casting abrode the seede,
Yet grieuous paynes of hell bide them therefore,
But suche hell houndes thereof will take no heede:
But certainly all our beliefe and creede
The which is able to saue vs from hell payne,
To vs is geuen in wordes clere and playne.

Apoca.xx.

ii. Timo. iii. In our lawe are founde no wordes disceyuable,
ix. dist. quis nescit No falle abusion nor obscure hardnes,
ii. Peter. iiii. But many fooles of mindes abhominable,
Jeremy. xxiii. For an hye name, for honour or riches,
Mich. iii. Or for vayne pride and falle presumpteousnes,
To shewe their cunning, they men blinde and abuse,
Making the playne lawe obscure, darke and diffuse.

They holy Scriptures rehearse much other wise
Then the holy ghost them vttred first of all,
xlvi dist, hoc habet The cause is that pride them vereth to arise
xxiiij. q. iij, hereses. To some hye rowme, and a glory principall:
xxxvj. q. i. relatum est. O blinde foole awake and to remembraunce call
Dixo. The Prophetes saying, confirmed by the lawe,
And so from errour thy sinfull minde withdrawe.

Were it not ynough for thee to vnderstande
The holy lawes, passing in that science,
But yet presumptuously to take in hande
To turne frowardly the true and rightwise sence,
Chaunging our fayth by thy false negligence,
Which fayth was sent from God omnipotent,
By the holy ghost to our fathers auncient.

xxiij. q. i. non oportet offerunt They seeme in handes to beare a false balance,
Which falsly teacheth the lawe of God almight,
Some poyntes thinke they heauy and worthy penaunce,
And other some make they but small and light,
Ezech. iii. By glose thus turne we the lawe against right,
Thus they that our faythes doctrine would confound,
Before Antichrist set tentes here on grounde.

They set no tentes against him for to fight,
But against his comming they ordeyne great treasure
Other to subdue, for to increase his might,
i. Iohn. i. Them drawing to his insaciable errour,
Many one assembleth as to a conquerour,
Obeying and bearing his curled cognisaunce,
Assaying for to put our fayth to harde vttrance.

Which trayters also them busyly doth haste,
With Antichrist their master and their lorde,
Their curled lawes to spread abrode and cast
Ouer all the worlde, for to infect concorde,
Bringing their false gods with them at one accorde,
Eccles. x. Such fooles are not drawen by scourge of punishment,
But to Antichrist of their owne minde thassent.

To

To be of his garde they yelde them willingly,
But some shall obey for money and treasure,
Whom he by liberall giftes craftly
Shall so attice him lowly to honour:
Such fooles shall he bye and bring to his errour,
See here howe money their soules shall defile,
But some shall he win by subtiltie and gile.

Some by false miracles, and some by punishment
Shall this false tiraunt to his seruice procure,
But then by the might of God omnipotent,
This wicked nauy long time shall not endure,
But while these fooles shall thinke them selfe most sure,
Their shippes shall driue and shortly at the last,
By might of God they all shall riue and brast.

Apoca.xiij.

Together shall they fall vnto the pit of hell,
And such be relieued as they put vnto payne,
Antichristes charets and cartes shall ceasse their yell,
And the true lawe and fayth spring vp agayne:
But in the meane space alas we may complayne,
For the ship of Peter in stormes and tempest,
Is throwen and cast, cleane destitute of rest.

Apocal.xiij.

The mast nowe moueth, the tabling and the sayle,
O God withsaue the weake ship to succour
From the false heretiques that dayly it assayle
With great violence and manifolde rigour:
For with false doctrine, conteyning great errour,
The holy Scriptures some labour to expounde,
But the true fayth full pitiously is drounde.

Thus false Antichrist the fayth of Christ to stent,
Into the wide worlde his messangers doth sende
As swift Currours, onely for that intent,
His tentes to prepare his army to defende,
And to cause the christen to him to geue confidence
By the false seede of errour that they sawe
Before his comming, against our fayth and lawe.

1. Iohn. ij.
Eccles. ij.
2. Iohn. j.

But three maner thinges I finde that be certayne,
Which are well worthy for to be noted here,
For they our fayth support, defende and maintayne:
The first is the wisedome and great grace that appers
From a Bishops mouth by doctrine playne and clere,
But ouer the world if that poynt were well sought,
For the moste part it sleepeth and is set at nought.

Hiere. in. Aquod dicit. Non debet esse rex, &c. in cle. si. q. si.

The

The seconde is of bookes lore and abomynacie,
Wherein are the lawes of Christ our Sauiour,
Which rotteth nowe, the cause why, in suddaynes,
Is for that they haue no full interpretour
Of the holy lawes, nor good expositour:
The thirde is doctrine, wisedome, and science,
But that nowe decayeth by slouth and negligence.

Ecclesi. xxi.

Prouer. xvi.

And if that a man haue cunning perfectly,
Labouring by it to make men leaue their vice,
The rude commontie shall set no thing him by:
Therefore we nowe our selfe moste exercise
In running to win coyne by blinde couetise,
Or some other blindnes and conceytes newe,
Which neyther fleyeth vice, ne sheweth vs vertue.

Of bookes is plenty ynough in euery place,
And some but poore their shoppes haue stuffed full,
But fewe or none haue pleasure nor solace
The same to study, their myndes are so dull:
The riche studyeth all from the poore to pull,
Disdayning to set his minde on good doctrine,
For none saue the poore doth nowe thereto encline.

Prouer. xxiij.
Eccles. xj.

Such as are noble and excellent of fame,
To reade in bookes of wisedome haue great scorne,
The noble and holy lawe this wise is lame,
And wittie Pallas to by the here is torne,
I meane that wisedome her grieuous fall doth mourne:
For they that to her doctrine moste apply,
Can get no laude, but malice and enuy.

Jeremy. xliij.
Eccle. vij.
Ezech. xiij.

No mede ne rewarde is geuen to wisedome,
Thus is the labour of study lost in vayne,
By such negligence (alas) the time is come,
That false Prophetes our holy fayth disdayne,
They all shall turne, if fauour them mayntaine,
And if they that preache for mede and vile reward
Shall them support, our case shall be full harde.

¶ The Lennoy.

¶ O ye that to Antichrist disciples be,
Or fore messangers the christen to accloy,
Corrupting the lawes by your iniquitie,
Alas what may I vnto you nowe enuoy:
Your wicked errour your soules shall destroy,
Wherfore I pray you your heart therefro withdrawe,

Els shall he haue hell payne destitute of ioy;
For none are saued that corrupt Gods lawe.

VERITATEM OBTICERE.

Quisquis amore, metu, pretio, atq; fauore, minus ve;
Non loquitur verum, sed benefacta silet:
Qui populo vt placeat, supplantat vera palato;
Hic Antichristi cursor, amicus erit.

ESt ānimus multis sincerus, mensq; parata,
Vt possint leges Christi verumq; fateri:
Blanditiis tamen hi, verboq; aliquando minaci
Terrentur, linquuntq; sacri conamina veri:
Non rectè sapiunt qui veri dogmata amore
Abscondunt, trepidantq; minas: terrena potestas
Est minor æthereis rebus, iusluq; deorum.
Ingenij dotes tribuit cui Rector Olimpi,
Infuditq; animum, cur docta mente vacillat,
Et trepidus veri metuit prædicere leges,
Sed quia blanditiæ multorum pectora soluunt,
Donaq; missa vetant verum quandoq; fateri:
Propterea fatuus compresso sæpè labello
In populum cessat transfundere dogmata veri:
Sed sapiens (qualem depinxit musa Maronis)
Impauidus fortisq; bonum & prædicere verum
Audet, & humani generis trutinare furores.
Quamuis in Siculo crucientur corpora tauro,
Ceruicemq; super præceps dependeat ensis.
Nam verè sapiens non vana pericula mortis
Horret, at infixo stabiliuit limite vitam.
Non istum dominus, non verba minantia terrent,
Sed Christi leges infracto pectore promit.
Vitabat populi cursus, & vana Iohannes
Murmura, secessus animi quærebat honestos,
Hinc deus ad baptisma suum descendit in vndas:
Blandidulis verbis alium qui corrigit, vnde
Exemplum capiat vitæ normamq; salubrem:
Si te non audit, si vultu fortè minaci
Aspicit, at tempus veniet quo soluere grates
Dignetur, laudesq; tibi & benefacta rependet:
Mundanas propter qui res abscondere verum
Tentat, & æternis præponit commoda rebus
Corporea, hic tenebris morietur stultus in atris.

xxxviij. dist. sedulo.
Psal. xxxvi.
Prouer. xij.
Eccles. xij.
Math. x.
xi. q iij. quis me-tu. xl. dist. si papa.
xliij. dist. fit rector
Actes. x.
xxiij. q. iij. transf. ferunt.
Eccles. iiij.
and. xiv.
xi. q. iij. nemo.
xxij. q ii. ne quis arbitre.
Virgilius de viro bono.
Iuuenalis de thauro phala.
Dionisius.
Thobi. iiij.
Prouer. xj.

Iohannes.

xxv. q. ix. c. si.

Prouer. ix.

Eccles. vij.
Eccles. xxxvii.

Eccles. xxi.
Ieremy. li.

¶ Of

Of him that dare not vtter the truth for feare of displeasure or punishment.

¶ Who euer he be that for loue, feare or meede,
For fauour, threatning, or suche like accidence,
Hayth not the truth like as it is in deede,
But stoppeth his mouth, and keepeth silence,
To please the people allowing their offence,
And sparing their faultes, it plainly doth appere,
Such to Antechrist is frende and messanger.

Tacere veritatem.

Doctrina sua noscitur vir, qui autē vanus & excors est, patebit contemptui: labium Veritatis firmum erit in perpetuum Qui per timorem occultat veritatē, prouocat in se iram dei. Melius est enim pro veritate supplicium pati, quàm beneficium habere pro falsitate Qui confitebitur me coram hominibus, confitebor & ego eum coram patre meo.

xxxviij dist. sedulo
Psalme. xxvb.
Prouer. xy.
Eccles. xy.
Math. x.
xi. q. iij. quis metu.
xi, dist, si Papa
xliij, dist, sit reuer,
Actes. v.

Many hath a minde ready, prompt and clere
To knowledge, and to preache the very lawe diuine,
And to say the truth like as it doth appere,
But oft such by flattery or threatning decline
From the way of truth and veritable line,
And so holy truth and godly veritie
By feare they leaue, disdayning it to see.

Sothly I may say they vnderstande not right,
That for loue or feare dare not the truth expresse,
But hideth it away from mannes sight,
Doubting displeasure of them that haue riches:

Thus

Thus is the power of worldly wretchednes
More in their mindes then the commaundement,
And chiefe preceptes of God omnipotent.

Why shoulde he feare to preach and to expresse
The lawes of God geuen vnto mankinde,
To whom our Lorde of his great goodnes
Hath sente chiefe giftes, as reason of his minde,
With wit and wisedome the way therof to finde,
To fayne or to lye to him it is great folly,
Which hath the reason the truth to fortify.

But for that flattering so many doth ouercome,
And rewardes letteth the truth to appeare,
Therfore the foole that should say truth is dum,
Packing his wordes that no man may them heare,
And if he knowe that any one is neare
Infect and scabbed, he dare no worde let slip,
But layeth his finger anone before his lip.

But suche a wise man as Virgil doth ascribe,
Is stedfast, feareles, constant, firme and stable,
Not letting nor leauing for fauour, loue nor bribe
The truth to showe, and blame the reprouable,
Pondring the furour of them that are culpable,
And blaming the same playne and openly,
For veritie and truth not doubting for to dye.

The wise man to vtter the truth is not afearde,
Though he should be closed within the bull of braſſe
Of Phalaris the tyraunt, or if a naked swearde
Hange ouer his necke, his life so to oppresse:
For he that is wise perfitely doubtlesse,
Hath so established his minde the truth to say,
That daunger of death can him no thing affray.

No lorde nor man of hye or lowe degree,
Nor threatning wordes ne other punishement,
Can cause suche one in any poynt to lye,
He sheweth out the lawes of God omnipotent
In wordes playne, not false ne fraudelent,
Not fearing to touch the folly and errour
Of Pope nor Prelate, King nor Emperour.

Saint John the Baptist our Lordes messanger
Withdrewe himselfe into secrete wildernes,
Not willing among the people to appeare,

xxv.q.ix.c.fi. For their bayne grotches and wilfull frowardnes,
Yet did he euer the very truth expresse,
As true messanger the worlde to despise,
Therfore had he grace our sauiour to baptise.

He that doth one with pleasaunt worde correct
Eccles.vij. And colde pacience, that he may condiscende
To learne the wayes his vices to abiect,
And take example his liuing to amende,
Vnto the wordes though he not then intende,
Eccles.xxxvij. But thee beholde with lokes sharpe and harde,
Yet time shall come when he shall thee rewarde.

If he in him haue any droppe of grace,
Actuum.iij. He shall conuert, rewarding thy councell,
Therefore I say, who so euer is in that case,
For worldly riches the truth not playne to tell,
Putting bodily profite before eternall well,
Suche shall dye a foole blinde and ignoraunt,
And may to antichrist be called purseuant.

¶ The Lenuoy of Alexander Barclay.

¶ O Preacher thou death ought rather to endure,
Then for loue, fauour, feare or punishment,
The veritie to cloke, or make the truth obscure,
Or to hide the lawes of God omnipotent,
And if that any vnto thy death assent,
For preaching truth, receaue it paciently,
So hath many saintes their bloud and liues spent,
Rather then they would hide veritie, or lye.

RETRACTIO A BONO.

Qui vult esse veritatis
Cultor & beatitatis,
Semper hic aduersitatis
Sentiet obstacula.

Est merus hic fatuus stolido quoq; sanguine plenus,
Impediens iustos a bonitate viros:
Est aliquis tentans mores componere rectos,
Et vitam sacris fortificare bonis:
Tu tamen hunc retrahis manibus petulantibus, atq;
Propositum tentas contaminare bonum.
In promptu ratio est, similes sibi poscit habere
Et numero plures, stultus & improbulus.
Persequitur fatuus, dignos, iustosq; bonosq;, Odit

Math.xvi.
Marke.viij.
Prouer.xxiij.
Roma.i.
Psal.xxxvi.

Prouerb.xiij.
Eccles.xiij.

Odit & egregios, deteriora placent.
Eſt ſtudium fatui multos vt contrahat ad ſe,
Ne ſolus fatui nomen inane gerat.
Conſilium præbet falſum, manibus pedibuſq;
Allicit, & ſanos impedit vſq; viros:
Inde bonus ſi vult poſitis benè viuere mundi
Illecebris, tacita & cui loca ſola placent:
Continuò exclamat ſtultus, damnat quoq; iniquo
Iudicio iuſtum, commaculatq; bonum:
Eſſe (ait ille) putat ſapiens ſibi ſolus, amatq;
Viuere ſeceſſu, ſingula ſola placent:
In Chriſto & ſanctis deſperat, gaudia mundi
Temnit, & hyprocriſis hunc maleſana rapit.
Nos ſocios inter viuemus, & inſuper alti
Speramus tandem præmia habere poli.
Qui bonus eſſe cupit, Chriſtiq; ad regna venire,
Audiet a ſtultis talia multa viris.
Vir bonus & ſapiens mundi vitare laborat
Illecebras, animæ & noxia damna fugit.
Eheu vana nocet modò conuerſatio mundi,
Quæ ducit cunctos ad ſcelus atq; nefas:
Ergo ſi probitas, ſi virtus, ſi bona vita
Non poſſunt in te forſan habere locum:
At ſaltem iuſtos homines ſeducere noli;
Parce bono, verum qui, ſine, tranſit iter.

Eccleſ.27.

Sapien.vi
Luke.xvi.
1.Time.iiij.

Pſalm.x.
1.Time.ij.
Eccleſ.vi.

xxviii.q.i.ſerpit
Luke.xxi.
Prouerb.xiiij.
Eccleſ.xxvij.
Ieremi.xxix.
Colloſſ.iij.

Of fooles that vvithdravve and let other *to do good dedes.*

The that will walke in the right way of vertue,
And worſhip truth, iuſtice and righteouſnes,
And ſtudy all pleaſures mundayne to eſchewe,
Subduing the fleſhe and fende with his falſenes,
Oft times ſuche one ſhall finde contrarioulnes,
And bide and endure loſſe with aduerſitie,
By enuy of them that lewde and wicked be.

HE is a naturall foole and eke a dawe,
And all his bloud corrupt with fooliſhnes,
Which labours to let, hinder, and withdrawe
Good men and iuſt from dedes of goodnes,
I will not ſay but ſome there be doubtles
That aſſay to folowe good maners and vertue,
By ſtedfaſt life all ſinne for to ſubdue.

Math.xvi.
Marke.viij.
Prouer.xxiiij.
Roma.i.
Pſal.xxxvi.

But then thou foole with all thy force and might
Withdraweſt him backwarde full maliciouſly,
Aſſaying to hurt his will to good and right,

Retrahere a bono.

Cauete a fermento Phariſeorum, qui veniunt ad vos in pellibus ouis: & intrinſecus ſunt lupi rapaces. Ne æmuleris viros malos, nec deſideres eſſe cum eis: quia rapinas meditatur mens eorum, & fraudes labia eorum loquuntur. Noli æmulari vt malignaris: quoniam qui malignantur exterminabuntur

Prouer.xiiij.

Which he purpoſed to kepe continually,
Thou him withdraweſt, this is the reaſon why,
That a foole hath chiefe pleaſour and comfort,
To haue all other like him of the ſame ſort.

Eccleſi.xiij.

A foole is glad his number to augment,
And euer is buſy them namely to purſue,
To hate and manace with malice violent,
Which iuſtly liue in goodnes and vertue,

Eccleſi.xx.

But vice him pleaſeth for that doth he enſue,
A foole faſt ſtudieth to him to drawe echone,
Leaſt he of folly might beare the name alone.

He geueth counſell falſe and reprouable,
With all his might to him attiſing mo,
Or els them troubleth by wordes muche vnſtable
Which are iuſt men, euer willing good to do,
A priſoner lying longe in payne and wo,
Hath conſolation and great comfort certayne,
To haue many mo be partners of his payne.

Therfore if any which hath that gift of grace

for

for to despise this worldes wretchednes,
Withdrawing him selfe to some solitary place,
Anone this foole liuing in viciousnes,
Crieth out and blameth suche perfite holynes,
This iust man condempning by wrongfull iudgement,
Because his liuing is not after his intent.

Suche froward fooles all goodnes thus defile
By wordes iniurious, and ofte we heare and see,
That with suche wordes the good men they reuile,
Saying one to other, lo yonder same is he,
Which without make thinketh himwise to be,
Secretnes he loueth and thither is he gone,
Nought can him please saue that which is alone.

In Christ his Sauiour he liueth in dispayre,
All worldly pleasure despising vtterly,
He loueth not to come in open ayre,
But lurketh in corners by false hipocrisy,
But we with our felowes liue alway merily,
And though we in earth ofte times do amisse,
Yet hope we hereafter to come to heauens blisse.

Who that him gideth by reason and wisedome,
Folowing the way of perfite righteousnes,
Intending therby vnto hye heauen to come,
Shall heare suche wordes of folly and lewdenes
Spoken of these fooles liuing in viciousnes,
And no meruayle, for thou shalt neuer see,
That sinners shall with vertuous men agree.

Alas thus conuersation worldly or mundayne
Is muche noysome, and so great preiudice,
That ofte of vertue it maketh man barayne,
And him corrupteth with many a greeuous vice,
And sinners labour with all their might to attise
Vnto their liuing corrupt and detestable,
Suche as of liuing are vertuous and laudable.

Therfore if vertue, good like and honestie,
By thy selfe willed and owne maliciousnes,
Can not haue place ne rowme to be in thee,
Yet trouble thou not by thy vngraciousnes
Suche as are good and liue in righteousnes,
Fauour the good, and suffer him proceede
That is in the waye of vertue and good deede.

¶ Alexander Barclay to the Reder.

¶Amende thy life man, expell thou thy offence,
Submitting thy selfe vnto the true doctrine
Of godly wisedome, ensuing hir prudence,
Wherein is grounded scripture and lawe deuine:
But if that thou wilt not thereto incline
By thy owne malice and wilfull frowardnes,
Yet hinder them not that go after the line
Of good instruction and vertuous goodnes.

OMISSIO BONORVM OPERVM.

Lampades accendunt oleo quicunq; flagranti,
Quiq; tenent rutilo flagrantes igne lucernas:
Dulcia perpetui capient solatia regni,
Ianua pandetur simul his pulsata repentè.

Boecius.

E Heu præcipiti mortalia corda profunda
Mersa, salutarem quærite posco viam.
In tenebris densis mens est humana sepulta,
Nullus enim superum tela trisulca timet.
Vita malis hominum sordescit consita rebus,
Mergimus & tumido sautia corda mari.
Quid prodesse tibi poterit, quòd feceris olim
Sinceras operas, & benefacta quidem:
Quid tibi thuricremas prodest quòd struxeris aras,
Frugum primitias obtuleris q; deo:
Quid prodest iuuenem primos micuisse per annos
In virtute sacra, & degenerasse senem:
Quid iuuat & fidei sacræ documenta sequutum,
Qui non continuat nec benefacta colit:
Cum deus omnipotens extrema iudicet hora
Mortales, cunctos & tuba magna vocet:
Quilibet exactæ cogetur reddere vitæ
Facta, quibus capiet præmia digna quidem.
Qui cupit extinctas oleo accendisse lucernas,
Mens sua dum mutat, spiritus atq; fugit:
Stultus erit speratq; nimis, nec tristia verba
Iudicij extremi cogitat atq; timet.
Si subitò moritur sapiens subitòq; labascit,
Mors tamen illius non miseranda venit.
Hic operas quoniam iustas præmisit, ad illum
Quem penes æterno lumine vita manet.
Sed fatuus vecors, cui sunt præcordia cæca,
Iudicij horrendam spectat aduscq; diem:
Illius æterno rumulentur membra sepulchro,
In cineres densos mens quoq; praua ruet.

Prou

Psalm.vi.
xñ.q.i.omnis. &
Hebre.xij.
de cle. non resi.
relatum.
Luke.xij.
de renun.c.i.
de eta. & qua. intellexim us.
Math.x.
i.q vñ. suggestum
i.Reg.xij.
Math.xxiiij.
i.Corinth.xiiij.
xxvi q vi.. si. presbiter in glo.
Math.xxv.
Sapien.iij.
Eccles.xi.
Deutero.xxx.
Hebre.ij.
Seneca.

Pròh res mortales ſequimur, fatumq; futurum
Negligimus, fatuos impia cura rapit.
Non deus extrema venientes ſpernit in hora,
Intutum, incertum, ſed fatuum atq; nimis.

Eccleſi.vij.
Math.xi.
de pe.diſt.vij.
nemo.
Ezech.xxxiij.

¶Of the omiſsion or leauing of good vvorkes.

¶It is not ynough to beare a lampe in hande,
But alſo thou muſt haue oyle and light therein,
By which ſaying this thing I vnderſtande,
That man not onely ought for to leaue all ſin,
But alſo to do good, ſuch ſhall heauen win,
Heauen gates ſhall be opened to them anone
Which do good deedes after vice fro them is gone.

Bonorum operum negligentia.

Quinq; fatuæ acceptis Lampadibus non ſumpſerunt oleum ſecum Prudentes verò acceperunt oleum in vaſis cum lampadibus. Nouiſſimè verò veniunt & reliqui dicentes: Domine domine, apperi nobis, & clauſa eſt ianua. Amen dico vobis neſcio vos: diſcedite a me omnes qui operamini iniquitatem. Ite maledicti in ignem.&c.

Heartes of men in wilfull errour drounde,
And through negligence oppreſſed ſore in payne,
Though your ill liuing hath brought you to ỹ grounde,
Seeke the way of health, and ſo riſe vp agayne:
But playne I ſee, which cauſeth me complayne:
The mindes of all men buried in darknes,
None feareth punishment of Gods righteouſnes.

Boetius
Math.xxv.
Luke.xiij.
Pſalme.vi.
xxj,q.i. omnis &

Alas

Alas mans life grafted in ſinne and vice,
Continueth in vilenes, we plunge in the ſea
Our wounded heartes, diſdayning to ariſe
Out of the ſlumber of our iniquitie,
Alas man it is but ſmall auaile to thee,
The deuils lawes and vices to eſchewe,
Without thou withall ſue goodnes and vertue.

Heine.xij. De cle, non reſi, relatum

So to do good deedes it is a thing laudable,
As the Church of God to ſuppoꝛt and mayntayne,
In paying tithes to be true and veritable,
And in thy yonge age from vices to abſtayne,
Folowing vertue in deedes true and playne,
And night and day to ſet thy minde and will
All other poyntes of the lawe to fulfill.

Luke.xij. De rerum c, j, de ea & qua, intelleximus Math.v. j, q, vij, ſuggeſtum 1. Reg. xii.

But then in age foꝛ to go out of kinde,
Thy life defiling with lewde miſgouernaunce,
It litle auayleth, as I thinke in my minde,
A while to liue well, in ſuche inconſtance,
What helpeth it a while to haue a ſhoꝛt pleaſance
The ſtedfaſt fayth foꝛ to folowe by vertue,
And not in the ſame alway to continue.

Matth.xxiiij. 1. Corin.xiiij.

At laſt when God ſhall iudge all mankinde,
And that the trompes ſounde ſhall them by call
Unto his iudgement, not leauing one behinde,
Then ſhall there be made accoumpt in generall,
And eche man ſhall ſhewe out his deedes all,
Both great and ſmall, receyuing their rewarde,
Some of great ioy, and ſome of paynes harde.

He that will there haue ioy of God almight,
Muſt haue his Lampe clere and illuminate,
And of good deedes ſhewing abꝛode the light:
But when the Lampe here is boyde oꝛ maculate,
And in the kindling thereof is ſlowe oꝛ late,
As willing to do well, when his liue dayes are woꝛe,
He often is diſceyued and abuſed right ſoꝛe.

xxvi. q. .ſi preſbiter in glo.

He is vnware, and cleane without wiſedome,
That doth no good deedes longing to charitie,
Till the extreme houre of bitter death do come,
So much hoping and truſting euer is he,
In hope of recouering from his infirmitie,
That nought he careth thoſe woꝛdes that Chriſt ſhall ſay
Sharply to ſinners at domes dꝛeadfull day.

But

But if a wise man by death sodainly fall,
Which careth to prepare his ende before he dye,
His death ought to be rewed nought at all,
Sith he here hath liued well and vertuously,
And lent his good deedes of pitie and mercy,
Before death to make for his soule puruepaunce,
O well is him that hath such remembraunce.

By vertuous deede to prouide a place before
With God in the glorious heauen imperiall,
Where as is like that last shall euermore,
Euerlasting light, and ioy perpetuall:
But that blinde foole shall haue a grieuous fall,
Which not enclineth to vertue nor wisedome,
Nor any good deede, till his last ende be come.

Such fooles hath nought but foly them within,
Which vnto the fearefull day of iudgement
If they should liue, would alway liue in sinne,
Not dreding infernall payne ne punishment:
But when this blinde wretche hath thus his dayes spent,
The ground hath his carkas, there his corps must dwell,
His sory soule beried in the paynes of hell.

Alas we folowe mortall thinges here,
Unsure, incertayne, and all without wisedome,
And as by our foolish maners doth appere,
We despise prouision for the time to come:
These worldly charges doth fooles thus ouercome,
Fewe haue their mindes on God ne good stedfast,
Thus maruayle not, if God despise them at the last.

¶ The Lenuoy of the Translatour.

¶ O christen soules, if ye will haue the sight
Of glorious God in his Royalme celestiall,
When ye haue sinne ouercome by godly might,
Ye must you endeuour to do good deedes withall,
The lampe of thy soule clerely bren then shall,
And at heauen gates knocke, and thou shalt come in,
For that is rewarde with ioy eternall
To them that do good, fleeing from wretched sin.

But those wretched fooles whose lampes lacketh light,
By remisse mindes, slouth, or wilfull negligence,
May not well clayme of our Sauiour to haue sight,
Nor to haue rowme or place in his presence,
Therfore to my wordes O man geue aduertence,

Do vertuous deedes, and also vice refrayne,
Then without doubt for this thy wyse prudence
Thou shalt in heaueu a glorious place obtayne.

DE PRÆMIO SAPIENTIÆ.

Possumus ad dextram palmæ spectare coronam,
Ad læuam mitræ cernimus auriculas.
Ecce siniſtrorsum fatuorum maxima turba
Pergit, & exitij præmia iusta capit.

O Stulti, veniam petimusq; damusq; viciſſim,
Parcite ſi vos nunc noſtra thalia ferit:
Iam cano iuſtitiæ quæ præmia, quanta ſophiæ
Munera largiri conſtituiq; decet.
Plures ſunt, auido ſtudio qui nomina quærunt,
Et titulos vanos, famigerumq; decus:
Hic etenim titulum doctoris geſtit habere,
Ille magiſterij nomen habere cupit:
Non vt Chriſtigenas doceat, nec dogmata ſacræ
Spargat Scripturæ, fortificet vè fidem:
Laudibus at trahitur, vanaq; cupidine famæ,
Ambulat exæſe ſic quoq; rupis iter:
Cogitat haud rectas, animos quibus imbuat, artes,
Quæ nectar tribuant, Ambroſiæq; cibos.
Eſt apud æternum patrem ſapientia mundi
Nulla, ſed hanc ſtolidam ſtultitiamq; vocat.
Plures ſe credunt ad dextrum pergere cliuum,
Adq; ſalutarem poſſe venire viam:
Quæ per continuos traducit corda labores
Ad ſedem ætheream pacificumq; locum:
Sed tamen ob mentis cæcas fatuasq; tenebras,
Ad dextram nequeunt tendere ritè manum.
Eſt via ſtricta nimis ducens ad regna polorum,
Ad ſtygios ducit latum iter interitus.
Amphitrioniadem magnis imitabere cœptis,
Si fugis illecebras, visq; videre bonum.
Stultitiam quicunq; etenim comitatur, habebit
Et vitij & ſceleris præmia iuſta ſui:
Et meritis ſapiens non indotatus abibit,
Et capiet fauſto præmia clara ſinu.
Sic Plato poſthabitis fatuis documenta Sophiæ
Luſtrauit, famam & poſteritatis habet.
Sed modò fœlicem nullum prudentia mundi
Efficit, ætheream ni colat ille viam.

Prouer. xvi.
Math. vij.
Job xxvij.
Thobi. iiij.

xl diſt. ca. ſi.
Vide glo. xlvj.
diſt. in ſum. xlvi.
diſt. habet hoc. dc
ma. & obe. humi-
lis.
viij. q. i. quia ſa-

Abdy. i.
Coꝛin. i.

Iudith. vij.
Acts. xiiij.

Luke. xiij.

Dio. de regno.

Eccleſi. vij.

Plato, de quo
Hiero. in prologo
Bibliæ.

¶ Of the revvard of vvisedome.

¶ Two wayes lyeth before eche mans sight,
Of the which wayes man needes one must holde,
The one lyeth leftwarde, the other lyeth right:
At whose ende we oft may see a crowne of golde:
But at the lestes ende are eares manifolde
In sight of folye, and many fooles be
Which leftwarde go, seeking captiuite,

De via fœlicitatis.

Est via quæ videtur homini recta, & nouissima eius ducunt ad mortē. Spacioſa est via quæ ducit ad perditionem: Angusta verō & arcta quæ ducit ad vitā, & pauci inueniunt eam. Initium bonæ viæ facere iustitiam cum placuerit domino: viæ hominis inimicos quoq; eius conuertet ad pacem. Melius est parum cum iustitia, quam multi fructus cum iniquitate

O Fooles, of pardon I you require and pray,
And vnto you I shall also geue the same,
Take no displeasure with that that I shall say,
And though my balade your maners touche or blame;
Nowe shall I write what laude, what meede and fame
Are geuen to wisedome, vertue and rightwisenes,
And what is reward moste mete for viciousnes.

Prouer. xvi.
Math. vii.
Iob. xxviii.
Tobi. iui.

Many are which greatly desireth an hye name,
And famous honour or title of dignitie,
Some are desirous to spread abroade their fame,
To be called Doctours or masters of degree,
Moste clere in wisedome of the vniuersitie:

xl, dist, c, si.

Vide glo. xliij. dist, in fine.

Pur

But theſe names couet they not for this intent
The chriſten to inſourme that of wit are indigent.

xlvi.diſt. habet hoc
d. ma. & obe.
humilis.

Nor in holy doctrine them ſelfe to occupy,
As in Scripture or lawes of Chriſt our Sauiour,
Or other godly teaching our fayth to fortifie,
But onely they are drawen and led to this errour
For deſire of fame, vayne laude, and great honour,
Suche walke in the way that is on the left ſide,
On rockes and cliffes and high mountaines of pride.

xxiij.q.j.qualis

They leaue the right way of goodnes and vertue,
Of iuſtice and wiſedome, hauing no thought at all,
Howe they might ignorant mindes with them endue,
And feede them with that ſauour delicious and royall,
And other with their wordes hye and retorical,
Their ſentences paynt in ſauour for to come,
Or thereby to purchace a name of hye wiſedome.

Proue.i.
Corin.i.

But ſothly all worldly wiſedome and prudence
Vſed here in earth, is before God almight
Of none effect, and all worldly ſcience
Is but as foly in that hye Lordes ſight:
Thus many one beleue that they go right,
And towarde the right hande vnto the way of health,
By their vayne pleaſures, luſt and worldly wealth.

Iudith.viii.
Actes.xiiii.

They ſuppoſe to walke in the way of rightwiſenes,
Which bringeth man by good labour continuall
Vnto the endleſſe ioy, and ſeate of bleſſednes
Of the hye kingdome and place celeſtiall:
But neuertheleſſe ignorant foly with her pall
So blindeth their mindes, that they not vnderſtande
Meane to keepe duely the path on the right hande.

Luke.xiii.

That way is harde, ſtreight, and full of difficultie,
Which mankinde leadeth to the heauenly region,
But that way is broade, eaſy and playne to ſee,
Which leadeth man to helles deepe dongeon,
Therfore thou muſt ſtabliſh thy intention,
(If thou wilt be partner of heauenly ioy and chere)
To deſpiſe vayne pleaſure while thou art liuing here.

Thou art vnwiſe, if that thou ſet thy thought
To win heauenly ioy by worldly pleaſure,
Or to take that thing which thou neuer bought,
Or alſo reward where thou did no labour,

And

And surely he which liueth in errour,
Folowing his folly in vice with all shame,
Shall haue iuste rewardes according to the same. Eccles. 8.g.

Also the wise that liueth righteously
Shall not depart without rewarde and mede,
But be rewarded right well and worthily
With giftes of heauen, which sothly shall exceede
In valour all the worlde in length and bredth,
This ioy that I of speake so passing in valour,
Is the holy presence of Christ our Sauiour.

So Plato did foolishe company eschewe, Plato. de quo Hieron. in prologo Bibliæ
And all other follies proceding of the same,
Walking in the way of goodnes and vertue,
Wherby he wan laude and immortall fame:
But nowe worldly wisedome hath so corrupt the name,
That none it maketh happy, vertuous nor wise,
But him that with heart and minde doth it despise.

¶ The Lenuoy of Alexander Barclay.

¶ Learne man, learne wisedome to vnderstande,
For trust me, though that the way of viciousnes
And deadly sinne lying on the left hande,
Seme full of pleasure and wanton lustines,
At the ende is dolour, wo and wretchednesse,
Misery, veration and euerlasting payne,
And if sodayne death in this way thee oppresse,
To late shall it be for to retourne agayne:

¶ Auoyde thou therfore this left and frowarde way,
For a short pleasure take not eternall payne,
Go on the right hande as muche as thou may,
And when thou art there returne thou not agayne,
And though the path be not very smoth and playne,
But full of sharpe thornes which shal thee hurt & noy,
Yet at the ende thou shalt come to certayne
A heauenly castle repleate with mirth and ioy.

NEGLECTVS INFORTVNII,

Hic fatuus certè est qui fortunam malè faustam
Sentit, & in manibus fata siniſtra ſuis:
Attamen in caſu multum est improuidus isto,
Negligit & nunquam quod reparare potest.

in auten de non alie.aut.per.cc. Colloss.y. Prouerb.xi. Sapien.iiij. Tullius. Seneca. Horatius in arte. ff. de dona can. mor.l senatus. C.de reg.ge.li.iiij. Jeremi.ii. Ezech.xxvi. ff.como.l.si.vt.

REbus in humanis quòd sit constantia nulla,
Nec sit certa fides,perstabilis vè gradus:
Hoc monstrant hominum casus,& fata caduca,
Hoc te fortunæ mobilitasq; docet.
Nam res externæ fœlicem reddere nullum
Possunt,cum fragili conditione ruant.
Nulla manus tentis cum viribus,atq; labore
Format opus,quod non tempore & intereat.
Sed quia nunc cupio fatuum componere,cui sors
Displicet instabilis,atq; ruina grauis:
Attamen inuigilat sitibundo pectore rebus
Fortunæ,cautus,nec fera fata cauet:
Hic non mirari debet si fluctibus altis,
Et laceris remis mergitur vncta ratis.
Si tibi principijs fortè infortunia paruis
Contingunt,tamen hæc sunt comitata malis:
Prudentum nobis veterum prouerbia dicunt,
Et sunt hæc digito ritè notanda meo:
Quòd mala sors crescat,crinis quoq; nocte dieq;:
Est fati incertus exitus,estq; grauis:
Adsit in exemplum rerum mutatio,quæ sit
Lapsibus assiduis,sors peritura fluit.

Prouerb.vij. Prouideat tamen hanc qui tutus viuere gliscit,
Irrepit tacito sors metuendo pede.

Eccles.xlij. Proue.xxij. and.xxx. Luke.vij. Eccles.ij. Esaie.xxij. Sopho.y. Job.iij. Sapien.xiij. Æquora qui tumidi sulcat spumantia ponti,
Audet & in fragili tangere naue fretum:
Est opus vt ventos habeat flatusq; secundos,
Ne puppis vastis fluctibus acta ruat.
Nam fatuus,remis rapidas sulcare per vndas
Qui nescit,facilè hic tristia damna capit:
Sed sapiens,qui non semper confidit iniquis
Sortibus,atq; animo fata futura cauet:
Is poterit fœlix rabiem vitare furentis
Æquoris,& portum prendere naue bonum.

Of the despising of misfortune.

THe is a fole and greatly reprouable
Which seth and feeleth surely in his minde,
That all his dedes are muche vnfortunable,
And where euer he go agaynst him is the winde,
But in his misfortune yet is he so blinde
That he is improuident,abiding wilfingly
Despising,though he might for to finde remedy.

in auten,de non alie,aut,per,cc Colloss.ii.

THe greuous falles of men from their degree,
The frayle chaunces and aduerlities sodayne,
And of vnsure fortune the mutabilitie

Which

Periculum non vitare.

Qui amat periculum, in illo peribit. Iuſticia ſimplicis diriget viam eius, & in impietate ſua corruet impius: propter peccata labiorum ruina proximat malo: effugiet autem iuſtus de anguſtia, via ſtulti recta in oculis eius. Iter autem impiorum decipiet eos: in ſemita iuſtitiæ vita. Iter autem deuium ducit ad mortem.

Which we ſee dayly, ſheweth vnto vs playne,
That in all thinges that to men appertayne
Is no conſtance, truſt nor confidence,
Nor ſure degree or ſtable permanence.

Proverb. xi. Sapien. iiij.

For theſe vayne thinges the which we outwarde ſee,
Since they are ſo caduke in condition frayle,
Can none make perfite in true felicitie,
But that ſometime he may finde cauſe to wayle,
Nor no man by priuate wiſedome or counſayle,
Ne ſtrength or labour can make a worke ſo faſt,
But that it ſhall periſhe and decay at the laſt.

Tullius
Seneca
Horatius in arte

But here I purpoſe of ſuche a foole to write,
To whom eche fortune is aduers and contrary,
And yet hath he chiefe pleaſour and delite
With all his minde and heart for to apply
To thinges of fortune, that continually
Of cruell chaunces he hath but little hede,
Truſting afterwarde muche better for to ſpede.

ff. de dona. cau. mor. l. ſenatus, C. de reg. geſ. l. iij.
Jeremi. li. Ezech. xxvi.

He is not ware but bare without wiſedome,

That can not conſider ſurely in his minde,
That when one ill is paſte as bad may after come,
If he him ieoparde to ſuche like ſtorme and winde,
Let ſuche not thinke it thinge agaynſt kinde,
Nor any meruayle if their ſhip without ore,
Maſt and ſayle, be drowned rent and tore.

Ff. eunio. l. fi. vi.

If any misfortune happen on thee to fall
At the beginning of the thing that thou would do,
If thou go farther it may fortune that thou ſhall
Haue after that ſame other illes many mo:
For wiſe men ſayth, and oft it falleth ſo,
As it is written and ſaide of many one,
That one mis hap fortuneth neuer alone.

In ill fortune groweth alway more and more,
The ende ofte is greeuous and euer vncertayne,
And if thou haſt had one misfortune before,
Another like ſone may after fall agayne.
Thou mayeſt ſee example before thee cleare and playne,
By diuerſe chaunges which playnly thou mayſt ſee,
By falles continuall full of aduerſitie.

Prouerb. vij.

Thus fortune floweth oft ſinking at the laſte,
And playne ſhall periſhe if thou the ſpace abide,
Thus happy is he that is of minde ſtedfaſt,
Doing his deuoyr for the ſame ay to prouide,
So muſt he do which hath deſire to abide
In ſuertie and reſt, for dayly thou mayſt ſee,
Howe fearefull fortune ſodaynly crepes on thee.

Eccleſi. lvij.
Prouerb. xxiij.
and xxv.
Luke. viij.

Who that dare aduenture or ieoparde for to rowe
Upon the ſea ſwelling by waues great and hye
In a weake veſſell, had nede that winde ſhould blowe
Still, ſoft and calme, leaſt that he finally
And alſo his ſhip ſtande in great ieopardie,
Throwen with the ſtoudes on the ſea depe and wide,
And drowned at the laſte, or rent the ſide fro ſide.

And alſo he which hath no craft nor ſkill,
And dare auenture on the wilde ſea to rowe,
By his raſhe minde, his mad brayne and ſelfe will,
No maruayle is if the waues him ouerflowe,
And if he then eſcape and be not cleane ouerthrowe,
If he after dare ieoparde him ſelfe agayne
To the ſame peril, he is a foole certayne.

But

But he is wise and so men may him call,
Which hath not alway his trust and confidence
In vnsure fortune and chaunces vnequall,
And of the same can beware by prudence,
That man is happy, and shall flye the violence
And furour of the sea, though it muche roughly mone,
And with his ship enter the heauenly port aboue.

Ecclesi.iij.
Eccle.xxiij.
Sophon.ij.
Job.iiij.
Sapien.xiiij.

¶ The Lenuoy of Alexander Barclay.

¶Beware of misfortune ye men in that ye may,
And in that thing that commeth vnfortunate
Procede not, but your minde drawe ye away,
And if by good fortune that ye be eleuate
To some hye rowme conuenient for a state,
While ye are there ye ought you euen to beare,
For mishappe prouiding both early and late,
And then if it come ye nede not greatly feare.

¶We haue late sene some men promoted hye,
For whose sharpnes all men feared their name,
But for they toke on them then their degree
Might not support, they fell downe in great shame,
But well might they haue continued without blame,
If they had kept them within their boundes well
By right and iustice, but oft full ill they frame,
That will be busy with to hye thinges to mell.

DETRACTIO BONORVM.

Detrahit insipiens iustis plerumq; maligno
Ore, ligans nolam gutture murilegi.
Facta sua inde latere cupit, nec nomen habere
Hinc putat, at tactus clamat ab osse canis.

GAudia concipiunt, plausus linguaq; manuq;
Prudentes ædunt, constrepitantq; pede:
Quòd modò tot fatuos libro collegimus vno,
Quòdq; quadriremem struximus arte nouam.
Non ad diffames culpas, conuitia, crimen,
Carbasa nostra volant, per mare, perq; solum:
Nec cupimus calamo vitæ proscindere famam,
Gaudeat at iustus, sed malus intereat:
Inde salutaris dedimus medicamina vitæ,
Et dedimus morum dogmata culta quidem:
Qui leget hæc nostri purus documenta libelli,
Stultitiæ nebulam & retia stricta fugit:
Econtrà plures fatuos mea pagina lædit,

Prouer.i.
Eccles.vij.
Eccles.xxi.

Pingendo

Pingendo noſtræ quos tetigere manus:
Nec tamen audacter mea ſcripta reuellere poſſunt,
Nec temerè hæc contra verba proterua loqui.
Nec tamen addubito, quin ſint qui verbere duro
Intendant noſtros contaminare locos:
Si ſunt docti, iuueni mihi parcere debent,
Cui præceptoris vertere ſcripta placet.
Hos ſi liuor edax trahit, & turbatio mentis,
Saltem operi parcant quod bona multa docet.
Lædere ſi quoſdam nunc pagina noſtra videtur,
Diſcedant taciti, murmura nulla iuuant.
Sentio quorundam criticorum ſibila, ſed me
Solantur gracili carmina facta pede.
Scribimus indocti doctiq; poemata paſſim,
Vtilis hæc ſaltem ſit mea muſa precor:
Nil fatuos curo, reſonant nil cymbala aſello
Dulcia, tum ſtolido non ſapit illa ſeges.
Lectores igitur moneo, deponite frontis
Grande ſupercilium, perlegite illud opus:
Ceſſent & vocis latratus, rancida verba
Ceſſent, & placeat quod modò finit opus.

Præceptorem appellat. S. Brant.

Horatius.

Obloqui benè operantibus.

Non opus eſt catti pendere in gutture nolam: Bella gerent mures protinus abſq; metu. Tange montes & fumigabunt: verbum ſapiens quod cunq; audierit ſcius laudabit, & ad ſe adjciat: audiunt luxuriosus & diſplicuit illi. & projciet illud poſt dorſum ſuum.

Of backbiters of good men, and of them that shall dispraise this worke.

¶ Oft so it happeth that he that is vnwise
With his lewde tonge, and mouth full of enuy
Doth wise men and iust slaunder and despise:
About the cattes necke suche men a bell doth tye,
Thinking that their deedes may be kept secretly,
And to haue no name thereof they thinke eche one,
But yet the dog cryeth stricken with the bone.

HOwe shall wise men inioy and haue pleasaunce
With inward mirth, and also outwarde sport,
With mery lookes of chere and of countenaunce,
Seing that we haue gathered so great a sort
Of fooles in one booke, to reade to their confort,
The wise men shall enioy, and they that loue vertue,
That we by craft haue forged this nauy newe.

Prouer. i.
Eccles. vj.
Eccles. xxi.

Our ship sayleth not abroade vnto presence,
Unto the rebuke of vertuous men and wise,
For in such is small fault, sinne, or offence,
Wherefore no man ought them to blame or despise,
We couete not to peri she their fame in any wise,
But pray God in ioy to continue them alyue,
And that ill liuers may mende or neuer thryue.

Amende may they well if they list to take heede,
For here haue we geuen them holsome medicine,
To rule their life also we haue in deede
Unto them geuen of maners good doctrine,
Who list them to reade, and to them to encline,
If he be wise, he shall auoyde doubtles
The cloudes of sinne, and nettes of foolishnes.

Such I commende as are worthy great honour,
But other be which fore I hurt and blame
By my writing for their misbehauour,
Since that of fooles they well deserue the name,
Yet may they not (without their owne great shame)
Dispraise my writing boldly by any way,
Nor rashly ill wordes against the same to say.

Yet doubt I not, but surely knowe it well,
That some shall be which against my writing
With harde and frowarde wordes shall rebell,
And it continue and hurt in euery thing:
But if that such be wise men and cunning.

They

They shall my youth pardone and vncraftines,
Which onely translate to eschewe ydlenes.

But if some other be troubled by enuy,
As byibours to barke against my busynes,
They ought to ceasse, for my booke certainly
I haue compiled for vertue and goodnes,
And to reuile foule sinne and vicioulnes:
At first beginning like as I tooke the charge,
Requiring pardon if I haue bene to large.

To write playne truth was my chiefe minde and will,
But if any thinke that I hit him to nere,
Let him not grudge but keepe him coy and still,
And clawe where it itcheth, so drawing him arere,
For if he be halty, it plainly shall appere
That he is faultie, giltie and culpable,
So shall men repute him worthy of a bable.

But be they angry, or be they well apayde,
This thing oft proued is by experience,
He that is giltie thinketh all that is sayde
As spoken of him, and touching his offence:
I feele well the hissing and maliuolence
Of some enuyers, which do my worke disdayne,
But my playne ballade conforteth me agayne.

Such fooles namely against my booke shall barke,
As nought haue in them but sinne and vicioulnes,
Leauing all busynes vertuous and good warke,
And geuing them selfe to slouth and ydlenes:
Horace the Poet doth in his worke expresse, *Horatius in arte.*
That both wise and vnwise diuers workes write,
Some to good and pleasure, and some but small profite.

But if my worke be not much delectable,
Nor gayly paynted with termes of eloquence,
I pray that at the least it may be profitable
To bring men out of their sinne and olde offence
Into the noble way of good intelligence,
I care not for foolish backbiters, let them passe,
The sweete Cimball is no pleasure to an asse.

Melodious mirth to beastes is vncouthe,
And the sweete grasses of wisedome and doctrine
Sauoureth nothing within a fooles mouth,
Which to the same disdayneth to encline,

Cast

Cast precious stones or golde among swine,
And they had leuer haue dregges, filth or chaffe,
No meruayle, for they were nourished vp with draffe.

Therfore O Readers I you exhort and pray,
Reade ouer this worke well and intentiuely,
Expell hye minde, put statelynes away,
Barke not thereat, looke not thereon awry,
With countenaunce pale expressing your enuy,
If ought be amisse, of that take ye no heede,
Tend to the best then shall ye haue the meede.

Be pleased withall, and if that ye ought finde
Not ordred well, and as it ought to be,
Which may displease or discontent your minde,
In wantonnes, or in to and grauitie,
Or sharply spoken with to great audacitie,
Unto your correction all whole I do submit,
If ought be amisse, it is for lacke of wit.

¶ The Lenuoy of Barcley.

¶ Ye fooles enuious, detracting eche good deede,
Expell your malice and yre, an vggly sinne,
And to your selfe and your owne worke take heede,
Howe yll infect and foule ye are within,
Correct your selfe, so should ye first begin,
And then teache other to vertue to apply,
And not by malice on them to grudge and grin,
Or behinde their backe them slaunder by enuy.

DE IMMODERATA MENSÆ TVRPITVDINE.

Obscœnos mensæ ritus depingere fas est,
Illius & fatuos connumerare modos:
Non pudor in verbis, non est reuerentia mensæ,
Porcorum ritu gens modò viuit ibi.

SPerabam fatuis satis hunc suppleſſe libellum,
Et finem Satyris impoſuiſſe meis:
Altera turba ſed hanc fatuorum ſcandere nauem
Aduolat, & mecum poſcit inire fretum.
Non ſunt fallaces fatui, quos ardor habendi,
Aut aliquis quæſtus ad mea vela trahat,
Sunt tamen obſcœni fatui, quos impius vſus
In tabula paſcit abſq; pudore bono.
Irreuerenter agunt, panesq; & fercula menſæ,
More ſuum bibunt, pocula lata vorant.

Caſtigo

ff.de ori.in l.i.
Math.xv.
Actes.vi.
xliiii.dist.pro reuerentia.

Castigo in primis solitos contingere mensam
Illotis manibus,mentibus atq; malis:
Reddere nec grates solitos pro munere Christo,
Votaq; pro tantis sacrificare bonis.
Sordida labra tenent fatui manante saliua,
In manibus crassis stercora spurca gerunt.

De con.dist.v. in omnibns.
Plinius. lib. xiij. circa fi.

Ex naso stillant pluuiæ,nimbiq; madentes,
Ex oculis lippis sordida gutta fluit.
Maxillæ squallent,nigra rubigine dentes
Sordent,mundities corporis omnis abest.
Hic sabuli rex est,porcorum more solutus
Qui vorat & grunnit,qui bibit atq; vomit.

c.a crapula. de vi. & ho.cle.
Horatius in epist
Persius:

Et vocat ad sortem cereris,donumq; lyei
Consocios,quorum pocula plena madent.
Ructant,exhaustum donec spumare falernum
Possint,& vino sordida mensa fluit.
Inq; vicem Bacchi madido certamine sese
Sollicitant,haustus continuantq; meri.

De reli.& ve. san.c.i.
xxxv.dist.luxuriosa.
Eccles.xxxi.
Dsee.iiij.
Luke.xxi.
Pouer.xj.
and.xxij.
Curius.
Luke.xiiij.
Pouer.xxo.

Polluit hic animam ritus,corpusq; lacessit,
Assidua est peius æbrietate nihil:
Inducit morbos varios,& corpora soluit,
Et frangit neruos,contaminatq; caput.
O mores turpes quorsum reuerentia mensæ
Peruenit,vbi nunc heu moderatus honor:
Quo curius frugi: quo parsimonia prisca:
Migrauit victus quo decus atq; nitor:
Quorsum mundities mensæ,cultusq; decorus,
Heu ritus tabulæ nunc moderatus abest.
Est aliud vitium,tabulam quod more siniſtro
Turpat,sinceros contaminatq; gradus:

Leui.xix.
Iusti.de iu.na.glo. fi.&.Iusti.de bo. poss.
De off.cus.c.i.
Irreuerentia mensæ.

Sedibus in primis fatui subsellia ponunt,
Sordidulus iuuenis vult prior esse sene.
Amplius haud primas sedes conscendit honestas,
Turpibus vsq; viris pocula prima damus.
Est personarum neq; enim discretio,nullus
Est pudor,& tabulas irreuerenter habent:
Cum manibus peccant,cum gutture,cumq; labellis,
Hic offam glutit,at æbrius ille vomit.
Hic digito primus sordenti fercula mensæ
Attingit,naso conspuit atq; dapes:
Hic calicem siccat labris,vacuatq; lagenæ
Onophorum,rursus quod bibit ipse vomit:
Cantant,& latrant,magno clamore fatigant
Aera,thyrsigeri & sacra nefanda dei:
Hos furor vsq; rapit,confundit pectora Bacchus,
In tabulis partes improbus omnis habet.
Nunc calices frangunt,nunc rumpitur vrceus albus,

Nunc vitrum è mensa cantharus atq; cadunt:
Sæpè manu rapimus, quod gestat tertia mensa,
Gustamus sapidum dulcia fercla simul.
Sardanapalus habet comites, quos fœda voluptas
Assiduè reficit, immoderata placent.
Sed quia non opus est nostræ depingere cunctas
Illecebras mensæ, stultitiasq; graues:
Viuendi ritus non est sapientibus vnus
Omnibus, æqualis mos neq; cuncta regit:
Nempè aliter Graij viuunt, aliterq; latini,
Quàm viuat ritu Theutona terra suo:
Sauromatæq; alio celebrant conuiuia more,
Atq; alio Thurcus, Æthiopusq; modo:
Sunt hominum mores varij, disparq; voluntas,
Sunt varij victus, vita nec vna viget:
Quilibet in mensa deuitet turpia verba,
Porcorum mores pellat ab ore procul:
Atq; agat æterno grates ex pectore patri,
Exoptetq; sacrum prosperitatis iter.
Nec diuinus enim nos conditor ipse creauit,
Ad potum atq; cibum, corporeas vè gulas.
Nec sumus iccircò nati comedamus vt vsq;,
Assiduo aut fument corpora nostra cibo.
Sed potum atq; cibum pro vita sumimus, atq;
Corporis ad podium, sanguineosq; lares.
Spiritus est anima nostra, inde habitare nequibit
In sicco, sedem sanguinis illa tenet.
Sed modus est rebus, est & mensura decorq;,
Quem citra atq; vltra, vita anima atq; fugit.
Iccircò crapula atq; gula plures moriuntur
Quàm gladio, aut telis, ingenita vè necet.
Curia magnatum, mores quandoq; probatos,
Vrbanos, dignos, tradidit atq; bonos:
Curia nobilium nunc est corrupta, maligna,
Ebria, multibiba, garrula, fœdiloqua:
Perdidit atq; vetus nomen, famamq; fidemq;,
Ampliùs in toto nec viget orbe decus.

Sardanapalus. Iustinus lib. i.
De sepul. certificari. c. quia diuersitatis de com. præb.
Terentius. Persius. Quintilianus. l. 5. ff. ad treb. quia poterat. 2 Pet. iii. Collos. iii. Thob. ii. Esay. ii. 1. Thessa. iii. and. v. Arist. ii. de anima. Eccles. v. xxxij q. ij. Moyses. Horatius. Glo. Iusti. per quos pro no. ac in prin. Eccle. xxxvij.
Curialitas antiqua.

Of immoderate vilenes in maners vsed at the table.

¶ It is thing lawfull and not vncommendable,
To touche the ilt maners, the foule and lothsome wayes
Which diuers fooles nowe vseth at the table,
Which are so past all shame, that nowe a dayes
But fewe or none there honest wordes sayes,
Of pleasaunt nurture they haue no care nor heede,
But beastly intende as swine their wombe to feede.

I thought

Faccciæ mensæ.

Nonne melius est comedere & bibere, & ostendere animæ suæ bona de laboribus suis. Fiat mensa eorum coram ipsis in laqueum, & in retributionem, & in scandalum. Comedunt panem impietatis, & vinum iniquitatis bibunt Iustus comedit & replet animam suam, venter autem impiorum insatiabilis.

I Thought that I had fylled sufficiently
This booke with fooles, and men persuing sinne,
And ended my rebukes, but yet one company
(Of other soles doth) vnto my nauy rin,
Crying with loude voyce, captaine abide, haue in,
I cast an anker, and resting at that worde,
Sent forth a bote, them to receaue aborde.

But vnderstande ye what company they be,
I you ensure that fewe of all the sort,
Are geuen greatly to disceyt or subtiltie,
In couetise or gayne haue fewe of them comfort,
But they eche one that to this ship resort
Are lothsome fooles, of nurture cleane priuate,
Feeding at their meate euen after swines rate,

In shamefull vse, voyde of all shamefastnes,
All their whole deedes are without reuerence,
But like to vnreasonable beastes in vilenes,
Betwene them and swine is litle difference,
They spare no coyne, no cost, nor yet expence,
But breade and meate, daynties, bere, ale and wine,
They drinke and deuour like wise as it were swine.

Prouer. xxiij.
and. xiij.
Psal. lxxiij.
Eccles. xxvij.
i. Cor. in. x.
Eccles. x.

iiij. dist. denig.

Esay. xxviij.
xxiij. dist. c. i.

The

The firſt of this ſort whom I intende to blame,
Are ſuche as intende their lothſome wombe to fede,
Or their face be waſhed or handes, and the ſame
Do they or they ſay their Aue or their Crede,
As for their Pater noſter of it take they no hede,
And for the great giftes that they of God obtayne,
They render no graces nor thankes to him agayne.

ff. de ori. iu. l. 3
Math. xv.
Actes. vi.
xliij. diſ. pro reuere
rentia de con. diſ. v.
in omnibus.
Plinius li. xiij.
circa finem.

Their lippes are foule, driueling on euery ſide,
Within their handes is vile filth and ordure,
Their noſes dropping, in vilenes is their pride,
Their eyne rawky, and all their face vnpure.
By ſuche vilenes diſfigure they nature,
Their chekes dirtie, their teeth by ruſtines
Blacke, foule and rotten, expreſſeth their vilenes.

No honeſtie, maner, murture nor clenlynes
Is in theſe wretches, for they the ſame diſdayne,
He is king of dronkardes and of dronkennes
Reputed of them, the which is moſte vilayne,
As grunting and drinking, reboking vp agayne,
And that can excite his felowes to glutteny,
Teaching them the bowles and pottes to occupy.

C. a crapula de vi. & ho. cle.
Horatius in Epi
Perſius

Some drinkes, ſome quakes the canikin halfe full,
And ſome all out, charging him in ſuche wiſe,
That the wine ſemeth for to riue his ſkull,
That he hath no power from the borde to riſe,
Then bokes he all vp after the common giſe,
So long he drinketh, yet other haue no ſhame,
Seing all the table couered with the ſame.

Then drinke they about euery foole to other
In order, but he that doth forſake the pot,
Shall no more be taken as felowe, frend & brother,
But caſt out of company, called foole and ſot,
The other ſtriue, drinking eche one by lot,
It nought auayleth theſe caytiues to reuile,
Shewing howe this vſe their ſoules doth defile.

It weriety the bodye by anger and ſickenes,
Stiring it to wrath, to fighting and variaunce,
Nought is worſe then continuall dronkennes,
For diuers ſores, great ſickines and greuaunce
Procedeth therof by longe continuaunce,
It lowſeth the body, troubling eche ioynt and vayne,
The wit it waſteth, blinding the minde and brayne.

De reli. & ve.
ſan. c. i
xxxv. diſ. luxurioſi
Eccle. xxxi.
Deu. xxi.

Luke.xvi.
Prouerb.xvi.
and.xvij.

O cursed maners, O vile abhominable,
O beastlynes agaynst nature humayne,
Whither is become the reuerence of the table,
The moderate honour of it is loste agayne,
Where is Curius and abstinence soueraigne?
Where is olde Perlimony wont to be so good?
Where is the olde measure of mans life and food?

Curius

Where is the bright worshyp therof nowe become?
Where is the cleanlynes and maners euerychone
Of the borde or table, vsed among some
Of our forefathers that nowe are dead and gone?
But we vse nought but beastlines alone,
In worde and dede corrupt with vilany,
In stede of good talking vse we ribawdry.

Luke.xiiij.
Prouerb xxv.
Leuitt.xix.

Gone is the honour and customes moderate,
Measure is despised, right so is honestie,
With hye and lowe, both poore man and estate:
Yet at the table another vse we see,
Which is vnlawfull and ought not vsed be,
That fooles at the borde haue oft the hyest stage,
The boy lookes to sitte before the man of age.

Iusti de in. na. gl.
in fi & Iusti, de
do, poss.
de off. suf, c. j.

Thus is no order obserued at the table,
Honestie hath the hyest place no more,
But eche man is reputed honorable,
After his riches, his treasure and his store,
The vile Churle shall sitte and drinke before:
Thus at the table is geuen all honour,
Not after vertue but after vayne treasour.

Irreuerentia
mensæ.

To mans maners no respect they haue,
They take good and ill almoste indifferently,
A gentle man sometime is set beneath a knaue
Without honestie, and muche vnreuerently:
But when these beastes hath set them selues thus hye,
In handling or tasting meate, beare, ale or wine,
Them selues they behaue muche beastlier then swine.

One swalloweth into his throte a suppe or twayne,
Another dronkarde goth to so hastily,
That all together he casteth vp agayne,
Another with fingers foule and vnmanerly
Tolleth vp the meate or lifteth it a hye,
Vnto his foule nose holding it to wete
If it may like him, and if the sent be swete.

Some

Some drinketh the licour on euery side renning,
Of his vile mouth pollute, foule and horrible,
Some when the cuppes are emptie hyely singe,
Some voyde mo cups then man would thinke possible,
And other some galons, so that their ioyntes are feble,
They vomiting agayne, roring vnmanerly,
Troubling the ayre with barking, noyse and cry.

Some singe and reuell as in Bacchus sacrifice,
As rauished with furour, which Bacchus doth blinde
Their mindes attising them vnto euery vice,
And loke whom this sort moste vngodly can finde,
He shall the borde haue ruled by his minde,
He hasteth a glasse or cuppe at euery worde,
So that the drinke ouercouereth all the borde.

Some pull from their felowes with hande rauishing,
And from that meale that neare to them doth sitte,
They taste the sweetest and best of euery thinge:
Thus Sardanapalus which onely did committe
His minde to vile luste, without reason or witte,
Hath nowe many felowes, whom lust corrupt and vile
Fedeth, and whom lacking of measure doth defile,

Sardanapalus Iustinus.

Suche are best pleased with thinges immoderate,
But what man can write all vilenes of the table,
And all the follies vsed in diuers rate,
Since wise men liue not all in way semblable,
Their liuing and maners are greatly variable,
For euery nation at table hath his gyse,
Some we commende, and other some despise.

de sepulcris Festus Pompeius

The Grekes, Latins, and the men of Almayne,
In their behauour many other thinges vse
Agaynst the vse of Englande, Fraunce or Spayne,
The Turkes and Paynims haue also in them mistse,
And men of Inde these wayes afore refuse,
Hauing other maner, yet other them despise,
Thus euery Nation liuing hath his gyse.

Mens maners are muche diuers and variable,
Their will vnlike in pleasure and solace,
Eche realme hath feding diuers at the table,
And diuers is their life almoste in euery place,
Yet ought they all with heart and minde to embrace
Wise talking and maners longing to honestie,
Auoyding foule wordes and bestialitie.

Terentius. Quintilianus li. 9. ff. ad treb. quia pgo terab.

Pronerb.xxv.
Cotho.xij.
Tobie.ij.

The fowles liuing we all ought to eschewe,
In worde and dede we ought to auoyde excesse,
With communication of goodnes and vertue,
Folowing the way of honest cleanlinesse,
And with all our heart, our minde and lowe meknes,
Yelde thankes and graces to God omnipotent,
For suche goodes as he vnto vs hath sent.

Esaie.xl.

We are not borne into this worlde here,
Alway to eate as beastes vnresonable,

Thess.iij.c.v.

And euery houre to vse suche beastly chere,
Ouercharging nature by vse abhominable,

Aristo.ij.de anima,
Eccles.v.

But to refreshe vs by wayes measurable,
Our life and body together to preserue,
And houre of meles by diet to obserue.

That meate and drinke shall do all men most good
That is receyued without superflue excesse,
To comfort the body and to norishe the bloud,
Our soule is a spirite as scripture doth expresse,
Wherfore it may not reste in place of drinesse,

xxxij.d.j.Moysi

So must we our bloud norishe and mayntayne,
For in the same our spirite doth remayne.

Horatius
glo.super quis
per me ac in pris

But in euery thinge is order and measure,
By to great excesse and superfluitie
The soule and life may by no meane endure,
And in like wise by to great scarcitie:

Eccles.xxxvij.

But this we finde, that many one mo dye
By gluttony, excesse, and liuing bestiall,
Then by hunger, knife, or death naturall.

Curialitas antiqua,

In Lordes courtes were wont vsed to be
Good maners, worthy, honest and commendable,
Wherby all other might learne honestie,
But nowe are the maners there nothing laudable,
But corrupt and foule, but namely at the table,
In dronken gluttony is their chiefe sport and game,
And ribaude wordes without all feare and shame.

Nurture from them by suche vice is exiled,
Their olde name and fame of honestie
Are vnder foote, so worship is exiled,
Not onely from the court and men of hye degree,
But also from the simple commontie,
Both yong and olde vseth suche excesse
At tables, without maners of honest cleanlines.

¶ The Lenuoy of Barclay.

Ye men vnmanerde to whom intelligence
And wisedome are geuen by the Prince celestiall,
It is to you shame that no maner difference,
Is betwene your life and maners bestiall,
And that at the table in chiefe and principall,
It is an olde saying that man ought of duetie,
Behaue him on hill like as he would in hall,
Using and accustoming him to honestie.

DE LARVATIS FATVIS.

Risit Democritus stultos, & inania mundi
Gaudia, quòd lœtis pergeret omnis homo.
Cynicus econtrà casus defleuit in omnes,
Et quia tot fatuis terra repleta foret.

Viueret in nostro si iam Democritus æuo,
Rideret toto crimina nostra die:
Et crassus pariter rideret ludrica mundi,
Quem risisse semel carmina prisca canunt.
Præcipuè nostra si tempestate videret
Laruatos fatuos, stultiloquosq; viros:
His fatuis nullum vitium nunc turpe putatur,
Ad scelus hos etenim vita petulca trahit.
Concita gallorum tanto vix membra furore
Vexantur, cybeles dum fera sacra colunt:
Cùm furia tractant vix Menades orgia tanta,
Cùm recolit lemures, stulta caterua malos.
Induit hic laruam, turpes hic sumit amictus,
Ille linit faciem, contaminatq; fuco:
Hic gerit in fatua conductus fronte capillos,
Hic dentes emptos, hunc tegit alba toga:
Parthorum ad morem cupit alter sumere vestem,
Hic habitus Geticos Sarmaticosq; petit.
Hic faciem turpat, quo sic deformior ille est
Tartara qui terret murmure cerbereo.
Musica comportant fatui instrumenta canuntq;
Audiat vt fatuos quæq; puella suos.
Ante domum notæ domine vestigia figunt,
Consumunt totos sicq; boando dies.
Fausta puella quidem fatuis tutatur ab illis
Quæ se, laruati turpia quæq; petunt.
Seducit castos animos laruata caterua,
In facie dæmon quem gerit ore patet.
Corda puellarum manibus discerpit aduncis:
Vnguibus horrendis dilaceratq; thorum.

Prouerb. xiiij.
Iuuenalis.
l. si. quis. C. de pœ.
Plinius. li. vij.
Solinus.
Crassus.
De vi & ho. cla. cum decorem.
Druyde de quibus Lucanus.
Menades.
Persius sati. i.
Lemures de quibus Ouidi.
Eccles. xxvi.

C.de epi. & cle. in nimie. in auten. de ſanct. epi. Colloſſ. iv.

Quicquid enim ſceleris totus non perficit annus,
Hoc laruatorum tempore conficitur.
Sæpè tuas larua contecta ſubintrat in ædes,
Quæ tibi gallinas vulpis iniqua voret.
Tu quia nil curas laruatæ crimina gentis,
Contaminas thalami fœdera ſæpè tui.
Quid refero mores, quid turpia verba, iocoſq;?
In quibus aſſidue ſtulta catervа furit?
Larua repreſentat nunc ſaturnalia feſta,
Aut ſalios nudos, mammuriumq; fabrum.
Quodq; magis credo, tali ſub tempore ditis,
Emiſſos lemures, terrificasq; deas:
Lœthiferi quoniam pendent de frontibus hydri
Abſcondunt faciem, quam deus ipſe dedit.
Naturam turpant, tenebroſo pectora cultu
Vera tegunt, vultus commaculantq; fuco:
Se facit hic claudum, ſe cæcum clamitat ille,
Larua tegit proceres, magnificosq; viros.
Id tamen eſt peius, trahimus ludibria laruæ
Paſchatis ad feſtos, ſacrificosq; dies:
Ducimus & choreas, Veneris certamina mollis
Peſſima verſamus, nil ſacra feſta vetant.
Paſſio quo Chriſti meditatur tempore, laruam
Accipimus, ſceleris pabula quæq; placent.
Surgimus heu tardè cum chriſto, crimina mundi
Vana iubent ſolitam continuare viam.
Fraterno lemures hos nunc ſermone precamur,
Vt tandem ſapiant deſtituantq; nefas.
Eſſe nefas quis nam dubitat, quòd vertimus ora
Naturamq; ſimul, turbidus error abi.
Fama volat quendam occiſum quem larua tegebat,
Quem mox cum larua dæmon ad ima tulit:
Iure quidem, nam cuius erat nummiſma & imago,
Effigiem & pignus abſtulit ille ſuum.

Saturnalia. Compitalitia. Mammurius Faber.

C.de pe.l. ſi. quis de cri. fal. ad audientiam.

de con. diſt. v. fucare.

de con. diſt. v. quadrageſima.

¶ Of fooles diſgiſed vvith viſers and other counterfayte apparell.

¶ Democritus laughed to ſcorne and did deſpiſe
Theſe foliſhe games and worldly vanitie,
And ſuche fooles as vſe them ſelues diſguiſe,
By counterfayt viſers expreſſing what they be:
But other wiſe Cynicus a man of grauitie,
Vſe time bewayled the bitter and harde chaunce,
Seing in the worlde ſo fooles ſuche abundaunce.

IF Democritus ſhould nowe agayne be borne,
Or in our time if he liued, doubtles

He

De gaudio laruæ.

Risus dolore miscebitur, & extrema gaudii luctus occupat. Stultitia gaudium stulto: & vir prudens dirigit gressus suos. Perpetuo risu pulmonem agitare solebat: Democritus sapiens fleuit contrarius alter. Facies quæ ad similitudinem pulchritudinis cœlestis est figurata minimé maculetur.

Pzouer. xiiij.
Iuuenalis
l. si quis. c. de pe.
Plinius li. vij.
Solinus,
Crassus

De vi, & bo. cle. c. cum decorem.

He should the men nowe liuing laugh to scorne,
for their diuers sinnes and wilfull foolishnes,
And Crassus also for all his great sadnes
Should laugh to scorne our foolish life and wayes,
Though he neuer laughed but once in all his dayes.

But namely should he laugh, if that he might see
The wayes of men in this our time liuing,
Howe they with visers dayly disguised be,
Them selfe deforming almoste in euery thing:
When they are disguised, to them it is seming
That no sinne is great, nor sounding to their shame,
Since their foule visers therof can cloke the same.

To euery ill, their lewde life doth them drawe,
They wander raging more madly in their vice,
Then doth suche people as forsake Gods lawe,
When to their idols they make their sacrifice,
Whose names to tell as for nowe I despise:
But as for these fooles arayed in their rage,
They keepe almoste euen suche like vsage.

The

The one hath a viser vgly set on his face,
Another hath on vile counterfaite vesture,
Or payncteth his visage with fume in suche case,
That what he is him selfe is scantly sure,
Another by pryde his wit hath to obscure,
To hyre the busk of one that late is dead,
Therewith to disguise his fooles doting head.

Some counterfaite their teeth in a straunge wise,
Some for a mocke hath on gowne of white,
And other some in straunge landes guise
Aray them selfe,eche after his delite,
And other some beside their vayne habite
Defile their faces,so that playne truth to tell,
They are more foule then the blacke deuill of hell.

Then cary they their instrumentes musicall
About,of their louers willing to be sene,
Ecclesi.xxvi. And their wanton hartes for to disceyue withall:
But happy is the that can her selfe keepe clene
From these mad fooles,for all that euer they meane,
Is vnder their deuils cloathing as they go,
The deuils workes for to commit also.

They disceyue myndes chaste and innocent,
With diuers wayes which I will not expres,
Least that while I labour this cursed gise to stint,
I might to them minister example of lewdnes,
And therfore in this part I shall say lesse
Then doth my auctheur,and that in diuers clauses,
Which is not done without sufficient causes.

In auten. de san, Epis. Collat. ix. C. de Epis. & cle, l. minime, Many one which hath not done amisse
All the whole yere,but kept him from all vice,
Falleth vnto sinne,when this disguising is,
For some in baudy wordes them exercise,
To Venus workes yonge women to attice,
But all their maners if that I should shewe playne,
It were to longe,and labour without gayne.

These fooles that them selfe disguiseth thus,
In their lewde gestes doth outwarde represent
Saturnalia Compitalitia, Mamurius Faber. The frowarde feastes of the Idoll Saturnus,
And other disceytfull gods and fraudulent,
Or els rather forsooth in mine intent,
That they are wicked spirites I beleue,
Sent out of hell (to earth) mankinde to grieue.

With

With diuers fassions they hide the same visage,
Which God hath made vnto his owne likenes,
And geuen to Adam and all his whole linage,
For to remember his excellent goodnes:
But these lewde wretches by their foolishnes
Defileth nature, hauing a chiefe pleasaunce
For to disfigure their shape and countenaunce.

Cap. pe. 1 si quis di. tri. fal. ad dimid.

Yet haue they no feare of Godzie drede of shame,
Them selfe to disfigure this wise against kinde,
But beside this, some them selfe fayneth lame,
Some counterfaite them as they were fully blinde,
And yonge gentlemen will not abide behinde,
Some men disgise euen as the other do,
And so go forth as fooles amonge the mo.

De con. dist. v. fuerat.

Some goeth on four disfourmed as a bere,
Some fayne them croked, and some impotent,
Some with their fingers their eyen abroade blere,
And yet that is worse and worthy punishment,
These fooles disguised moste set their intent
On hyest dayes, and moste solemne also
In such disfigured maner for to go.

As is Christes feast of his natiuitie,
At Easter, and most speciall at Whitsontide,
When eche creature should best dispoted be,
Setting all worldly vanities aside:
Then Venus strikes accompanyed with pride
Are led by daunsing, and other them disguise,
These holy feastes alas thus they despise:

De con. dist. v. quadragesimali.

When the bitter passion of Christ our Sauiour
Should be remembred, these wretched fooles rin
To their disgising, banitie and errour,
To seeke occasion therby of deadly sinne:
Thus litle they couete the heauenly ioy to win
With Christ our Sauiour alas such rise to late,
For worldly sinne them holdeth in one state.

Thereforе let these fooles auoyde this mad misuse,
And folowe the right way of vertuous grauitie,
Let them these lewde disguisinges clene refuse,
For nought is therein saue worldly vanitie,
It is vnlawfull, it can none other be,
Where God made man eche creature to excell,
Then man to make him selfe a deuill of hell.

I haue

I haue heard that a certayne man was slayne,
Being disguised as a foole sent horrible,
Which was anone caryed to hell payne,
By such a fende which is not impossible,
It was his right it may be so credible,
For that which he caryed with him away,
Was his visage, and his owne liueray.

¶ The Lenuoy of Alexander Barcley.

¶ Man be content with thy owne nature,
As God hath made thee of shape and countenaunce,
Deface not thy body, thy visage or figure,
Nor yet in vesture, in play, disguise or daunce,
Art thou not made to Gods owne semblaunce,
Then certainly thou art greatly to blame
By the blinde pryde of thy misgouernaunce,
Presumpteously to counterfaite the same.

VIRI PRVDENTIS DESCRIPTIO.

Vir bonus & sapiens reprehendit turpia facta,
Dictaq; castigans impia, iusta docet.
Conscius ipse sibi, mala cuncta & inania vitat,
Et vitam quarit diligit atq; bonam.

Prouerb.viij. and.xxvij. Sapien.vi. Eccles.x.

PRudentem cecinére virum documenta Maronis,
Qualem vix hominem sæcula nostra tenent.
Socratis egregij maiestas iudice phœbo,
Dicitur emeritos promeruisse gradus.
Talis erat Sophiæ diuinæ Socrates alter,
Qualem Virgilij carmina docta canunt:
Ex se pendebat totus, perfectus ad vnguem
Constans, & dexter, prouidus atq; bonus.

Seneca Epist. cv.

Vir bonus & sapiens dotes in pectore multas
Continet, & clara nobilitate micat.

Tullius in para.

Iudex ipse sui, nec vani murmura vulgi
Curat, securus tempora grata terit.
Rebus ab externis neq; mercem aut crimina sumit,

Eccles.iij.

Est frugi semper, & moderata petit.
Pectus habet solidum, propellit inania vota,

Sapien.vi. Eccles.vi. Prouer.x. Eccles.xviij.

Continet & stabili pectora recta gradu.
Non prius a molli rapiuntur membra sopore,
Omnia quàm vitæ sint reputata suæ.
Vtile cum sancto sapiens coniungit honesto,
Omni aliquid laudis & gerit ipse die.

Eccles.xij. Eccles.xxxvij.

O vtinam nostro tam consona turba sophiæ
Tempore fulgeret, tam nitidæq; scholæ:

In qui-

In quibus illuſtris virtutis ſemina prudens
Funderet,æthereum concineretq; decus.
Mirandum non eſt,quòd tam numeroſa caterua
Stultorum,totidem ſeruat in orbe vices:
Eſt ratio in promptu,quoniam ſapientia pulſa
Exulat,& mundum ſaucia facta fugit.
Qui bonus & ſapiens noſtro nunc eſſe laborat
Tempore,veſanus dicitur atq; rudis:
Callidus & vafer qui nunc eſt atq; doloſus,
Hic titulum ſophiæ & nobilitatis habet.
Iuſtus Ariſtides quid tempeſtate valeret
Noſtra,quid Curius,Fabriciusq; bonus:
Quid Cato diuinus,celebris quid turba Platonis,
Prudentes rident ſæcula noſtra viros.
His tituli candor datur & nunc gloria præſens,
In quibus eſt fraudum ſtultitiæq; vigor.
Aſcendit celebres ſtultorum turba cathedras,
Stultitia mentes quæ violare ſolet.
Si modò prudentes aleret Germania pugnax,
Et daret ingenuis præmia digna viris:
Non ſic deſerta fluerent præconia fama,
Parta quidem,quæ nunc Theutona terra premit.
Si gradus inſignis ſophiæ cultoribus eſſet,
Non veheret fatuos tot modò noſtra ratis:
Sed cenſor nunc nemo ſui ſe explorat ad vnguem,
Nemo animum muſis imbuit ingenuis.
Stultigeras igitur tunicas fatuosq; cucullos
Impoſui multis,quos mea ſcripta notant:
Ergo prudenter ſtultus qui viuit,agitq;
Virgilij vt diui pagina ſacra canit:
Protinùs æthereas hic celſior vſq; ſub auras
Tranſuolet,& nitidi lactea ſigna poli:
Carneq; mortali poſita,captare quietem
Cœleſtem poterit,Ambroſiaq; frui.
Ad ſophiam teneros igitur ſuccingite lumbos,
Et datæ conſpicuæ thura benigna deæ:
Quapropter doctis optat Philomuſus honores,
Et pacem muſis poſcit adeſſe ſuis.
In primisq; ſuo Ticioni magna precatur
Gaudia,conſtructa eſt quo duce noſtra ratis.
Sit tibi,mi præſtans animi præceptor,amice
Theda,ſalus ingens,Brant venerande vale.

Ecclеſ.i.

Prouer.iiij.

Ecclеſ.ij.
Eſay.v.
Prouer.xxix.
Ariſtides.
Curius.
Fabricius.
Prouer.ix.
Sapien.v.

Germania defectus.

Virgilius.

Titio & Theda qui & Brant.

The deſcription of a vviſe man.

A Man that is good,indued with ſapience,
Reproueth deedes not good ne commendable,

Prouerb.viij. and xxvij.

He

Sapientia.

In ſummis excelſisq; verticibus ſupra viam in medijs ſemitis, ſtans iuxta portas ciuitatis in ipſis foribus loquitur ſapientia dicens: O viri, ad vos clamito. Et vox mea ad filios hominum. Intelligite paruuli aſtutiam, & inſipientes animaduertite Audite quoniã de rebus magnis locutura ſum. Veritatem meditabitur guttur meum, & labia mea deteſtabuntur impium.

Sapien. vi.
Eccleſ. x.

He chaſtiſeth wordes, wherof might growe offence,
And that to the eare haue ſounde abhominable,
But vnto the ſoule his wordes are profitable,
He teacheth vertue, hauing inwarde regarde
To his owne deedes, or he proceede forwarde.

He auoydeth all ill and worldly vanitie,
Seeking and louing the harde way of goodnes,
And his whole life in that way ordreth he,
In euery thing auoyding great exceſſe,
The noble Virgill in writing doth expreſſe
A wiſe man, deſcribing his poyntes nere eche one,
What maner man in our time liueth none.

Socrates.

Of Socrates the high maieſtie ſoueraine,
In this part had the higheſt degree,
And went moſte nere the hye name to attayne,
For in his maners and liuing like was he
To ſuch a man, as we may written ſee
In the crafty poeſie of excellent Virgill,
This worthy Socrates was ruler of his will.

within

Within his bondes keping alway the same,
He wholy of him selfe dependeth stedfastly
So constant and perfite that none could him blame,
Except it were by malice and enuy,
He was prouident, good, and eche thing would apply
Unto the best, not doing to any creature
But that which gladly he would agayne endure.

And euery man that is in suche case,
Of this goodnes to kepe the godly way, Seneca epist. 67.
Within his heart hath many giftes of grace
Shining as bright as is the sunny day,
His owne dedes doth he iudge by righteous way, Tullius in para.
Not caring for the grutches of the rude commontie,
Taking euen like wealth and aduersitie.

By his prouision he euer is safe and sure,
From outwarde thinges his minde doth he abstayne,
He hath no bribes of any creature Eccles. 19.
To fauour sinne, or ill men to maintayne,
He euer is free, liberall, true and playne,
With stedfast minde he vayne desire doth hate, Sapien. vi.
Desiring no thing but that is moderate. Eccles. vi.

He all is founded in perfite stablenes,
Not geuing him selfe to rest in any wise,
Before he can by good prouision dresse Prouer. x.
All thing that to his liuing may suffice, Eccles. xxiij.
Priuate profite he alway doth despise,
In respect of the weale of a whole commontie,
Conioyning thing honest with his utilitie.

He euery day doth something great or small
Apparteyning to goodnes, lawde and honestie, Eccles. xij.
O would God that suche fortune might vs fall, Eccles. xxxvij.
That in this our time suche men might with vs be,
And that men indued with witte and grauitie,
Might teach the same to magnifie doctrine,
And that the ignorant would to their lore encline.

We ought not sothely to meruayle in this case,
That of the foolishe folke a sort innumerable Eccles. i.
Multiplieth thus almoste in euery place,
The cause is playne, for certes without fable,
Wisedome is banished as thing not profitable Prouer. iiij.
Out of the worlde, with woundes on euery side,
We graunt no place to hir with vs to bide.

Eccles.1. Who that will labour in this our wretched time,
Esaie.5. To liue in wisedome, vertue and goodnes,
Is cleane despised of them that liue in crime,
Geuen to all sinne and all vnthriftines,
They call him foolishe, rude, and full of madnes:
Prouerb.xxix. But he that can fraude, craft, and gilefull wayes,
Hath name of nobles and wisedome nowe a dayes.

Aristides. Good Aristides for all his righteousnes,
Curius In this our time should not be of great prise,
Fabricius Fabricius and Curius for all their hye goodnes
Should be despised, and Cato sad and wise,
Prouer.ix. Should nowe be mocked of suche as liue in vice,
Sapien.v. For it is sayde and proued true and veritable,
That fooles haue no pleasure but only in their bable.

Of noble Plato what should the sect deuine
Do among men that nowe a dayes are borne,
They should for all their wisedome and doctrine
Of suche fooles be laughed vnto scorne,
And if they truth vttered be all to rent and torne:
For the laude and glory of this time nowe present
Is geuen vnto fooles, men false and fraudulent.

The company of men that lacketh witte,
Is best exalted (as nowe) in euery place,
And in the chayre of hyest rowme shall sit,
Promoting none but suche as sue their trace,
They riches thinke moste speciall gift of grace,
But when a foole is thus become a state,
He shall with his folly good mindes violate,

Anglie defectus If the noble realme of Englande would aduaunce
In our dayes men of vertue and prudence,
Eche man rewarding after his gouernaunce,
As the wise with honour and rowme of excellence,
And the ill with greeuous payne for their offence,
Then should our famous laude of olde obtayned,
Not bene decayed, oppressed and thus distayned.

If men of wisedome were brought out of the scoles,
And after their vertue set in moste hye degree,
My ship should not haue led so many fooles,
Both of men temporall and of the spiritualtie,
Which in the waues of the tempesteous see
Of this wretched worlde, muche payne and wo abide,
For lacke of witte and reason them to gyde,

But

But none doth iudge him selfe for his offence,
With godly wisedome none doth endue his minde,
None parfitely will search his conscience,
Suche faultes expelling as he therin doth finde,
These worldly pleasures alas mankinde doth blinde
So sore, that if the world whole were sought,
Fewe should be founde that liue right as they ought.

Ecclesi. iij.
Sapien. vij.

And therfore in wordes both of sadnes and sport,
With foolishe cotes and hoodes I haue desgised
Of these fooles a great and marueylous sorte,
Like as my master Brant had first deuised:
But of these fooles though good men be despised
And had as fooles, no meruayle is truely,
For in a fooles sight hye wisedome is folly.

But though these fooles repute men of wisedome
As worse then they, yet let them liue and do
As Virgil teacheth, wisely, and they shall come
To heauen, when that their soule shall hence go,
They nought shall knowe of misery nor wo,
And for their life leading here in righteousnes
Shall be their rewarde the heauenly blessednes.

Proverb. xiij.
Virgilius

Though wise men here of fooles be oppressed,
Had in derision, and kept in lowe degree,
For this their trouble eternall ioy and rest
In Gods hye presence to them rewarded shal be,
Wherfore O man I warne and councell thee,
Prepare thy selfe to wisedome and prudence,
Do thou hir honour with loue and reuerence.

Wisedome shall men aduaunce vnto honour,
So Barclay wisheth and still shall till he dye,
Parfitely pray to God our creatour,
That vertuous men and wise may haue degree
As they are worthy, of laude and dignitie,
But namely to his frende Bishop by name,
Before all other desireth he the same.

¶ Which was the first ouerlear of this warke
And vnto his frende gaue his aduisement,
It not to suffer to slepe still in the darke,
But to be published abrode and put to print:
To thy monition my Bishop I assent,
Beseching God that I that day may see,
That thy honour may prosper and augment,

Familiarem suum Iohannem Bisbop de eo benemerita commendat.

So that thy name and office may agree.

¶ Thy name to worship and honour doth accorde,
As borne a Bishop without a benefice,
Thy liuing small, thy name is of a Lorde,
And though thou nowe be stricke with couetise,
That vice shall slake in thee if thou arise,
As I suppose, and liberalitie
Shall suche fortune for thee by grace deuise,
So that thy name and office shall agree.

¶ But if that fortune to thy goodnes enuye,
As though she would thee not honour to attayne,
Yet let hir passe and hir fraylenes defye,
For all hir giftes are frayle and vncertayne,
If she not smile on thee but haue disdayne,
Thee to promote to wealth and dignitie,
To olde acquayntaunce be stedfast true and playne,
Then shall thy goodnes and thy name agree.

¶ Let passe the worlde for nought in it is stable,
The greater Bayliffe the sorer is his payne,
Some men that late were called honorable,
Bid their promotion after sore complayne,
No wise man is desirous to obtayne
The forked cappe without he worthy be,
As are but fewe, but be thou glad and fayne,
That thy good name and maners may agree.

In this short balade I can not comprehende
All my full purpose that I would to thee write,
But fayne I would that thou should sone assende
To heauenly worship and celestiall delite,
Then should I after my poore wit and respite,
Display thy name and great kindnes to me,
But at this time no farther I endite,
But pray that thy name and worship may agree.

IN COMMENDATIONEM PHILOSOPHIÆ.

In precio non est hodiè doctrina bonorum,
Sed spuit ad doctas stultus vbiq; togas:
Doctiloquos tentat vulgus detrudere sacco,
Sub pede stultorum philosophia iacet.

Psalme. xxix. Joel. i.

QVisquis ad æthereas sacratæ pallados arces
Tendit, in hac requiem vel cupit esse suam:

Hic

Hic manibus purus veniat linguaq; pudicus,
Vt ſophiæ foculis fumida thura ferat:
Philoſophia ſacris animos colluſtrat ocellis,
Ingenij dotes, præbet & eloquium:
Luctificas huius ſolamur dogmate mentes,
Hæc animi motus pellit & illecebras.
Hæc benè viuendi præſtat documenta viasq;,
Hæc iter ætherei pandit ad aſtra poli.
Poſſumus hac mentis triſtes auertere caſus,
Poſſumus hac lapſus exuperare graues.
Hanc deus omnipotens cœleſti miſit ab arce,
Vt nobis cœli ſemina clara daret.
Illius in collo pendent redimicula ſacra,
Per genus humanum quæ modò ſparſa micant.
Membra tegit peplo, pallaq; induta Minerua,
Sub pede purpureas ſpargit vbiq; roſas:
Seruiat huic ſapiens quiſquis, nam nectare diuo
Corda hominis potat, Ambroſiaq; cibat.
Et libertatis veros concedit honores,
Hac duce perpetuo libera corda manent.
Hæc ſcelus atq; nefas pellit, moresq; profanos,
Explodit vitium, præmia laudis habet.
Hanc propter ſapiens nitidum conſcendit olympum,
Hæc aperit iuſtis regna ſerena poli.
Poſſumus hac ſæuos facilè extirpare tyrannos,
Fida comes vitæ eſt & benedicta quies.
Hac ſine non princeps, non rex ſua ſceptra gubernat,
Eſt fidei mater, iuſticiæq; parens:
Palladis ad munus iuuenes properatæ ſenesq;
Ex gremio cuius fons ſcatet irriguus.
Currite vos docti, veſtram obſeruate Mineruam,
In ſaccum trudit dogmata vulgus ineis.

Sapien. vii.
Prouer. iii.
Ecclesi. iiii.
Prouer. viii.
Sapien. vi.
Ecclesi. xxvii.
Prouerb. viii. xxi. xxii.
Sapien. viii.
Prouerb. viii.
Prouer. iii.

Of fooles that deſpiſe vviſedome and Philoſophie, and a commendation of the ſame.

With dolefull dolour it ſorowed ought to be,
That nowe a dayes the wiſedome and doctrine
Of wiſe men, lerned, and full of grauitie,
Is nought ſet by, but fallen to ruine:
But fooles that to wiſedome will not encline,
Spitteth for deſpite on him the which is wiſe,
And all his vertues vtterly deſpiſe.

Psalme. cxiii.
Ioel i.
Apocal. xx.
Sapien. vi.

The rude commonalte that wit and wiſedome lacke,
Laboureth with all the power that they may
Wiſe men and good to caſt in the myre a lacke,
And vnder foote of fooles without nay.

Philosophie lieth oppressed night and day,
Fooles it repute nought worth ye profitable,
They haue delite in men to them semblable.

Bonorum hominum persecutio.

Ne paueas repentino terrore, & irruentes tibi potẽcias impiorum: dominus enim erit in latere tuo, & custodiet pedem tuum ne capiaris. Quoniam non in finem oblinio erit pauperis, patientia pauperum nõ peribit in finem: considisti, saccum mecum, & circumdedisti me letitia.

Who soeuer he be that purposeth in minde,
The holy towne of wisedome to attayne,
And coueteth his rest in it to finde,
Despising worldly wealth and ioy mundayne,
He muste both hande and tongue fro sin refrayne,
Obseruing his body in grace by chastitie,
And then of wisedome receaued shall he be.

Tullius pro archia poeta.

Philosophie doth mans minde compace
With sightes and eyes replete with holynes,
To man it geueth right many giftes of grace,
As eloquence and waye of righteousnes,
It man comforteth oppressed with sadnes
By holy doctrine, and it doth succour finde,
For all ill mouinges and fantasies of minde.

Ecclesi. iiii.

It teacheth man to all vertues to enclyne,
It sheweth the way for to liue perfectly,

And by such loze and vertuous doctrine
It teacheth them that truely it apply
The heauenly way vnto the starres a hye,
We sadnes and sozowe may flee by this wisedome,
And grieuous chaunces oz falles by it ouercome.

The father of heauen our Lozde omnipotent
Of his great grace and infinite goodnes
Hath sent this science to people innocent,
To shewe them the way of grace and righteousnes,
All her apparayle agreeth to holynes,
Therewith she offreth freely to clothe mankinde,
Sowing her seede of vertue in their minde.

She couereth her head with vale of chastitie,
Her body clothed with pall of the same sozt.
The roles purple of faire humilitie,
Spreadeth the grounde where as she doth resozt,
Wherfoze let euery wise man haue comfozt
Onely in wisedomes presence and seruice,
Foz where she reygneth subdued is euery vice.

She feedeth man with the delicious drinke
Of perfect wisedome, all vice thereby to flee,
And vnto him that euer on her doth thinke,
She grauntech honour of perfect libertie,
While he is gide the heart and minde are free:
Foz she expelleth vice and misgouernaunce,
Which are roote of misfozture and mischaunce.

She geueth laudes to all them that her loue,
And by her doctrine and wozthy sapience,
The wise ascendeth to the hye heauen aboue,
And to iust liuers and men of innocence,
Heauen gates she opens their deedes to recompence:
Thus wisedome is chiefe guider of our life,
In blessed rest, flaking debate and strife.

None liueth so fierce noz so cruell tirant,
But that noble wisedome by perfect pacience
Shall him ouercome, but he that wit doth want,
Foz lacke of wisedome oft falleth to offence,
There is no Lozd noz Prince of excellence
That can well guide his sceptre and kingdome,
Without the helpe and councell of wisedome.

Wisedome is mother of fayth and of iustice,

And

And all goodnes doth of it growe and ſpringe,
And yet moſte people nowe inſueth thee,
Fulfilling their foolish lust in euery thinge,
They folly chowſe, but wiſedome and cunning
They clene deſpiſe, hauing ſcorne and enuy
At ſuch good men as them to it apply.

Prouer. vij. But leue this folye, O wretched men alas,
And both yonge and olde fast ſpeede you to obtayne,
The goodly gyftes of excellent Pallas,
Endeuour your ſelfe to drinke of her fountayne,
Prouer. ix. But O diſciples of wiſedome, ſpare no payne
To helpe your mother, for if ye be to ſlacke,
The rude commontie ſhall thruſt her in a ſacke.

¶ A lamentation of Barclay for the ruine and fall of wiſedome.

¶ O ſinfull ſeaſon ſore prowned in darkenes,
O wilfull folye, O thou prowde ignoraunce,
Howe longe ſhall ye mankinde thus wiſe oppres,
That none almoſte in wiſedome hath pleaſaunce,
But men miſliuing in mad miſgouernaunce
Are ſo with ſtates in fauour, loue and grace,
That with them wiſedome can haue none acquaintance,
But clene exiled, and folye in her place.

Alas the time that wiſe men of meekenes
Should be deſpiſed, yet fallen is that chaunce,
Nought is let by laue treaſure and riches,
Playne truth is folye, and pouertie penaunce,
Boldnes and boaſting leadeth all the daunce,
Venus all teacheth for to inſue her trace,
Falſe flattery the moſte part doth aduaunce,
But gone is wiſedome and folye in her place.

Foule falſhood hath confounded faythfulnes,
The newe diſguiſes hath left Almayne and Fraunce,
And come to England, and eche vncleanlynes
Doth leade vs wretches, we make no puruеaunce
Againſt our ende when death wait with his launce
Conſume this life, we may bewayle this cale,
Our wordes are foolish, ſo is our countenaunce,
Thus gone is wiſedome, and folye in her place.

Who can reherſe eche ſort of foolishnes,
That vs miſguideth through our miſordinaunce,
Luſt is our Lady, and gluttony maiſtres,

Sober-

Sobernes is gone, and ſtately arrogance
Hath mekenes ſlayne, alas this is grieuaunce
Vnto my heart, expelling all ſolace,
O glorious God, direct this perturbaunce,
That wiſedome may agayne obtayne her place.

CONCERTATIO VIRTVTIS CVM VOLVPTATE.

ASpice conflictum virtutis, atq; petulcæ
Deinde voluptatis, gaudia vana vide:
Legimus Alciden ſomno cùm fortè iaceret
Vidiſſe ambiguas deficilesq; vias:
Ambarumq; ſtatum, finem, vitamq;, modumq;
Scrutans, virtutis cœpit inire viam.

Epigramma ad lectorem.

VIrtutis quicunq; colis ſacra dogmata lector,
Aſpice quos fecimus pollice & ære modos.
Tu tamen in primis frontem depone ſeueram,
Aut fuge, ſi naſum rhinocerotis habes.
Nos veniam ſcriptis dabimus, petimusq; viciſſim
Si peccat numeris pagina noſtra ſuis.
Frangitur hic puro dictamine blanda voluptas,
Et ſpurcæ Veneris marcida caſtra iacent.
Sed virtus niueo victritia tela triumpho
Suſpendit, cœlo ſcq; ſuosq; beat.
Hanc amat imberbis iuuenis, vitæq; magiſtram
Ducat, & æterno munere formet opus.
Illecebras fugiat, quas ſpondet vana libido,
Hæc animos frangit, pectora caſta terit:
Fœdat & ingenij cultus, ſenſusq; pudicos
Deſtruit, & ſemper blanda venena vomit.
O iuuenes ſpectate probi, quid candida virtus
Poſſit, quid noceat luxurioſa venus:

A concertation or ſtriuing betvvene vertue *and voluptuoſitie or carnall luſt.*

BEholde here man direct thy ſight to ſee,
For in this ballade I ſhall vnto thee ſhewe
The ſtrife of vice and voluptuoſitie
Had in contempt of goodnes and vertue:
But do thou ſo that vertue may ſubdue
Foule carnall luſt, whoſe pleaſure is but payne;
Firſt full of mirth, ending in bitter payne;

While

WHile Hercules laye sleeping (as I reade)
Two wayes he sawe full of difficultie,
The one of pleasure, at ende geuing no mede,
The other of vertue auaunsing eche degree,
But of both these two wayes when that he
Had sought the state, the ende, and the straightnes,
The way he entred of vertue and goodnes.

Therfore O reader that haste will to encline
To soueraine vertue that is incomparable,
Thy minde applying stedfast to her doctrine,
Ouer reade this ballade, for it is profitable,
And though thou thinke it but a fayned fable,
Yet reade it gladly, but if thou be to haut,
Flee from it fast and finde in it no faut.

Horatius in arte

We pardon require where as we do offende,
Graunting the same to other thing to write,
None doeth so well but some may it amende,
But namely if it be done without respite,
None without leysure can voyde of fault endite,
And mans wit as dayly doth appere,
Sometime is dull, sometime perfect and clere.

With wordes playne I viciousnes confounde,
Oppressing men with false flattring semblaunt,
And throwing Venus tentes to the grounde,
But vertue I laude as goodnes moste pleasaunt,
Which with her wepon moste stronge and triumphant
Subdueth vice, and all such as her loue,
With her she leadeth to the hye Royalme aboue.

Therfore let euery man, mayde, childe and wife
In their yonge age to vertue them incline,
Learning of her the way to lede their life,
As of maistris moste wholsome in doctrine,
Who her insues assayeth no ruine,
For her rewarde is sure and eternall,
In earth here, and in the Royalme celestiall.

Thus shall he liue in perpetuitie:
But let eche one auoyde the viciousnes
To him promised by voluptuositie,
Her workes are all oppressed with blindnes,
And where as she can wanton youth oppresse,
She him so rooteth in slouth and negligence,
That neede shall cause him to fall to all offence.

Tullius in off.

Lust breaketh the minde, and as we often see,
It blindeth the vnderstanding and the wit,
From mans heart it chaseth chastitie,
All mortall venime hath the chiefe roote in it,
None can be healed that hath her bit:
But noble bloud she moste of all doth blinde,
Which more on her then vertue haue their minde.

Therfore yonge men geue aduertence and heede,
Here shall you see, and so shall feeble age,
What ill of worldly pleasure doth proceede,
And howe she bringeth some men to great damage,
Then shall ye here what good and auauntage,
What wealth, what rest, what honour and riches
Comes to mankinde by vertue and goodnes.

Obiectio voluptatis criminantis virtutem.

EN ego sinceræ virturi inimica voluptas
Adsum victrici lauro redimita, per orbem
Signa mei fulgent castris suffulta triumphis:
Semper Achemenios spirant mea tempora flores,
Et redolet violas collecti fascia crinis.

Eccles. 5. Sapien. 14.

In niuels

In niueis ſoleo manicas geſtare lacertis,
Et veſtes tyriæ fulgentia brachia velant.
Eſt facies laſciua nimis, ſtant lumina multo
Inuidioſa ioco, petulantes frontis ocellos
Oſtendo, mollem frangunt qui ſæpè iuuentam,
Delitias effundo meas, & mella per orbem,
Vt capiant iuuenum teneras mea retia mentes:
In manibus Cytharam teneo, plectrumq; ſonorum,
Turba ſedet iuxta mollis, blandiq; choraules,
Ante meam ſtatuam dulciſſima carmina pangunt
Pectine facundo mulier ſtat pſaltria iuxta,
Nam ſoror ipſa dei, cui ſacra ſolennia reddunt,
Mænades inſanæ frontem crinemq; rotantes,
Qui mea proſequitur miles vexilla, labores
Nullos, & liber diſcrimina nulla ſubibit:
Cogitur haud ſæuis caput obiectare procellis,
Non ſtrepitus pugnæ, non triſtia claſſica Martis
Audiet, armiſonus lituus nec pectora franget:
Sed qui me comitem ſequitur, non tramite duro
Ambulat, at dulces hic experietur amores.
Qui mea ſpreuerunt quondam monumenta, periclis
Immerſi grauibus, vitam clauſére dolore.
En dea ſum cuius ſpacioſo noſcitur orbe
Imperium, & noſtro manant de pectore molles
Deliciæ, riſus, & cantica plena iocorum,
Et ſub me ſanæ longiſſima fata ſenectæ
Vſq; vigent, albiq; dies, horæq; ſecundæ:
Quondam Piramides quo Troia ceſſit achiuis,
Signa tulit noſtri manibus florentia regni:
Indulſitq; bonis, quorum eſt mea magna poteſtas,
Et mihi ſeruiuit cultu Cleopatra ſuperbo:
Blanditiasq; meas canopea ad mœnia duxi.
Africa me noſcit, me noſſit corniger Nammon,
Me Numidæ infrenes, colit & Mauriſius Atlas.
India delitias noſtras veneratur, & omnes
Educunt rutilo qui candida membra ſub ortu,
Me duce ſobrietas toto pulſatur ab orbe.
Sarmata non tutus, non Parthus, non Geta pugnax,
Non Hiſter, non Trax, ſemper Chriſpusq; ſycamber,
Noſtraq; per varias mittuntur ſpicula gentes.
Noſtra Sophi veteres coluerunt numina, quorum
Scripta manent poſitæ me defendentia ſectæ.
Nam ſine corporeo proſunt bona noſtra labore,
Et gula nobiſcum, feruens quoq; gloria menſæ:
Non mea ſub galeis vita eſt, non ſtramine duro
Corpora noſtra cubant, ſed præbet pluma quiëtem,
Me niſi deliciæ molles ſequerentur, & omnis

Para.

Cleopatra.

Numidæ.
Mauritania.
Iddia.
Sarmatæ.
Parthi.
Gethæ.
Hiſter.
Sycamber.
Epicurei.

Iuuenalis in Satyra: omnibus in terris.

Luxuries,

Luxuries, tanti non reges blanda ſubiſſent
Caſtra, quibus toto victrix dominabor in orbe.
Sardanapalus enim regalia facta relinquens,
Corporis illecebras coluit: florentibus annis
Bellica Roma quidem noſtro ſudauit amore.
Mollibus in plumis dantur ſua gaudia multis,
Non frigus diramq́, famem iuuenilia captant
Pectora, ſed requies ſemper blandiſſima nobis.
Ocia quandoquidem non perturbata fouemus,
Ergo vos iuuenes quorum ſunt mollia corda,
Atq́; ſenes pariter quorum eſt annoſior ætas,
Porrigite huc aures, currit mortalibus æuum,
Et currunt ſine fine dies, libatæ vel æſcis
Mellifluis genio, poſt mortem nulla voluptas.

Iuuenalis in ſa tyra omnibus in terris.
Sardanapalus de quo Diodorus & Iuſtinus.
Roma.
Ieremi. vij.

Verba Sardanapali.
Sapien. ij.

The obiection of luſt blaming vertue.

Voluptatis via.

Nec perhibui cor meum, quin omni voluptate frueretur, & oblectaret ſe in his quæ preparaueram. Quis ita deuorabit & delicijs affluet vt ego, & fruamur bonis quæ ſunt, & vtamur creatura tanquam in iuuentute celeriter.

LO gorgious galantes, lo galantes here am I,
Lo here kayze luſte full enemy to vertue,
Clothed in laurer in ſigne of victorie,
The large worlde I whole to me ſubdue,
By ſtreaming ſtandardes alaide with ſundry hewe

Eccleſ. ij.
Sapien. ij.

In triumphe shineth brighter then the sunne,
I all the worlde to my empire have wonne,

All fragaunt floures most pleasaunt, gay and swete,
Whose sundry sortes no liuing man can tell,
Unto my pleasour are spred vnder my fete,
That all the ayre enioyeth of the smell,
The violet that in odour doth excell
About in bosome by me alway I beare,
The same ofte time inlaced with my heare.

All my vesture is of golde pure,
My gay Chaplet with stones set
With couerture of fine allure,
In siluer net my heare vp knet,
Softe silke betwene least it might fret,
My purple pall ouercouereth all,
Cleare as Christall, no thing egall,

My wanton face, louers to embrace, my wanton eye
In suche a case, shewe them solace, that none are free,
So louers be subiect to me in euery place,
My hye beautie, voyde of bountie, doth them inlace,
To hunt, to chase, to daunce, to trace, what one is he:
That beareth face, or hath that grace, on lande or sea,
In like degree him selfe to see: my pleasaunt pace
Is light as flee, thus none that be can me compace.

I call my pleasures and hony swete
Ouer all the worlde, none can beware
Nor loke so surely vnto his fete,
But that I tangle him in my snare,
When I with youth can mete,
With reason not well replete,
In lust I cause him flete,
Of grace barayne and bare.

What man is he that can beware,
When I my nettes abrode display,
Namely to youth I me repayre,
I blinde their heartes sorest alway,
I take no thought ne care
Howe euer the worlde fare,
No season free I spare,
From pleasour night nor day.

With harpe in hande alway I stande,

Passing

Paſſing eche houre in ſwete pleaſour,
I wanton bande of euery lande
Are in my towre me to honour,
Some of valour, ſome bare and poore,
Kinges in their pride ſit by my ſide,
Euery freſhe floure of ſwete odoure
To them I prouide that with me bide.

When the ſtature of my figure,
With golde ſhining is hye ſtanding,
They that inure in my pleaſure
With hart wandring muche ſwetely ſing,
Garlandes of golde to me offring,
And me beholde with countenaunce
Smiling, laughing, eche wanton thing,
On mirth muſing, learning to daunce.

Who men me honour for my pleaſaunce,
Then worſhip the ſonne of the hye king,
I ſhewe them mirth, he harde penaunce,
I pleaſaunt luſte, he chaſt liuing.

Who euer they be that folowe me,
And gladly flee to my ſtandarde,
They ſhall be free, not ſicke nor ſee
Aduerſitie, nor paynes harde.

No poynt of payne ſhall he ſuſtayne,
But ioy ſouerayne while he is here,
No froſt ne rayne there ſhall diſtayne
His face by payne, ne hurt his chere.

He ſhall his head caſt to no dede
To get the mede and lawde of warre,
Nor yet haue nede for to take hede
Howe battayles ſpede, but ſtande a farre.

Nor yet be bounde to care the ſounde
Of man or grounde, or trompet ſhill,
Strokes that redounde ſhall not confounde
Nor his minde wounde, but if he will.

Who will ſubdue him to enſue
My pleaſures newe, that I demayne,
I ſhall him ſhewe way to eſchue
Where hardneſs greue, and to flye payne.

The ſwetenes of loue he ſhall aſſay,
But ſuche as my pleaſures hate and deſpiſe
In hardnes liue and bitter payne alway,
In dolour drowned, and that in greeuous wiſe,
Ending their life after a wretched giſe,
By couetiſe abſtayning their pleaſour,
Chaunging ſwetenes for bitter payne and loure.

By pleaſaunt luſt I called am ouer all,
Princes pereles and glorious goddes,
Of me procedeth pleaſour, as is egall
To come of a hye and noble empres,
In me is mirth and ſonges of gladnes,
And vnder my dayes and houres fortunate,
Age hath firſt roote to holde vp his eſtate.

Paris

The luſtie Paris by whom the riche Troy
Gaue place to Greece, as ſubiect to the ſame,
In my ſeruice had pleaſour and great ioy,
So that by me he ſpred abrode his fame,
Thoſe pleaſures folowing of whom I haue the name,
And that remayneth in my aucthoritie,
And proud Cleopatra was ſeruitour to me.

Cleopatra.

There is no lande encloſed with the ſea,
But that they all haue folowed my counſell,
As Afrike, Numide, the other I let be,
I will not tary their names for to tell,
But fewe or none are betwene heauen and hell,
In Hethenes nor yet in Chriſtentie,
But yong or olde they all obey to me.

Epicurei

My deynteous dartes about full brode I caſt
Among all Nations vnto the worldes ende,
The Philoſophers that were in times paſt
As Epicurians to me did condiſcende,
All their whole ſect my quarell doth defende,
For all their ſect to this clauſe did aſſent,
That luſt and pleaſure was good moſt excellent.

Without corporall labour my goodes ſhall profite,
Of meate and drinke I haue welth and exceſſe,
I haue my pleaſour, my ioy and my delite
In dayntie diſhes and ſwete delicioulnes,
I leade not life in perill and hardnes
Vnder heauy helme in fielde from any towne,
Not on harde ſtrawe, but ſoft and coſtly downe.

If ioy and pleasure did me not ay enlue,
And lustie myth with corporall pleasaunce,
So mighty kinges would not them subdue
Unto my tentes, whose might shall me aduaunce,
That all the worlde vnder my gouernaunce
Shall it submit, and dwellers of the same
Shall beare about the badges of my name.

It is longe past since that men first did thus
Subdue their mindes and bodies vnto me,
The mightie kinge called Sardanapalus
Left dedes that longed vnto his royaltie,
Folowing my pleasure and voluptuositie,
And Rome victorious at laste by hye courage,
Yelded it selfe mekely to my bondage.

Ease, welth and rest to me alway is best,
Unto my seruauntes I geue the same,
And where as nature appeareth goodliest
I am moste busy the heart for to inflame
With fierie brandes to Venus pleasaunt game,
No colde ne hunger to ponge men shall I geue,
But pleasaunt rest while they with me do liue.

My life I leade in ioyfull idlenes,
Not let nor troubled by any aduersitie,
Therfore O youth that art in lustines,
And age also that of bad maners be,
Tourne hither your faces beholding my beautie,
And you endeuour your eares to incline
To my preceptes, folowing my doctrine.

The time passeth dayly fro mankinde,
Our dayes of life longe while can not endure,
Therfore on pleasure establishe we our minde,
For in my minde no earthly creature
After this life of pleasour shall be sure,
Therfore be we mery the time that we are here,
And passe we our time alway in lustie chere.

RESPONSIO VIRTVTIS CARMINE ELEGIACO.

CArmine nugoso quid me malesana voluptas
Lædis, & imbelli pectore bella paras:
Quid fallax miseros, age perfida, decepis arte,
Illecebris mundus cur ruit vlq; tuis:
Quid sordes, luxusq; tuos, lancesq; voraces

Laudas: blanditijs gloria nulla tuis.
Æbrietas tibi fida comes, infamia pennis
Circum te volitat, & tua caſtra premit.
Es (fateor) pulchro ſemper laqueata capiſtro,
Sunt oculi molles, fronſq; petulca nimis.
In capite inſignis fulgor, redimicula, vittæ
Sertaq; dependent: purpureusq; color:
Te chlamydes tyriæ velant, te balteus ornat,
Et te Sidonio purpura tincta fuco.
Non galeas armate geris, ſed corpore nudo,
Allicis imbelles in tua vota viros.
Te iuxta veneris ſtant atq; Cupidinis arcus,
Et pueri cæci dira ſagitta iacet.
Dextra tenet ſpeculum quo ſplendet turba malorum,
Læua tenet luxus, & genus omne mali:
Fronti nullus ineſt candor, ſed ſpurca libido,
Non pudor in verbis, ingenuusq; iocus:
Te duce per mundum gemini tractantur amores,
Te duce langueſcunt fortia membra ducum.
Te duce nobilitas perit, & venerãda iuuentus
Marceſcit votis dedita aduſq; tuis.
Te duce morborum patimur diſcrimina, mortes,
Ad ſtygiosq; cadunt corpora noſtra lacus:
Tu facis ingenium torpens, tu pectora caſta
Inficis, & ſenſus non ſinis eſſe bonos:
In te decreſcunt animi, ſoluuntur & artus,
Corporis & ſemper eſca doloris eris.
Ex te læthales morbi, genus omne malorum,
Et gula mallaudit, delitiumq; malum:
Tu facis imbelles iuuenes, petulansq; ſenecta
Te duce concreſcit, beſtia ſpurca nimis:
Pellicis in fraudes multos, vitæq; tenebras,
Nil caſtum impura conſpicuumq; doces.
In te non ratio, non puræ ſemina mentis,
Ingenium nullum, ſed mala lingua quidem.
Multorum claros egiſſet dextra triumphos,
Et multos caneret fama ſuperba duces:
Si non blanditias, ſi non tua vota ſubiſſent,
Et ſimul impoſitis nigra venena cadis.
Troia. Mœnia Dardanidum, vertiſti & pergama Troiæ:
Parthi. Per te Parthorum regna ſuperba iacent.
Aſia. Regna iacent Aſiæ luxu conſumpta voraci,
Gretia. Luxibus & ſquallent Attica regna tuis.
Obruta ſunt Danaum fortiſſima mœnia per te,
Sodoma. Atq; vrbes Sodamæ morte rigante iacent.
Cornthus. Excidium per te dirum eſt experta Corinthus,
Tarentum. Atq; Tarentinæ ſic periere domus.

Lapſa

Lapſa etiam per te ſordent Nilotica regna, Egiptus.
Aſſirij per te ſic cecidere duces. Aſsuria.
Te Sybaris colles, te Rhodos, atq; Miletos, Sybaris. Rhodus. Milætus.
Et varias gentes contaminaſſe palàm eſt. Thracia. Gætæ.
Tu Sordos, thracesq; truces, tu blanda Getasq;
Corrumpis, diris inficis atq; malis.
Sors mea nunc melior, quoniam me vita perennis
Spectat, & æterno gloria parta gradu.
Degeneres animos pacienti extollo labore,
Cœli porta patet (me duce) aperta viris:
Amphitroniades metuenda pericula vicit Hercules.
Me duce, cœleſtis incolit aſtra dei.
Me duce barbaricas gentes proſtrauit in armis
Iulius, & fœlix ſydera clara premit: Iulius Cæſar.
Magnus Alexander noſtros comitatus honores, Alexander magnus.
Ingenij pugnas & fera bella tulit:
Sic Paulus conſul regem qui Perſica vicit,
Me duce Romanis clara trophea dedit. Paulus Emilius.
Me duce facundi fulgent Ciceronis honores, Cicero.
Et Maro Romanæ gloria magna togæ. Virgilius.
Doctus Ariſtoteles noſtra hæc monumenta ſequutus, Aristoteles.
Et Plato, quo nuſquam maior in orbe fuit. Plato.
Candida me coluit doctorum turba ſophorum,
Ingenium per me eloquiumq; valet.
Ad laudes genitos, & dulcia munera diuûm,
Fama trahit noſtri nominis atq; decus.
Aſpice (quid multos repetam) ſtat noſtra per orbem
Gloria, fama, ſalus, laus, honor, atq; decus,
In te luxuries, faſtus, commercia fœda,
Et putidum ſemper ſtillat ab ore malum.
In me diuitiæ, iuſtum, rectumq;, piumq; Prouer. viij.
In me concilium, gloria ſola mea eſt.
Caſta mihi domus eſt, ſtant celſo colle penates, Sapien. viij. Prouer. ix.
Hos tamen ingenuus ſcandit vbiq; labor.
In virtute labor, ſed & in ſudore voluptas,
Atq; quies, magnis ſemper amanda viris.
Siuè velis famam ingenio ſectarier almam,
Armiſonæ vè iuuat voluere ſigna deæ.
Seu res Ciuiles merito tractare fauore,
Hæc animo infracto (me duce) cuncta facis.
Me labor & ſudor torquet virtutis amore,
Ætherei tandem ſcandet ad aſtra poli.
Virtus ſola regit terras, dominatur in alto, Prouerb. viij.
Diuidit & nutu dona beata ſuo. Plautus in amphit. Prouer. iij.
O iuuenes dum fata ſinunt, expellite vanas
Corporis illecebras, loethiferumq; nefas.
Imbuite aſt animos virtutis dogmate veſtros,
Vt ſapiant rectam pectora veſtra fidem.

¶ The

The aunſwvere of vertue againſt this obiection of voluptuoſitie.

De via vir-tutis.

Deus creauit de terra hominem, & ſecundum imaginem ſuam fecit illum: Et iterum conuertit illum in ipſam, & ſecundum ſe veſtiuit illum virtute: numerum dierum & tempus dedit illi, & dedit illi poteſtatem omnium quæ ſunt ſuper terram.

Eccleſi.xvij. Sapien.vi. and.i. Warnch.iij.

LOthſome luſt, O madmiſgouernour
Of all mankinde, and roote of euery vice,
With thy barrayne ballade and corporall pleaſure,
Howe dareſt thou grieue me thus in any wiſe?
Thy wordes are vayne, thy might I cleane deſpiſe,
Howe dare thy coward heart me thus aſſayle,
Since thou thee boaſteſt vnmete vnto battayle.

Haue done and aunſwere, diſceytfull trayteres,
Howe dareſt thou wretched men this wiſe abuſe,
Or them diſceyue by thy craft of falſenes,
Why doth mankind on thy vayne pleaſures muſe,
Why doth the world goodnes and grace refuſe,
Renning to thy foly, ſubduing them in care,
As fiſh or birde to panter, net or ſnare.

Why laudeſt thou thy luſt and pleaſure vayne,
Thy wandring wayes in ſinne and beaſtlynes,
Who that thee folowes, ſhall at the ende certayne

Finde no honour, but payne and great distresse,
Thy faythfull felowe is bestiall dronkennes,
Thy purliuaunt is dreadfull worldly shame,
Fleeing about to spreade abroade thy name.

Shame them subdueth that them submit to thee,
Thy beautye blinded is by misgouernaunce,
I say not nay, but fayre thou art to see,
And alway wrapped in halters of pleasaunce,
Thy eyne wanton with wanton countenaunce,
Thy heare glistring or shining as golde bright,
That many thousande destroyed is by thy sight.

Thy purple garlandes couched with precious stone,
Pure and resplendaunt is all thy apparayle,
Mayed gayly with pearles many a one,
Of purple colour of Tire is thy mantayle,
With precious stones beset as thicke as hayle,
Thy girdels gay, and ringes pleasaunt to see,
But what is this but worldly vanitie.

Thou art not armed, nor to no warre dost go,
But standest naked, and all thy body bare,
As chiefe champion vnto blinde Cupido:
Such feble men that lacke wit to beware,
Attirest thou fully into thy snare,
The bowe of Venus and dartes lye by thee,
Headed with shame, mishap and pouertie,

In thy one hande is the mischieuous dart
Of fleshly lust and pleasure corporall,
Wherewith thou sharply strikest to the hart
The olde, the yonge, the poore and principall,
Thy other hande beareth in it venim mortall,
Vnto the which if man not well attende,
With all ill shall he be poysoned at the ende.

Of thy fayre forehead the beautie and brightnes,
And all the faction and shape that is in thee,
Defiled and blinded is by viciousnes,
And fleshly lust cleane voyde of chastitie,
In thy vayne wordes is nought of honestie,
Thou canst not skill of honest sport ne game,
But ribaude wordes sounding all to shame.

Thou art destroyer of all mankinde,
But namely to such as sue thy trayne,

The wit thou dulleſt,troubling thy minde,
The honeſt name doeſt thou diſdayne,
Thou bringeſt man to infernall payne,
Waſting his goodes by wayes prodigall,
But his laſt ende alas is worſt of all.

By thee in the worlde true loue is maculate,
By thee dull slouth doth piteouſly oppreſſe
The luſty bodyes of many a great eſtate,
Thou art deſtroyer of vertue and nobles,
And youth deſcended of birth of worthynes.
When they their mindes to thy precept incline,
To nought they baniſhe,ſo falling in ruine.

By thee we grieuous ſores oft ſuſtayne,
Infirmities,ſore perils and mortall,
By thee the ſoule is drowned deepe in payne
In hell among the fendes infernall:
Thou makeſt man ſlouthfull and dull withall,
To chaſte heartes art thou mortall enemy,
The wittes blinding or waſting vtterly.

Thou wretched luſt doſt ſtint,abate and ſwage
The ſtrength of man and his audacitie,
Thou bringeſt lowe the luſty hye courage
Of manly youth in his proſperitie,
Thou art the meat of all aduerſitie,
And curſed foode of payne,wo and doloure,
Both to the poore and men of great honoure.

Of thee hath mortall ſores oft their roote
And ſore ſickines,whereto no man mortall,
Can finde no ſuccour,no remedy nor boote:
But for to ſpeake of thee in generall,
Recount all ill,and thou art grounde of all,
Thou art the well of eche diſordred thing,
Of whoſe head vile gluttony doth ſpring.

Thou makeſt youth ſuch as thou doeſt attice
To leſe the vertue of manhood and boldenes,
Their heartes dulling with fearefull cowardiſe:
Thou makeſt age to growe in vicioulnes,
Thou makeſt many to wander in darknes
Of vicious life attiſing by thy gile,
Nought chaſte thou teacheſt,but thing vnpure and vile.

Thou haſt no reaſon,ne ſtedfaſtnes of minde,

Of wisedome the purest grayne is fro thee gone,
No perfect wit shall mast within thee finde,
Of reasons sad thou certainly hast none,
And though at the first thou shewe vnto echone
Pleasure, and hope vnto honour to ascende,
Thou them disceyuest fully at the ende.

The hande of many great laude should haue obtayned
By worthy triumph, auaunsing to their name,
If thou haddest not their hye purpose disdayned
Them by thy gile withdrawing from the same,
So by thy meane obscured is their fame,
And by thy benime thou haste intoxicate
The noble heartes of many a great estate.

Thou hast ouerthrowe the wals of noble Troy,
The Parthians and dwellers of Asye,
By thy deuouring lust haue lost their ioy.
And many a Citie by thee on grounde doth lye,
The Cities of Grece with walles stronge and hye
Lye nowe on grounde, the walles with grasse ouergrowe,
The attike royalmes by thee are nowe full lowe.

Troia voluptate hac teriit, simillimè & Parthi, Grecia, Attica, Sodoma, Corinthus, Egiptus, Tarentum.

By thee was Sodome and other Cities drowned,
And that in number mo then I can name
Haue bene destroyed, and made euen with the grounde,
Corinth by thee was lost with sworde and flame,
And much part of Egipt was the same,
Tarent also, Illiria and eke Trace
Thou hast destroyed, and that in wofull case.

What needeth here to name the royalmes all,
Or all those Cities and places excellent,
Which thou hast made from their honour to fall
By punishment of our Lorde omnipotent,
Some drowned, and some with fire of heauen brent,
But to be playne we dayly see doubtles
That all thy seruauntes ende in wretchednes.

But better is my state, my fortune and degree,
For all my seruauntes that vnto me incline,
Shall haue rewarde of ioy and blisse with me,
Which ioy in heauen abideth me and mine
Vnto vs graunted by the grace diuine,
By pacient labour I poore men here aduaunce
To worldly wealth and good in abundaunce.

The

The gates of heauen to man are opened wide,
And he receyued in ioy that neuer shall ceasse,
So that I be his helper and his guide,
To leade him thither by way of rightwoulnes,
My way is harde, and full of busynes,
But at the ende I haue a resting place,
Wherein is life euerlasting and solace.

Hercules
Iulius Cæsar
Alexander magnus,

Strong Hercules that mightie champion,
And Iulius Cæsar an emperour royall,
And Alexander whose felowe found was none,
Considering well his wit and deedes all,
These haue renowme that neuer can stint nor fall,
For that they euer obeyed vnto me,
And many mo by me brought to degree.

Paulus Emilius,

I haue auaunced to glorious laude and name
Paule that was consull of the empire Romaine,
Which diuers nations wan, encreasing his fame,
To the sayde Romanes triumph and laude soueraine,
And though they suffered perill and great payne,
Yet hath the loue and mede of me vertue,
Not suffred them harde charges to eschewe.

Cicero

By me the honour of the hye eloquence
Of Cicero, and his perfect policie
Are spread abroade, shining for excellence,
Virgilius
And noble Virgil the prince of poetry,
The Romane linage by verse did magnify.
Homerus
He and Homerus with poetes euerychone
Haue won their glory and laude by me alone.

Aristotiles,
Plato.

Aristotill ensuing my iust commaundement,
Hath made his name and laudes immortall,
And also Plato moste noble and excellent,
The Philosophers all other great or small,
Hauing no name in goodes temporall,
Hath left the world with all his vanitie,
And at the ende great honour had by me.

Rymer. bis.

I clere the wit, the speeche I fortifye
With sadnes, reason and pleasaunt eloquence,
I man confirme, augment and edefy
With honour, laude, and knowledge of science,
And to expresse my might in briefe sentence,
None may here win but by my succour,
Laude, fame ne health, riches nor honour.

In

In thee is pride, and all thy wanton will
Is set on riot and wretched lechery,
All vicious wordes doth from thy mouth distill,
Thy whole delite is in lust and ribawdry.
But as for him that will to me apply,
I shall by vertue bring him to righteousnes,
And then to glory by wisedome and riches.

I shewe my seruauntes true iustice and pitie,
In the hye heauen sure fixed is my minde,
My house is kept ay cleane by chastitie,
My God is hye, and who that will him finde,
For to be light his lust muste leaue behinde,
And so by labour and perfite diligence
He may attayne that place of excellence.

In vertue is busy and diligent labour,
For no good comes of slouthfull ydlenes,
But swet and payne at ende shall finde pleasoure,
And parfite rest is ende of busines,
And he that walkes the way of holynes,
And liues in worship, ought to be glad and fayne
This quiet rest by my helpe to obtayne.

So whether thou lust to win name of honour
By wit or warre, by wisedome or by mighte,
Or in a Citie for to be councellour,
Or els by lawe to geue eche man his right,
Let me vertue alway be in thy sight,
Then shalt thou by my meane the way prouide,
In euery case howe thou mayst best thee gide.

Who that for loue of vertue speciall,
Endureth labour, swet, payne and busines,
The endles pleasour of ioy celestiall
Shall be rewarde to him for his hardnes,
Vertue alone is of suche worthynes
That gide it ought and gouerne euery thing,
And good giftes parte as is to it liking.

But thou false lust and pleasour corporall,
All men disceyuest that vnto thee encline,
Thou first art swete, at last more soure then gall,
Thou many thousandes hast brought vnto ruine,
And namely suche as of moste noble line
Descended are, for getting their degree
Defile their birth and auncient name by thee.

Thou art so fierce, so hasty and cruell,
That no wilde beast, no not the mightie beare
Can haue respite within his den to dwell,
Thy cruell clawes so fiercly doth him teare,
That on his skin remayneth scant a heare,
Thou shouldest his skin I trowe rent of also,
Ne had the Lion him succoured in his wo.

Plautus in amphi
Prouerb. vy.

Therfore ye men (while ye haue time and space)
Expell vayne lust and pleasour corporall,
Which deadly ill is barrayne of all grace,
And roote or sparkle to kindle sinnes all,
Therfore to Christ for grace see that ye call,
Wherby ye may all carnall lust subdue,
And plant in your mindes goodnes and vertue.

So shall your hartes sauour the true doctrine
And blessed fayth of Christ our sauiour,
Which fayth shal bring you to the sight denine
Of Gods presence and celestiall pleasour,
But worldly wealth as riches and honour,
Shall in this life be part of your rewarde,
Where as vayne lust endeth in paynes harde.

LATINA NAVIS SEV ARGA SOCIALIS.

Innumeræ classes fatuos sine fine furentes,
Hactenus in nostra ducere classe iuuat:
Si quis forte locum potuit minus accomodatum
Nanciſci, huc veniat cum sociisq; vehat.

Ecclesi.iij. c. vij.
Iob. xxx.
i. Esdras. v.
Sapien. iiij.
Eccles. i.

CVrrite sulcamus festinis æquora remis,
Et premit immensum carbasa nostra fretum.
En socialis adest classis, properate sodales,
Et fatui pariter nunc properate meri:
Nam nostræ numerus sectæ est immensus, & aures
Ad varias gentes tendit, & ad populos.
Nostra cohors equidem totum complectitur orbem,
Pauci sunt quos non fædera nostra premunt.
Ex Asia veniunt rutilo sub sole creati
Stulti, nobiscum qui cita vela trahunt.
Finibus è Lybiæ veniunt terraq; calenti
Mausirij imbelles, æthiopesq; nigri:
Migrant Hesperij, migrat quoq; Gallia tota,
Prorsus & a Bactris sedula turba ruit.
Ad nauem veniunt gentes quas vltima Thyle
Finibus extremis quasq; Britannus habet.
Et veniunt Cymbri torui, flauiq; Sycambri,

In omnem terrã exiuit sonus eorum.

Et venit

Et venit ex latio turba procéra quidem.
Arctophylax gentes rigido ſub ſydere natus
Tranſmittit, præbet ſubſidiúmq; rati:
Sauromatæ veniunt, pugnax quóq; turba Getarum,
Atq; Thraces veniunt, Argolicíq; viri:
Et veniunt omnes gentes, quas conſpicit orbis,
Quaſq; fouent nitidi ſydera clara poli:
Cum ſenibus iuuenes, fatua cum matre puella,
Intactus nullus hic gradus eſſe poteſt.
Ad claſſem celerem fatui properate ſodales,
Currite, nauiculæ nam mora cuncta nocet.
Tempus adeſt ſulcare fretum, & nunc pandere velum
Currite, iam pergit fluctibus acta ratis.
Maxima nunc regio ſupereſt penetranda, ſodales
O fatui, pedibus currite quæſo citis.
Narragonum ad patriam & promiſſas tendimus oras,
Cogimur & ſtolidum ſponte ſubire ſolum.
Nos tamen in tumido iactant diſcrimina ponto
Plurima, ſollicitas & quatit vnda trabes.
Veliferiq; maris ſæuo clamore ciémus
Fortunam, nil nos impia vota iuuant.
Per varios caſus, per ſæua pericula ponti
Currimus, & vitæ non modus vllus adeſt:
Et patimur lapſus tempeſtatesq; ſonoras,
Et patimur medio naufraga fata mari:
Scillæam rabiem ſiculis ſpectamus in vndis,
Atq; charybdeo gurgite tranſtra volant.
Per ſyrtes lybicas remo ſulcamus inerti,
Spectamus tumidi triſtia monſtra maris:
Delphinos, Phocas, ſyrenes, atq; videmus
Tritonas, inuiſum piodigijq; genus:
Torpemus cantu, quo noſtras inficit aures
Syren, languenti noſq; ſopore premit:
Et Cyclopem grandem ſiculo ſpectamus in antro,
Dulychius princeps quem timuiſſe poteſt.
Quis locus eſt tutus, quo nunc conſidere ſtulti
Poſſunt, & certos ædificare lares:
Vſq; adeò tumidis proſtrati mergimur vndis,
Et portus tutus carbaſa noſtra fugit:
Ha meritò, quoniam nullo ſapientia cultu
Nos fouet, & ſtolida figimus arma manu.
Heu dea ſtultitiæ nobis nunc pocula Circæ
Præbuit, & cantu pectora laſſa ferit.
Eheu quid miſeri prodeſt errare ſodales,
Quærite ſed ſtabili littora tuta pede:
Ne rapiant fragiles Neptunia monſtra carinas,
Sorbeat & noſtras æquoris vnda rates.

De hac materia Virgilius in. 9. & in. eund.

Scylla.
Charibdis
Cyrtes.
Syrenes.
Tritons.
Cyclops.
Vlyſſes.
Circe.
Neptunus.

The vniuersall Ship and generall Barke or Barge, wherin they rowe that yet haue had no charge.

Within my shippes are fooles innumerable,
My shippes diuerse forged here before,
With furious fooles in folly perdurable,
But nethelesse yet here I forge more:
And if peraduenture some one hath had no ore,
Nor place before condigne for his degree,
In this great Carake nowe shall he rowe with me.

Societas fatuorum.

Gaudium est miseris socios habere pœnarum: Sed non minus ardebũt, qui cum multis ardent. Qui inter huiuscemodi letantur, & esse substentius delicias computant, filij sunt stultorum & ignobilium, & pressi quasi fluctibus seruitijs suis: fratres sunt draconum & socij structionum. Sic fuit, est & erit, similis similem sibi querit.

ij.q.i.multi.
Eccles.iij.c.viij.
Job.xxx.
i.Esdras.v.
Sapien.iiij.

HEre shall Jacke Charde, my brother Robin Hill,
With millers & bakers that weight & measure hate
Al stealing Taylers, as Soper and Manchil,
Receaue their rowme because they come to late,
The foulest place is mete for their estate,
A rowme for rascoldes harde by the pompe shall be,
That stinking places and knaues may agree.

Come away companions for time it is to rowe,
Our Carake fletes, the sea is large and wide,
And depe inough, a pleasaunt winde doth blowe,

Prolonge no time our Carake doth you bide,
Our felowes tary for you on euery side,
Haste hither I say ye fooles naturall,
Howe ofte shall I you vnto my Nauy call.

Ye haue one comfort ye shall not be alone, Eccles. 1.
Your company almoste is infinite,
For nowe alyue are men but fewe or none,
That of my ship can rid himselfe out quite,
A foole in felowes hath pleasour and delite,
Here can none want, for our proclamation In omne in terram exiuit sonus eorum,
Extendeth farre and to many a straunge nation.

But to be playne and speake as I intende,
All men are fooles that can not them selfe gide,
Thus all the worlde may I well comprehende,
Except a fewe whom I may set aside,
All whole Asia though it be longe and wide
And farre from vs, and all not of our lawes,
Yet are they ready our sayles vp to drawe.

From the farre costes and hote of Lybia,
The Nawrians and eke the men of Inde,
And all the dwellers almoste of Africa,
The Lumbarde nation vntrue of dede and minde,
All these within our ship will places finde,
So may the dwellers of Cecyle and Almayne,
Of Italy, Fraunce, Flaunders, Grece and Spayne.

The Pycardes, Normans, and Neapolitanes,
Come in great clusters our Nauy to augment,
So doth Venetians, Gascones and Romanes,
And little Britayne is all of life assent,
And also the great by riches excellent,
Whiche nowe is called plentifull Englande,
Commeth to our ship, with Wales and Scotlande.

The out Iles all dispersed here and there
In the mayne sea also come in one bonde,
So many comes that certaynly I feare
Within my ship they all can not well stande,
Hither comes also the dwellers of Irelande,
Denis and Woris, Patrike and Mackmurre,
In mantles pricked for lacke of precious furre.

In Englande is no Citie nor shire towne,
Borough ne village howe poore soeuer it be,

For noble palace of suche a great renowme,
But some mariners sende muste they vnto me,
But to be shorte and flee mysiritie,
There is no nation nor region vnder sunne,
But all or some to this my ship doth runne.

Both yonge and olde, poore man and estate,
The foolishe mother hir daughter by hir side
Runne to our Navy fearing to come to late,
No maner of degree is in the worlde wide
But that for all their statelines and pride,
As many as from the way of wisedome trip,
Shall haue a rowme and place within my ship.

My foolishe felowes therfore I you exhorte,
Haste to our Navy for time it is to rowe,
Nowe muste we leaue eche simple hauen and porte,
And sayle to that lande where fooles abound & flowe,
For whether we ariue at London or Bristowe,
Or any other hauen within this our lande,
We fooles ynowe shall finde alway at hande.

No speciall place will I chose for our rode,
But at auenture where the winde shall vs drive,
But while we wretches thus sayle and rowe abrode
On this depe see, our folly doth depreue
Our soule from health and lande of men alive,
So that in the wawes of this tempestious see,
Ofte time we liue in doubtfull ieopardie.

De hac materia Virgilius in .j. & .ij. mei.

Our frayle bodies wandreth in care and payne,
And like to botes troubled with tempest sore,
From rocke to rocke cast in this see mundayne,
Before our eyes beholde we euer more
The death of them that passed are before,
Alas misfortune vs causeth oft to rue,
When to vayne thoughtes our bodies we subdue.

By diuers chaunces runne we to ieopardie,
And of our life God wot we are vnsure,
Oft of our chaunces we seke no remedy,
But wander forth our reason muche obscure,
Tempest we suffer, sore falles we endure,
And to our iourney so simple heede we take,
That in the sea and rockes our shippes breake.

Scilla.

A farre of Scilla the roring we may heare,

yet

Yet by our foly, our mindes are so ruell,
That to the perils (alas) we draue vs nere,
And some so wander without gide or counsell,
That in the hurling pittes of fearefull hell
Their shippes breake, and there alwaye remayne
Within that guilfe in endlesse wo and payne.

We wander in more doubt then mortall man can thinke,
And oft by our foly and wilfull negligence
Our ship is in great perill for to sinke,
So sore are we ouercharged with offence:
We see the daunger before our owne presence
Of straytes, rockes, and bankes of sande full hye,
Yet we proferde to wilfull ieopardy.

We diuers monsters within the sea beholde
Ready to abuse or to deuour mankinde,
As Dolphins, Whales, and wonders manifolde,
And oft the Waremaydes songe dulleth our minde,
That to all goodnes we are made dull and blinde,
The wolues of these oft do vs muche care,
Yet we of them can neuer well beware.

We see Poliphemus that foule and great giant,
In his dreadfull den mankinde also to dere,
Whom great Vlisses both bolde and baleant
Might for his lookes drede, and quake for feare:
A thousande monsters are no mankinde to teare
And to deuour and bring into hell pit,
Yet we (alas) our selfe to them submit.

About we wander in tempest and torment,
What place is sure, where fooles may remayne
And fixe their dwelling sure and permanent,
None certainly, the cause thereof is playne,
We wander in the sea, for pleasure biding payne,
And though the hauen of health be in our sight,
Alas we flee from it with all our might.

Alas, therefore dayly we must endure
Great payne and wo, and well we it deserue,
For he that of rest (when he list) may be sure
And will none haue, he worthy is to sterue:
We loue no wisedome, ne tende not to obserue
Her lore and lawes, ne way of righteousnes,
But arme our selfe with foly and falsenes.

Alas

Alas, alas the vile and vayne goddes
Of foolishnes and worldly vanitie
Hath made vs drinke so of her cup doubtlesse,
That all our wittes and reasons blinded be:
A wisedome, wisedome, great pitie it is to see,
Howe fewe to thy preceptes nowe incline,
Thy name decayes and falles to ruine,

Alas dere brethren, alas thou wretched man,
O frowarde flocke to thy creatour vnkinde,
Expell thy foly, apply all that thou can
To folowe wisedome with all thy might and minde,
What ioy haste thou to wander in the winde,
In vice and errour without good will to stent,
Ceasse man, and seeke the place ay permanent.

Set foly, errour and vanitie aside,
Flee from the wayes of suche as sue offence,
Labour to obtayne a place, ay to abide
Without ende before Gods hye presence,
Least that hell monsters by furious violence
Swalowe vp thy soule to payne from ioy and blisse,
While in this life thou erreste or goeste amisse.

SOCIALIS NAVIS MECHANICORVM.

STultorum trahitur collecta caterua virorum,
Qui manibus quærunt sæpè alimenta suis:
Artificis quisquis signum prætendit, & effert
Quid sciat, & foueat qua ratione domum:
Adsunt mæchanici, quorum vela ampla leuata,
Cum celeri remo per freta vasta volant.
Cur tamen hi fatui sint ad mea laxa vocati
Carbasa, iam causas cum ratione canam.
Cunctorum veluti status immutatur in omni
Tempore, nec stabili conditione manet:
Artificum pariter sic fit mutatio semper,
Hos fatuos meritò nostra carina vehit.
Hoc vitium primum est, quòd seruus quisq; magister
Esse cupit, callet & tamen ipse nihil.
Artifices multi fatuiq; sine arte vagantur,
Stultitia merces diminuuntq; sua.
Alter in alterius damnum sudore laborat,
Se tamen in primis decipit expolians.
Vendit opus magna forsan mercede paratum,
Incitat & vexat hunc quia liuor edax:
Attamen artificum deformis abusio sectæ

Pauper.

Pyoverb. xi.

De elec cum in magistrum. lxi. dist. miserum. xlix. dist. sacerdos.

Eccl. vii.

Paupertate graui corpora multa premit.
Hi res mox vendunt positas præ merce minuta,
Hi precio vendunt pro leuiore suas.
Alter in alterius damnum contemſiſſe lucrum
Aſſolet, & vendit tunc malè ſarta palam.
Qui modico vendunt precio, res non benè ſartas
Vendunt, artifices hæc mala culpa notat.
Omnes qui cupiunt emptores fallere blandis
Fraudibus, hi certè ſe quoq; decipiunt.
Mæchanici culpas & ſtigmata nigra merentur,
Turpantes operas, artifices q; manus:
Decreſcunt omnes mercatus, nemo fidelis
Mercator, quiuis ditior eſſe cupit.
Rebus in humanis mutatio tanta laceſſit,
Multos atq; inopes reddit vbiq; viros.
Non opus eſt multis facinus componere verbis
Artificum, liuor pectora cuncta trahit.
Temporibus noſtris qui conſtans eſſe laborat,
Hunc ſtultum vulgus inſipidum q; vocat.

Leuit. xvii.

Eccleſi. xxvi.

The vniuerſall Ship of crafty men or labourers.

A com-

A Company gathered together in a route
Of fooliſhe men, and blinde by ignorance,
Rowe nowe in boces my ſhippes all about,
Suche men are they that get their ſuſtinaunce
With labour of hande, and lewde of gouernaunce,
But ſuch as labour truely for their foode
I will not blame, but them repute as good.

Haſte hither laborers, our ſayles are a loft,
Our ſhip flyes ſwiftly by might of ore,
But firſt of all ye fooles that labour loft,
And leſe the time making your maſters poore,
In this ſhip preſent ſhall ye be ſet afore,
And then ſuch as ſpende their wage in dronkennes,
For dronken workmen come neuer to riches.

Operarius ebrioſus non locupletabitur.

For why theſe fooles vnto my ſhip I call,
For to be ſhort, this is the reaſon why,
For as the ſtate of all men mortall,
And eche other thing chaungeth continually
Without condition ſtable, certaynly,
So is the ſtate of labourers diſceyuable,
And much vnſure, and alſo chaungeable.

Prouer. xi.

The ſpeciall vice common among them all,
Is that eche ſeruaunt fayne would a maſter be,
Yet in his craft he knoweth nought at all,
But is a foole therein, and ſo ſhall dye,
And many workmen, as we may dayly ſee
Wander as fooles in ſlouth and ydlenes,
Hurting their wages by their fooliſhnes.

De elec. cum in ma. giſtrum lxi. diſt. miſerum, xix. diſt. ſacerdos.

One laboureth faſt for litle or for nought,
His felowe to put to loſſe or hurt thereby,
Yet he him ſelfe to pouertie is brought
By his ill will, his hatred and enuy,
And for that this vice his heart continually
Vexeth and troubleth, for nought he offreth forth
That worke or thing that is great treaſure worth.

Ezech. viij.

Yet this foule abuſe and malice enuious
Of laboring men oft time doth them oppreſſe
With pouertie, to all mankinde odious,
If one ſell for litle, another ſelles for leſſe,
Till both be oppreſt with pouerties hardnes,
Eche one deſpiſeth his priuate aduauntage,
To do another diſpleaſure and damage.

Leuitl. xix.

Some

Some make their ware iniuſt and diſceyuable,
Selling it forth for ſmall and litle price,
The truth appereth playne and veritable,
For in good ware the price doth ay arize:
But contrary if thou the truth aduiſe,
Where a great thing for litle price is bought,
It ſignifyeth that it is ſtollen or nought.

All ſuch as couet the byers to begile
With flattering wordes falſe and diſceyuable,
Diſceyuing other, diſceyue them ſelfe the while,
And all other are greatly reproueable,
Which make their worke not true and profitable,
But counterfayte and pleaſaunt to the eye,
And nought in proufe men to abuſe thereby.

The price of eche ware decayeth euery day,
And yet the ware is ſcantly worthy the price,
Amonge all marchauntes ſcant and vneth we may
Finde one or two that truth do exerciſe,
But all are blinded ſo by couetiſe,
That nought they force of falſe diſceytfulnes,
So that they may thereby obtayne riches.

Thus ſo great chaunges and mutabilitie
Stireth the heartes of labouring men to vre,
That the moſte part abide in pouertie,
And to be ſhort, eche one of them conſpire
Againſt other by malice hote as fire,
In all their heartes none other thing doth rayne
Saue enuy, malice, hatred and diſdayne.

What nede is it in wordes to be large,
Or all the vice of crafty men to write,
The payne were longe, and great ſhould be the charge,
And to the ſame I haue to ſmall reſpite,
For if that any haue pleaſure and delite
In this our time to be conſtant and wiſe,
The commontie ſhall him hate and deſpiſe.

Therefore I leaue them in their foliſhnes,
Yet praying God that they may once amende,
And ſo increaſe in truth and righteouſnes,
That I may haue cauſe their goodnes to commende,
Who iuſtly liueth, iuſtly alſo ſhall ende,
And who that in his craft is iuſt and true,
Shall proue in riches, and proſper in vertue.

DE FATIS MVNDANIS.

Scribitur in fatuum nimis mundo confidentem. Et est carmen domini Roberti Gaguini.

DVm me cura tenet sublimia fortè petendi,
Et vigil expecto det mihi digna labor.
Destituit fortuna pedem, nixumq́, fefellit,
Nec potuit lapsus pes retinere gradum.
Et qui prensus erat non paruo robore ramus:
Præcipitem effractus retulit ecce solo.
Cura, fides, probitas (fueris nisi præditus astu
Et vafro ingenio) parui putata iacent.

Of fooles that are ouer vvorldly.

OFt while man labours for to ascende
By fortune fraile alway forwarde,
And while alway he doth intende
For his fore labour to haue rewarde,
Then is his fortune so sharpe and harde
To leaue his foote at his moste neede,
And let him slip in mortall feare and drede.

Who that leaneth on braunches fraile,

Or taketh his holde by leanes light,
Can finde thereby but small anayle,
But to the grounde deserde downe right,
And though the braunches be strong and wight,
When thou beginnest to slip or slide,
In thy degree harde is to abide.

And though the braunches be whole and sound,
And be to weake thee to sustayne,
Yet shalt thou downe come to the grounde:
So if a man take care and payne
To liue in vertue and good soueraine,
Yet all this shall be nought set by,
But if they be gyded wittely.

The strongest braunch or bough shall fayle
Without good wisedome, if man ascende,
But vnto the top if thou preuayle,
Yet ought thou to thy fete intende,
Eche thing is proued at the ende,
Therfore man ought him euen to beare,
In hyest rowmes is greatest feare.

In climbing vp man hath great payne,
But when he at the hyest is,
Hauing great hope there to remayne
In wealth and pleasure, ioy and blis,
Yet of the fruite small part is his,
For by one blast of winde sodayne,
In one instant he falles agayne.

If one be in a towme a hye,
Men that are lowe seme to him small,
But to say truth and veritie,
Yet may their stature be egall,
In like wise though a man royall
Despise them liuing in pouertie,
Of one metall yet both they be.

This worlde all whole goeth vp and downe,
It ebbes and flowes like to the sea,
Waxing and waning like the moone,
Nowe in wealth and in prosperitie,
Eft in aduers and frowarde pouertie,
But that man folowes hye wisedome,
Which take all thinges like as they come.

Though some in treasury and welth abounde,
Thinking them selues wise men alone,
Yet when that they are brought to grounde,
They and the poore is all but one,
And though thou surely marke the bone
Of begger and him that king hath bene,
Small difference shalt thou find them betwene.

After the day commeth the night,
So after pleasure ofte commeth payne,
He is in prudence but poorely pight
That can not both in like sustayne,
But if I shall be true and playne,
No earthly thing makes more debate,
Then a vile churle to become a state.

When suche a vilayne rude of his minde
A hye is set on a mightie tree,
To gentle bloud can he not be kinde,
Yet he forgettes his owne degree,
But though the thicke leaues let none see
Howe muche mischiefe suche go about,
Yet at the last it will come out.

If deathes are the tree downe throwe,
And if their riches as leaues light,
Away fro them on grounde do blowe,
Then all their falshode is out in sight,
But while the tree may stande vpright,
The leaues of riches hanging about,
To lowels often the lorde muste lout.

The noble faucons are ofte oppressi,
The Egle blinded and birdes small
Are spoyled and driuen from their nest
When the greedy kite will rule all,
But if the kite then after fall
By aduers fortune or his iniquitie,
The faucons may well haue ioy to see.

Thus well is him that can attende
To take his holde by braunches strong,
When he purposeth vp to ascende,
And in the top to bide there longe
Without wisedome, it shall be wronge,
For who that climbes by stately pride,
For greeuous windes can not abide.

Therfore

Therfore man whosoeuer thou be,
That haste minde and concupiscence
To bring thee into hye degree,
Or in the seruice of king or prince,
If thou be brought to excellence,
Kepe pitie still before thine eyne,
Vse iustice, mekenes and prudence,
Remembring euer what thou hast bene.

To get loue do thy diligence,
And if thou wilt haue amitie
To auncient bloud do reuerence,
Though it be but of lowe degree,
Prouide thee in prosperitie
For misfortune, for it is sene
That fortune hath no certayntie,
So thinke thou euer what thou hast bene.

Serue God thy maker aboue all thing,
And next that with thy heart and minde,
Be true and loyall vnto thy kinge,
And to his subiectes iust and kinde,
Let auarice by no way thee blinde,
Then might thou fall or thou would wene,
So that no fault in thee men finde,
Care not to be as thou hast bene.

¶ *De singularitate quorundam nouorum fatuorum additio Seb. Brant.*

TE nostram accepi vertisse Iacobe carinam, — psalm. 1. rr. 8.
Atq; illam latium nunc sapere eloquium: — xl. dis. quisquis.
Gaudeo, Lolhardos quos prætermisimus olim,
Beguinasq; iuuat his nec abesse suas.
Est operæ precium non ignorare Beguttas, — Cauendum est a
Bægardosq; suos, hiprocritumq; genus. — begn nis de frig.
Quos nimis arta prius complexa est cymba, liburnum — fraternit. tis plus
Nunc proprium, & laxis transtra parabo foris. — prin. glo. in cle. 1. de reli. do.
Currite lolhardi, beguinæ siuè beguttæ,
Currite begardi, spiritus ire iubet.
Vos hominem ex toto præsenti in carne putatis
Perfectum & summum tangere posse gradum:
Vsq; adeò vt nunquam deinceps mortale patrare — in cle. ad nostrum, de here.
Crimen, & vt nequeat proficere vlteriùs.
Perfectus igitur tantos quoq; classis abacta
Expectat comites, stultiuagosq; viros.
Currite nauis eat, fatuosq; sequamur euntes,

Ne ſine beguinis tanta caterua ruat.
Cernitis vt ſtulti totum mare & æquora complent,
Nec modus aut numerus nauibus atq; viris.
Sæpè oculos hominum morientum clauditis, antè
Quàm mortis tempus vel necis hora venit.
Claudite præſentis perituræ lumina turbæ,
Atq; operi noſtro ponite quæſo modum
Sit ſatis hunc feciſſe priùs vobis vel honorem,
Quòd non vulgari vos rate compoſui.
Ne populus ſi veſtra notet mala crimina, forſan
Non prauos modò ſed pellat ab orbe bonos:
Nec vos de populo vultis neq; plæbe videri,
Nec cleri in ſortem vos deus ipſe vocat.
Iccirco dignam vobis ſedem ipſe nequiui,
Theutonica in noſtra ponere naue priùs.
Cùm tamen in patria Germana, & theutonico orbe
Pullulet, & vigeat veſtra ea ſecta nimis.
Colligere attempto turbam duntaxat iniquam,
Eſte procul fratres quos bona vita tenet.
Qui norman vitæq; modum ſanccitaq; patrum
Seruatis, non vos lædere pergo bonos:
Sed turbam indoctam, quæ cùm nil diſcere poſſit,
Nec voluit, longam quærit habere togam.
Ne ſi vulgus erit, cogatur ferre laborem
Artificum, & manibus querere fortè cibum.
Inde eſt quòd quærunt tranquillam habuiſſe quietem,
Atq; vacare graui poſſe labore tamen.
Non is eſt animus non mens fuit vt Madalenæ,
Verùm vt bufonem læna ſuum inueniat.
Ocia ſectantur, torporem & deſidiamq;,,
Hinc hoſti antiquo nequitiæ arma parant.
Proinde ſibi reputant, credunt quoq; cuncta licere,
Humano neq; ſub viuere & eſſe iugo.
Libertas (alunt) vbi ſpiritus eſſe probatur,
Spiritus at ſpirat, liberiora, licent.
Inde putant nulli capiti ſe ſubdere poſſe,
Acephali cupiunt viuere & eſſe palàm.
In grege conueniunt, viuunt ſine rege locuſtæ,
Puniat vt nemo corrigat atq; nephas.
Quin etiam interdum laico ſua crimina fratres
Confitentur, agunt alterutrumq; vices.
Oſcula mortali dicunt damnanda reatu,
Officium carnis ſed veniale ferunt.
Hinc paſſim fratres per compita cuncta ſorores
Quærunt, ſolantur, concrepitantq; fores.
Signaq; dant dygitis pulſantibus, atq; recepto
Reſponſo, admittit ianua quæq; ſuum.

cle. i. de re. do.

hic. cle. ad noſtū. Proteſtatio nihil dicere volen. contra bonos aut approbatos.

ij. Theſſalo. iij.

vt dicere poſsint in Eccl ia. de cele. miſſ cum marthe c niſi cum prudē. de renun.

hic. cle. ad noſtum

ij. Corinth. vj. xcix. diſ. nulla.

Prouer. xix.

glo. xxv. diſ. vnū glo. de of. ordi. paſtoralis.

glo. de fur. c. ñ.

dic de ad noſtrum

Tum procul abiectis mantellis,atq; cucullis
Lolhardi in turpi veſte,breuiq; patent.
Grandibus exutis ſotularibus atq; cothurnis,
Beguinæ incedunt,calceoloſq; mouent.
Tunc opera incipiunt communia,tunc labiorum
Hos operit labor,& facta ſororia agunt.
Si qua caſta ſoror velit atq; pudica videri,
Et quæ fraternos abnuit accubitus,
Carpitur,& normæ violatrix dicitur,extra
Sit numerum,& careat funditus alloquio:
Illi communes neq; enim veniæ vè preces vè
Subueniunt,vrnam,hæc fregit & vrceolum.
Quin etiam arguitur maiori crimine pœnam
Quo ferat,& ſubeat fratris ad arbitrium.
Hunc ego peruerſum Lolhardum ſeu goliardum
Dicam,qui ventri viuit & vmbilico.
Nequitiam illorum carpunt mea carmina,ſanctos
Atq; bonos fratres carpere nemo volet.
Quos vel apoſtolicæ ſedis mandata probarunt,
Vel quos commendat vita laborq; bonus.
Aſt quidam bullas producunt ſæpè,quibus ſint
Abſq; opere,humanis delitijſq; vacent:
Et quibus impunè poſſint quæcunq; patrare
Non bona,& a nullo vindice habere metum:
Seq; pares faciunt monachis,Teſteq; ſacratis
Virginibus,quibus eſt regula grata deo:
Canonicos habitus,nomen,veſtemq; pudicam
Vſurpant,ſed enim ſub cute vulpis ineſt.
Sic habitus ſimulant multi ſanctoſq; bonoſq;
Intus qui rapida tygre lupoq; ſcatent.
Nomine diuorum ſubiére cubilia multi
Caſta,ſed incæſto mox rediére gradu.
Quis rogo ſumme pater,valet explicare nefanda
Crimina,quæ fiunt ſub ſpecie vſq; bona:
Liberiùs poterit nemoq; licentiùs vſquam
Fallere credentes,quam genus hippocritum.
Introitu Curios ſimulant,ſed Clodius exit,
Sub Chriſti ſpecie dæmon inique lates.
Væ tibi væ maledicta cohors,quæ nomen inane
Religionis habes,quod tua facta negant.
Nempe opera effingis ſathanæ,quibus eſſe probaris
Progenitus ſathanæ,luciferiq; puer.
Quiſquis enim eſt genitus ſummo a genitore deoq;
Hic mandata dei ſeruat & efficiet.
Qui verò è terra genitus,terraq; ſepultus
Semper erit,quæuis terrea ſola placent.
Quem ſemel arripuit fatuorum claua,cucullus,

Glo.in.de.i de reg
li do. quæ e.diſſ.
xvi q. ij. &c.
permutoſam.

Actes.x.
Pſal.cxxxix.

cle.i.de vi.&
ho cle.
Proteſtatio.
Prouerb.xi.

C.de epiſ.& clé.
de annabilea.
Exech.xiij.

Math.vij.
Ouidius.
Iuuenalis in ſatyra vltima.
Sarcematas.

Eſaie.ix.

Math.xxiij.
1.Timo.iiij.
Prouer.xx.
John.viij.
John v.iij C.v.
Colloſſ.iij.
Luke.vi.
John.iij.
v.Petri.ij.

Apoſtropha ad Philomuſum.

Mitraq́;,vix veterem deijcit ille togam:
Hinc precor,exortor,moneo,rogo,flagito cunctos,
Præuideant,linquunt qua ſtatione ratem.
Noſtri etenim portum quærunt lyntresq́; faſeli,
Cædo libens,meritum docte Iacobe feres.
Qui mea vertiſti vulgaria plauſtra,reuidi
Illa ego,perlegi,ſat placet atq́; labor.

Quare Seb. Braut concordantias huic operi appoſuerit.

Nota magis fuerat nobis inuentio noſtra,
Quo quæq́; excerpſi dicta decora loco:
Iccirco aſcripſi loca concordantia,lector
Noſcere quo valeat,ſingula quæq́; citò.

Parcendum impreſſoribus.

Qui tamen & veniam dabit impreſſoribus oro,
His quia feſtinum nil ſatis eſſe proteſt.
Nempè manu propria ſemel atq́; iterum illa reuidi,
Signaui,inuerſa multa ſub inde manu:
Sed tamen illorum præceps labor,atra reliquit
Plurima,quæ nollem,quæ mihi diſpliceant.
Quæ ſi fortè videt lector bonus atq́; peritus,
Dat veniam,erratum nec putet eſſe tuum.
Criticus at ſi quis (cui ſueta calumnia cordi)
Perleget,in ſannas incidet ille,ſcio.

Eccleſi.vig.

Sufficiet ſed enim doctis feciſſe laborem
Complacitum,ſtultis nil ſatis eſſe poteſt.
Nec mihi principio mens ſubfuit,atq́; voluntas
Scribere,vel ſtultis complacuiſſe viris.

Eccleſi.xxxvj.

Nec tibi propoſitum fuit,vt ſatis eſſe putarem
Prudenti,& fatuo ſam bona ſcripta viro.
Iccirco ſtultis linguam linquamus inanem,

Prouerb.xviij.

In cuius manibus vitaq́; morſq́; ſedet.

Eccleſi.x.

Singula qui carpunt,cupiunt doctiq́; videri,
Nec quicquam norunt,ſed ſua ſola placent.

Pſalm.xxix.

Ille ferus multos agros depaſtus amœnos,
Huncq́; Ioſeph patri ſurripuiſſe ferunt.

Eccleſi.xx.

Hos operis noſtri ſtatui mihi ſiſtere finem,

Sapien.ix.

Omnia qui carpunt,cùm nihil efficiant.

Iohn.xv.

Nil ſatis egregium,dignum,præſtansq́; bonumq́;

Galath.i.

Quod cunctis poſſit (crede) placere viris.

xlvij.di. quod ad.

Concluſio operis

Viciſti precibus (fateor) ſuauiſſime frater
Me,tua quo videam,carmina peruideam:
Quod potui,effeci,gaudet tuus ille magiſter,
Diſcipuli ingenium tam valuiſſe ſui.
Perge bonis cœptis,rogat id tuus atq́; Iohannes

Olpe.

Olpigena,fauſto fine,diuq́; Vale.

❧ A briefe addition of the ſingularitie of ſome newe fooles.

There

Singularitas.

Singularis fertur depastus est eam. Quisquis rebus præterentibus restrictiùs vtitur quàm se habent mores eorum cũ quibus viuit, aut intemperans aut superstitiosus est. Quisquis verò sic eis vtitur, vt metas consuetudinis bonorum inter quos versatur, excedat, aut aliquid significat, aut flagitiosus est. In omnibus enim talibus non vsus rerum, sed libido inculpa est.

HEre maketh mine authour a speciall mencion
Of ypocrites not perfect of beleue,
And suche as abuseth their religion,
But I shall not so sharply them repreue,
I am full lothe religious men to greue
Or discontent, for if I so do would,
A mighty volume could not their vices holde.

I leaue their pride, I leaue their couetise,
I will not touche their malice nor enuy,
Nor them that Venus toyes exercise,
I will not blame nor touche openly,
It were but foly sith is no remedy,
But if I should vpon me take the payne,
A newe labour I should begin agayne.

I them not touche that cumming men bisdayne,
There were none ende in blaming all the fooles,
The maners rude, vngodly and vilayne,
And asses eares cloaked vnder coules,
Knowing nothing, contemning yet the scooles,
All these to touche and sundry vices mo,

It were to loze a charge and payne to do.

I will not say that they vse any sinne,
Yet oft forsooth they solowe not the way
Of the religion that they haue entred in,
Though they the name and habite not denay,
Yet of their life full harde it is to say,
But often at ende it proueth euident,
That vnder floures lurketh the serpent.

The wolfe or fore is hid within the skin,
Of the simple sheepe poore and innocent,
Wekenes without, but pride is hid within,
The wordes faire, but false is their intent,
No sort by falshood or wayes fraudulent,
May sooner disceyue good folke by any way,
Then the wicked sort of ypocrites may.

Hange vp the scapler, the ames coule and frocke,
Or other habite of eche religion,
Vpon a tree cleane dede or rotten stocke,
Such are those fooles that haue profession,
Leauing their right rule in eche condition,
They bere the habite, the vesture or the wede,
And eke the name without the thing in deede.

And if that one liue well and vertuously
In way of grace like as he ought to go,
The remanent assaile him with enuy,
And him oppresse with grieuous payne and wo,
Vntill he solowe like as the other do,
And leue his way of godly righteousnes,
Solowing their life full of all viciousnes.

The good are good and worthy reuerence,
And when the Shepherde is ware and diligent,
Ruling him selfe by vertue and prudence,
Then grace and goodnes sooner shall augment
Among the flocke by example euident:
But if the Shepherde by foly hurt his name,
Moste commonly the flocke shall do the same.

When that the head hath no disease nor payne,
Then all the members greatly the lounder be,
But if the head be sicke or sore certayne,
Then ouer the body goeth that infirmitie,
But to be playne we dayly here and see,

That

That the commontie in their behauour
Are such as is their lorde and gouernour.

Alas what lewde religion do they take,
Or of what sort is their profession,
That of their wombes vile their goddes make,
As witlesse beastes voyde of discretion,
Thus it appereth that their ingression
Into religion, is more for wealth and ease,
Then by harde penaunce our Sauiour to please.

Though men religious be counted in the lawe,
As dead and gone out of this life actiue,
That saying surely is scantly worth a strawe:
For suche deedes oft times they contriue,
That it appereth playne that they are aliue,
But as for that, a part it shalbe layde,
At eche season truth ought not to be sayde.

A heauenly life is to be monke or freer,
Yet is it not ynough to bere the name,
Such must they be in like as they appere
In outwarde habite, according to the same,
Then should none haue occasion them to blame,
For certainly no vertuous man there is,
That will him blame that hath not done amisse.

For he that is of God without all doubt,
Will be full ready and busy night and day,
The workes of God almight to go about,
The deuils seruaunt keepeth another way,
In lust and pleasure walking while he may,
Seruing his master, and yet in euery place
He layneth vertue outwarde in his face.

Of such a vile and wretched hipocrite,
And of his maners playnly as they be,
At this conclusion briefly shall I write,
As it is founde in good aucthoritie,
Leauing my aucthour for his prolixitie,
And to playne speeche and eke to liberall
For to be drawen in language maternall.

Nota Bernardum contra hipocritas super cantica. Vorant ese humilèt sine aespectu, pauperes sine aespectu.

By these poyntes the which I shall expresse,
Those ypocrites shall openly appere,
Which outwarde layne vertue and holynes,
In worde and deede, where men may see and here,

But

Bene vestire sine sollicitudine, delicatè pasci sine labore. Aliis adulantes, aliis detrahentes, aliis inuidentes, mordaces vt canes, dolosi vt vulpes, superbi vt leones, exteriùs vt oues, interiùs vt lupi rapaces, sine authoritate indices, sine visu testes, sine processu doctores, postremò falsi accusatores, & omni virtute carentes. hæc ille.

But when that they haue brought them selfe arere,
And out of sight and others audience,
They are much worse then other in offence.

They outwarde in face present humilitie,
As if they were holy and perfect of liuing,
Yet would they not of men despised be:
They fayne them poore, yet will they lacke nothing,
Touching their habite, vesture or cloathing,
They will the same in costly maner dresse,
Without all care, thought, trouble or busynes.

They looke to be fed well and deliciously,
Without labour, therein is no delite,
Some men they flatter, but other they enuy,
And other some they cruelly bachbite,
Some men to malice by falshoode they excite,
As dogges they bite some in playne audience
For sinne, though they commit the same offence.

As foxes full of falshood and of gile,
By subtiltie they all their workes gide,
They boldly other for statelynes reuile,
Yet as proude Lions are they accloyed with pride,
And while that they in company abide,
They shewe them outwarde as Lambes innocent,
Like rauishing wolues yet are they of intent.

They will be Iudges without authority,
And witnesses without knowledge or sight,
They will be doctours of passing grauitie,
Without processe in study day and night,
And to be short, by iudgement vnright
They oft accuse good men, them to oppresse,
Their selfe yet bare of vertue and goodnes.

These are the tokens and signes euident,
Which in ypocrites men may note and see,
Also the religious should be obedient,
And euer perseuer in fayre humilitie,
Being content with wilfull pouertie,
Inclining euer with all his diligence,
His chastitie to keepe by abstinence.

But nowe hath entred into religion,
In stede of meekenes and obedience,
Pride and disdayne, and false rebellion,

Ill will,

Ill will, enuy, and other like offence,
Wilfull pouertie expelled haue they thence;
And all are geuen vnto worldly riches,
Which they out waste about vnthriftines.

But of their chastitie for to be playne,
It for to keepe is great difficultie,
Where gluttony and dronkennes do reygne:
But where as is abstinence and scarsitie
It may be kept and best continued be,
The flesshe against the reason doth rebell,
But well is him that the ardent heate may quell.

But these wretches haue much greater heede
Their wombe to frede till they be full as swine,
As for their soule they labour not to feede
With godly wordes or wholsome discipline,
The greatest part to gluttony incline,
Which is the roote of Venus insolence,
Nowe iudge ye where is their continence.

By flattery fayre I looke to haue no meede,
Their life is godly that keepe their order true,
And of their right profession taketh heede,
Passing their life in goodnes and vertue:
And that the fendes workes will subdue,
And eke the fende father of all iniquitie,
By sobernes subduing their sensualitie.

Here purpose I no farther to procede,
Let euery man chose for him selfe a place,
As he shall in this booke ouersee or rede
For him moste meete, man knoweth best his case,
And here shall I by Gods helpe and grace,
Drawe all my nauy to hauens for to rest,
For feare of winter stormes and tempest.

Wisedome hath geuen me this commaundement,
My wit is wery, my hande and heade also,
Wherfore I gladly with all my heart assent,
And leape aborde amonge the other mo,
But in my iournay if that I haue misgo
By biting wordes or scarcenes of science,
I yelde me vnto men of more prudence.

It is no meruayle (the truth playnly to say)
Sith I a master without experience

Of worldly thinges haue erred from the way
By ignorance or slouthfull negligence,
Let none be wrath for blaming his offence:
For if his life fro sinne be pure and clere,
No maner hurt is sayde against him here.

Within a mirrour if thou beholde thy chere
Or shape of face, if thy colour be pure,
Within the mirrour to thee it shall appere:
But if that thou be foule of thy figure,
The glasse shall shew thee the same I thee insure:
Yet blame thou not the mirrour for the same,
But thy owne shape thou ought rebuke and blame.

The mirrour showes eche man like as they be,
So doth my booke, for who that is in sinne,
Shall of his life the figure in it see,
If he with good aduertence looke therein:
But certaynly his reason is but thin,
For his ill life if he my booke despise,
For them I laude that vertue exercise.

Let not the reader be discontent with this,
Nor any blame agayne me to obiect,
Though that some wordes be in my booke amis:
For though that I my selfe did it correct,
Yet with some faultes I knowe it is infect,
Part by my owne ouersight and negligence,
And part by the Printers not perfect in science.

And other some escaped are and past,
For that the Printers in their busynes
Do all their workes speedely and in haste:
Wherfore if that the reader be witlesse,
He shall it scorne anone by frowardnes:
But if the Reader wise, sad and discrete be,
He shall it mende, laying no fault to me.

It is ynough if my labour may be seene
Of learned men, and their minde to content,
For nought is pleasaunt before a fooles eyen,
And to be playne it was not mine intent,
At my beginning to fooles to assent,
Ne please their mindes by sparing of their vice,
But it to shewe, and that in playnest wise.

Therfore let fooles haue their wordes vayne,

Whiche nought can do but without reason chat,
All others dedes by lewde tonge to distayne,
And if their bellies be full and cheekes fat,
Let Clarkes speake and they haue scorne therat,
They know nothing, yet would they fayne haue prayse,
And their owne deedes onely doth them please.

With suche fooles I ende my businesse
Which all thing blame and vtterly despise,
Yet all their life they passe in ydlenesse,
Or in their belly feeding in beastly wise:
But this I finde that no man can deuise
A thing so witty, so good and excellent,
Or yet so sure that may eche man content.

What worke is that that may eche man content,
No worldly thing, forsoth I trowe the same,
Though Virgill were a Poet excellent
More all other, shining in laude and fame,
Yet some there were which did his workes blame:
Hierome with other Doctours certaynly,
Coulde not their workes defende well from enuy.

Holde me excused, for why my will is good,
Ben to induce vnto vertue and goodnes,
I write no iestes ne tales of Robin Hood,
Nor lowe no sparkles ne sede of viciousnes,
Wise men loue vertue, wilde people wantonnes,
It longeth not to my science nor cunning,
For Philip the Sparow the Dirige to singe.

¶ *Thus endeth the Ship of Fooles, Translated out of Latin, French and Duch, into Englishe, by* Alexander Barclay *Priest, at that time Chaplen in the Colledge of S. Mary Otery in the Countie of Deuon.*

ANNO DOMINI. 1508.

Excusatio Iacobi Locher Philomusi.

Vertimus naues fatuas latinis
Versibus, plectro siquidē strepenti,
Cudimus normas modo perbenignas,
Plaudite musæ.

Gratias docto dabitis magistro;
Atq; doctori titulos merenti
Candidos, nostros legitis modos qui:
Plaudite musæ.

Ad salutares quoq; disciplinas,
Atq; sinceræ documenta vitæ,
Vertimus stultos numeris iocosis:
Plaudite musæ.

Non decus mundi, titulusq; clari
Nominis traxit, volucrisq; fama,
Ad salutares philomusa cantus:
Plaudite musæ.

Non honos, laudes, precium vè molle,
Nec fames auri philomusa traxit
Ad sacri fontes nemoris beatos:
Plaudite musæ.

Nil superborum cupimus virorum
Stemma, nec claros capitis corymbos,
Nec sacræ lauri cupimus corollam:
Plaudite musæ.

Qui leget nostri titulum libelli,
Gratias nullas referat libello,
Eleget sed Brant rogo perdisertum:
Plaudite musæ.

Præbuit nostris alimenta nymphis
Brant, & heroos tribuit beatos,
Est q; scriptorum venerandus auctor:
Plaudite musæ.

Gratiæ dulces, lepidæq; voces,
Et lepos blandus, lyricusq; neruus
Ex sinu illius fluitant scatentq;:
Plaudite musæ.

Sermo facundus, locuplesq; vena,
Structilis candor, calamus latinus,
Nil sonat quod sit latio indecorum:
Plaudite musæ.

Sed modò diuos superos precamur,
Præbeant nobis veniam benignam,
Pinximus quòd sic fatuos inertes:
Plaudite musæ.

Me locus nauis, fateor, requirit,
Calceos nondum fatuos remoui,
Stultus & non dum posui cucullum:
Plaudite musæ.

Sunt quibus nostræ placuere curæ,
Sunt quibus nostræ satyræ grauedo
Displicet, dextram veniam precamur:
Plaudite musæ.

Nostra sic fari didicit iuuentus,
Peruigil sudor neq; me disertum
Fecit, haud magnos capio labores:
Plaudite musæ.

Scriberem formas potius pedestras,
Sponte sed manant numeri canori,
Barbarum qui me faciunt poetam:
Plaudite musæ.

Gratulor nostræ siquidem iuuentæ,
Gratulor docto pariter magistro,
Qui mihi suaues tribuit camœnas:
Plaudite musæ.

Seculo nostro siquidem diserto
Gratulor, docte sileant Athenæ,
Et chorus vatum sileat latinus:
Plaudite musæ.

Iam fouet passim celebres poetas
Theutonum sydus gelidusq; Rhenus,
Laudibus quorum monimēta fulgent:
Plaudite musæ.

Quid magis fingit latialis orbis
Ritibus cultis, colimus platona,
Atq; sublimem colimus Maronem:
Plaudite musæ.

Ergo certatim teneris camœnis,
Nauis & pictæ rudibus figuris,
Et iuuentuti foueas precamur,
Lector amice.

FINIS.

Alexander Barclay excuſing the *rudenes of his Tranſlation.*

GO Booke, abaſhe thee thy rudenes to preſent
To men aduaunced to worſhip and honour
By byrth or fortune, or to men eloquent,
By thy ſubmiſſion excuſe thy Tranſlatour:
But when I remember the common behauour
Of men, I thinke thou ought to quake for feare
Of tonges enuious, whoſe benime may thee deare.

Tremble, feare and quake thou ought I ſay agayne,
For to the Reader thou ſheweſt by euidence
Thy ſelfe of Rethorike priuate and barayne,
In ſpeche ſuperfluous and fruities of ſentence,
Thou playnly blameſt without all difference
Both hye and lowe, ſparing eche mans name,
Therfore no maruayle though many do thee blame.

But if thou fortune to lye before a State,
As King or Prince, or Lordes great or ſmall,
Or Doctour diuine, or other Graduate,
Be this thy excuſe to content their minde withall,
My ſpeche is rude, my tearmes common and rurall,
And I for rude people muche more conuenient,
Then for Eſtates, learned men and eloquent.

But of this one poynt thou needeſt not to feare,
That any good man, vertuous and iuſt,
With his ill ſpeche ſhall thee hurt or deare,
But thee defende as I ſuppoſe and truſt:
But ſuche vnthriftes as liue their carnall luſt,
Whom thou for vice doeſt ſharply rebuke and blame,
Shall thee diſpraiſe, emperiſhing thy name.

¶ An exhortation of Alexander Barclay.

¶ But ye that ſhall read this Booke I you exhorte,
And you that are hearers therof alſo I you pray,
Where as ye knowe that ye be of this ſorte,
Amende your life, and expell that vice away,
Slomber not in ſin, amende you whyle ye may,
And if ye ſo do and enſue vertue and grace,
Within my Ship ye get no rowme ne place.

FINIS.

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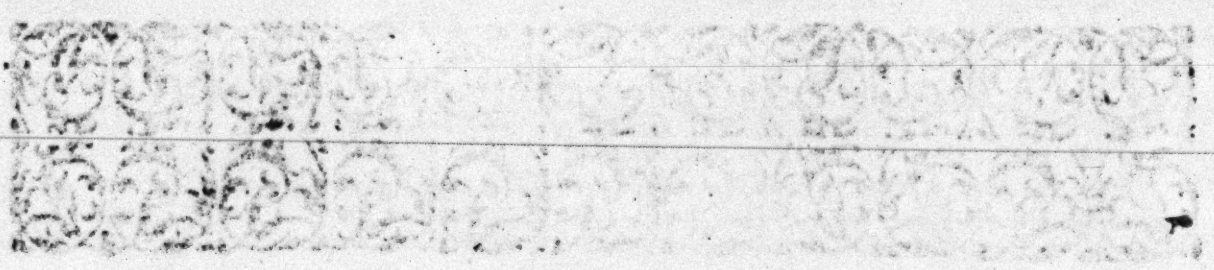

¶ *The Mirrour of good Maners.*

Conteining the foure Cardinal Vertues, compiled in Latin by Dominike Mancin, and tranſlated into English by Alexander *Barclay prieſt, and Monke of Ely.* At the deſire of the righte worſhipfull ſyr Giles Alington Knight.

Prologus ad Lectorem.

QVatuor aſtringit virtutes iſte libellus
Perplacido ductu, perfaciliq; pede.
Peruius eſt rudibus pueris teneriſq; puellis,

Quos etiam mater fomite lactis alit.
Peruius eſt ſenibus, quos olim craſſa vetuſtas
Eduxit, quando barbara lingua fuit.

Hunc matrona ſuas ancillas caſta docere,
Hunc poſſit ſponſæ vir recitare ſuæ.

Hic nullum fugiat, non tædia conferat vlli,
Si quocunq; modo prima elementa ſciat.

Noſcere Pariſij librũ properate recentem,

¶ The Pꝛologe to the Reader.

This playne litle treatiſe in ſtile compendious,
Much briefly conteyneth foure vertues cardinall,
In right pleaſaunt pꝛoeſſe, plaine and commodious,
With light fote of meter, and ſtile heroicall,
Rude people to inſourme in language maternall,
To whoſe vnderſtanding maydens of tender age,
And rude litle children ſhall finde eaſy paſſage.

Yea, ſuch as the mother doth cheriſh on her lap
With ſweete blandiment of wꝛordes amiable,
Cheriſhing with milke and nouriſhing with pap,
Shall finde this ſmall doctrine both playne and profitable,
Olde men which haue vſed in time paſſed to bable
In barbarike language and wꝛordes courſe and vile,
May learne here their maners and tonges newe to file.

To file not with vices nꝛ language inꝛnate,
But to raſe their rudenes and ruſtes auntient,
The chaſte and wiſe matrone after like maner rate
May reade this ſame treatice hir maydens all pꝛeſent,
Geuing none attiſement to life inſolent,
The ſad and wiſe huſbande this treatice may recite
Vnto his wife, not hurting hir courage with delite.

This booke none excludeth, but euery man doth fæde,
Nꝛ none will it eſchewe nꝛ greeue with pꝛeſumnes,
Who that can vnderſtande, harken, heare ꝛ reade,
Shall finde here ſome pleaſure mingled with fruitfulnes,
To no man diſpleaſour, to no man tediouſnes,
But in open language, fruitfull and playne doctrine,
Who liſteth their eares and mindes to it encline.

But where as mine Auctour Dominike Mancin
In his Latin treatice them pꝛayeth of Pariſe
To haſte to the knowledge of this his newe doctrine,
I make pꝛoclamation here vnder other wiſe,
To our native Nation, diſwading them from vice,
Exhoꝛting and pꝛaying the dwellers of Englande,
This new and ſmall treatiſe to reade and vnderſtande.

Wherfore fender Virgins delityng in doctrine,
And children disposed to vertue and godnes,
Haste hither and receaue right holesome discipline,
Drawe neare chaste Patrons, take flame of parfitnes,
Drawe nere croked age, and youth whom wantonnes
By free will, lust, riot, and wilfull ignorannce
Wisgideth from maners, good life and gouernaunce.

Drawe nere parfite liuers, take comfort to your minds
In this little Treatise, to kepe perseueraunce,
Approache men disordred, here shall ye doctrine finde
To reformne your liuing and sue good gouernaunce,
Haste of this newe treatise to purchase acquayntaunce,
For no maner treatise can be more profitable,
No doctrine more holy, holsome nor commendable.

Sanctius, vtilius hoc nihil esse potest.

It teacheth no trifles, it vices teacheth none,
But vertue and maners to man conuenient,
It teacheth what thinges besemeth to be done
Enduring mans life, as moste expedient,
Thing passed to consider, to order thing present,
And prudently to purnay all thinges for to come,
All ordering in season according to wisedome.

Quid fieri deceat docet hic, per tempora vitæ,
Et fieri vt possit, hic quoq; ritè docet.

It teacheth to temper disorder and malice,
To mitigate rancour and parcialitie,
Without feare or fauour to execute iustice,
It teacheth in troubles stronge magnanimitie,
And temperaunce herein described mayst thou se:
So Prudence, Fortitude, Justice and Temperaunce
This Booke to thee profereth with humble countenaunce.

Nec rogitat pro se lector te tradere nummos,
Sed rogat vt videas, tunc habet ipse satis:
Sponte tamen si quis modico sibi comparet ære,
Nil quicquam vtilius credat haberi domi.
Sin verba & sensus memori sub pectore condat,
Thesauros magnos intus haberi putet.

But certes deare (Reader) it asketh nought agayne,
No coyne it requireth as price sufficient,
But reade it, it prayeth, then is it glad and fayne,
And note when thou readest, then is it well content:
But if any purpose of minde benuolent
With a little money to bye this small Treatise,
He surely possesseth no thing of greater price,

For his house conteyneth no thing more profitable,
So may he well beleue with parfite assuraunce:
But suche as indeuour with study firme and stable
Both wordes and sentence to close in remembraunce,
Then hath he a iewell which much shall him aduaunce,
And closed in his heart a singuler treasure,
All transitorie treasure surmounting in valure.

Nil melius latijs portat mercator ab oris,

No marchaundise better in Partes mayst thou finde
Then this little Booke within it doth conteyne,
No better thinge bringeth the marchaunt out of Inde,
From Damas or Turkie, from Damiate or Spayne,
From costes of Italy, from Naples or Almayne,
In all other Nations most forayne, far and straunge,
Can man finde no better marchanndise nor chaunge.

No

No shop in riche Citie hath better Marchaundise,
No Grocer, no Mercer, nor other Marchauntes all,
Can satillie the mindes with ware of suche price,
As this Booke, which preferreth the vertues Cardinall,
The booke Printer selleth no better thing at all,
Who this worke compriseth sure in his minde & thought,
Let him thinke for certayne no better can be bought.

Nil quicquam melius bibliopola tenet.

Alexander Barclay vnto the right Worshipfull and his singuler good Maister, Syr Giles Alington knight, translating the Preface of Mancine.

Dominici Mancini in *Librum de quatuor virtutibus, ad Fredericum Seuerinatem Episcopum maleacensium Prefatio incipit.*

RIght honorable Maister ye me required late,
A Louers confession abridging to amende,
And from corrupte Englishe in better to translate,
To your request would I right gladly condiscende,
Were not that some readers my worke would reprehend,
As to my age and order muche inconuenient,
To write of thing wanton, not sad but insolent.

Non mea fert ætas iuueniles ædere lusus,
Quosq; solet vulgus cõmemorare iocos:
Non etenim salibus cani sunt mollibus apti,

And though many passages therin be commendable,
Some processes appeare replete with wantonnes,
And also the labour great, longe and importable,
Unto my weake wittes, my mindes might oppresse
For age, it is folly and ieopardie doubtlesse,
And able for to rayse bad name contagious,
To write, reade or commen of thing venerious.

Nec deceat iuuenum tela mouere senem.
Quàm turpe est cano surgunt cui vellera mento,
Si pueris mixtus iactet & ipse nuces?

Mine age will not suffer to write of sporte or game,
Wherto wanton Iuuent mosse willingly intende,
To scoffes and gestes mine age will not fraine,
Nor dissolute bourdes which commons most commende,
Hoare age to yong bourdes should not it selfe extende,
A man with hoare heres vncomely doth inclins
To misframed fables or gesture feminine.

Quàm malè conueniat, teneros si ludat amores

An olde man decrepite laden with lockes gray,
And with bearde like bristles depending on his chin,
With yong mens weapon beseemeth not to play,
To gambaulde nor florishe, small prayse so shall he win:
And certes me semeth his wit is bery thin,
Which mingling with children and he a man of age,
Would play with chertstones or nuttes by dotage.

Vel Cato, vel Curius, Fabriciusue grauis?
Non homini ceruix aliter concrescit equina,
Quàm si non proprium sumpserit officium.

To Gato or Curius howe ill would it agree,
Or to sad Fabricius the Romane mosse famous,
Forgetting their honour, wisedome and gravitie,
To write of thinge wanton, vayne or venerious:
To man reasonable is as contrarious
To take on him labour or busines not mete,
As to be a monster with Asses head and fete.

Not well presenteth he the wether in a daunce,
But very ill he playeth the bolage amorous,
Which fetered in a gine would gainbalde leape & praunce,
Attached to a chayne of linkes ponderous:
So faynt crooked age frayle and oblinious,
Agrauate with yeres as linke loyned to linke,
Of loue venerious should neyther speake nor thinke.

Non benè saltantis perso-
nam sustinet ille,
Compede qui longa, eò
primiturq; graui.

If the Crowe or Cuckowe pinate of melody,
With Swan or Nightingale in singing would compare,
All birdes might them scorne, and not vnworthily:
What should a Ironmonger meddle with a Grocers ware,
Or Salter with Silkes full simply could fare:
As youth sheweth sportes, frayle lust and vanitie,
So meddle should aged men with thing of grauitie.

Quàm meritò volucres
cornici illudere cerent,
Si cantat cygno, vel phi-
lomena tibi.

Furthermore, the order holy and commendable
To which God of his mercy hath me associate,
My fayth and profession should be inuiolable,
Commaunding my writing to be intemerate,
These three will none other, but after mine estate
My stile and my writing ensuingly to sounde,
On thing that on goodnes and vertue doth grounde.

Non etiam sanctus, quo a-
scribor, postulat ordo,
Et votum fidei, religioq;
sacra
Me, nisi res sanctas per scri-
bere tum meditari,

And vtterly to write of thing of holinesse,
And on the same to muse with pure and cleane intent,
To speake of holy fayth, of vertue and goodnesse:
What should a man sacred to God omnipotent,
By God hauing power of euery Sacrament,
Sith God by suche giftes so greatly doth him binde,
What shold he from goodnes turne or withdraw his minde.

Deq; fide sancta catholi-
caq; loqui.
Cur etenim quisquam sa-
cris cæloq; dicatus,
A sacris mentem dimo-
uet vsq; suam?

A warriour or captayne disposed for to fight,
Thinketh on his weapon, his harnes and armour,
Horse, harnes, and speares are musing of a knight,
The couetous Marchaunt in minde turneth eche houre
His marchaundise, chaunges, and fraudelent treasour,
But the Priestes musing, labour and exercise,
Should be in proclayming playne war agaynst vice,

Militiæ ascriptus vir, sem-
per cogitat arma:
Mercator cupidus mente
volutat opes.
Presbiter at debet vitijs in-
dicere bellum,
Et populum summo con
ciliare deo.

And in abiding battayle dayly agaynst sinne,
Deuising and musing with all labour and payne
To reconcile sinners, and people for to winne,
By worde and example he ought him selfe constrayne,
Men falling and erring to lifte and call agayne:
And briefly thus ought he to comfort ignorannce,
Exhorting good liuers vnto perseueraunce.

Debet & exemplis reuoca-
care & voce tuentes,
Inq; suo stantes consoli-
dare gradu.
A caulisq; lupos vigilans
arcere rapaces,
Et circum semper aduigi-
lare gregem.

And busely to watche about our Lordes folde,
The wilde wolues chasing from poore & simple shepe,
And ready at all season to succour yonge and olde,
Them cheefly attending whom he hath cure to kepe:
But nothing is viler, nor mouing more to wepe,
Then a Priest a rayler, disdayning his honour,
Or clothed as a Courtier or cruell Souldiour.

Fœdius haud quicq̃ quàm
si sit scurra sacerdos,
Aut si præduri militis ar-
ma gerat.

Sed non fœda minus res
est, si moribus ipsis
Fabula sit vulgi ridicu-
lumq; caput.

With weapon or armour as one ready to fight,
Usurping wrong honour, to living repugnaunt,
And where he by order is called Christes knight,
To be a worldly ribaude the name is dissonant,
And thing not lesse viler is to be ignoraunt,
Of maners vncomely agaynst all honestie,
As fable or laughing stocke of lewdest communitie.

Aut si continuæ rixæ, vio-
lentia, lites,
Iurgia, via, fraudes, furta
rapina placent.

Contemned, disdayned, and without reuerence,
Of dissolute maners, or wanting of cunning,
Or yf his chiefe pleasure be set in violence,
In discorde, theft, surfet, fraude, malice or brauling,
To rapine disposed, or lustes ensuing,
And with all these vices haue wordes ribaudious,
What is more vncomely or more contagious.

Sed neq; te quicquã mul-
cet Fredrerice legentem,
Quod procul a sanctis
moribus esse vides.
Nil etiam docta iucundius
aure capescis,
Quam tibi quod sancta
charta ministrat opus.
Sic etenim mitis tua fert
natura, benigno
Sydera coniuncta, sydera
si qua valent.
Sic studia exposcunt, iuue-
nis quæ semper amasti,
Et quæ nunc doctus vel
vehementer amas.
Sic etiam comitas docto-
rum iuncta virorum
Admonuit lateri, nocte
dieq; tuo.
Hortantur veterum sic re
monumenta virorum
Ædidit innumeros quos
seuerina domus.
Deniq; res gestæ quondã
laudesq; paternæ,
Semina virtuti sunt quoq;
magna tuæ.
Sed modò quæ gessit dux
belli & pacis amator,
Virtutem faciunt illa vire-
re magis.

Wherefore it not semeth a Priest onely to kepe
His fame and his liuing from vices free and quite,
But also him semeth for hurting of his shepe
Nought sounding to folly to commen nor to write,
Though worde be tollerable, what thing one doth indite,
If it be infected by foule contagion,
By long time read ouer, it hurteth many one.

And certaynly I knowe while ye are wont to reade,
Nothing count ye pleasaunt to vertue repugnaunt,
Or that to bad maners ministreth any sede,
And while I consider your minde is so constant,
That to your prudent eares nought soundeth more pleasaunt
Then Treatice conteyning in eident processe
The fourme of good liuing and grounde of holinesse.

To this be ye moued of your nature benigne,
Helped by milde Planet and constellation,
If planets haue power or may helpe any thing,
So in tender age your conuersation
In vertue and learning, and like occupation
Beseeming your nature, your blood and your lynage,
Causeth you loue vertue more feruently in age.

Also conuersation of wise men and cunning,
With whom ye ioy dayly to be in company,
Exciteth your spirite aboue all other thing
To the loue of vertue and of Philosophie,
The fame and remembraunce of your auncestrie,
By manifolde vertues exciteth you also
From vertue to vertue (as they haue done) to go.

For certes, the laudes, renowme and worthy fame,
And noble enterprises of your olde progenitours,
Are left as bright sparkles yong mindes to inflame,
And as sede prouoking their mindes to honours,
Not by ambition nor by heaping of treasures,
Nor rentes augmented without lawe or measure,
But by godly vertue and maners cleare and pure.

So as in May feruent when Phebus is shining,
Swete showres descending with moppes Christaline,
Enlueth the dry ground, causing the plantes spring:
Right so ye regarding the bye vertues diuine
Of your olde forefathers, shall leaue vnto your line
Example of good maners, as fruitfull nutriment
To dewe them in vertue, as plantes to augment.

Incrementa velut præstant plantaribus imbres,
Aëre cum verno sole tepente cadunt:
Sic tu dum spectas virtutes ipse paternas,
Fomentum magnum das Federice tuis.

But if I would purpose here seriatly to write
The actes auncient of your Progenitours,
My reason repugneth for wanting of respite,
For thinges lately done by your Predecessours,
Exciting noble heartes to shewe them in honours,
To write were longe processe, and not expedient
Unto this my purpose, but inconuenient.

Si quis gesta velit nunc scire recentia patris,
Hæc ego dicturum me ratione negem.
Non etenim possim paucis concludere verbis,
Tum neq; narrandi commodus iste locus.

But agayne to purpose, nowe to reuoke my stile
Where as I first began, this playne is mine intent,
Wherfore I not purpose vayne trifles to compile,
For to mine age and order it is not congruent,
Nor to your prudent cares any thing conuenient:
Wherfore me beseemeth to write of grauitie,
Which to both our states more comely may agree.

Nam propero primos quos cœpi intendere cursus,
Vt dicam, quare non ego scribo iocos.
Silicet hæc causa est, sumeris quòd sarcina nostris,
Nec digna est sanctis auribus illa tuis.

Which a Priest may write not hurting his estate,
Nor of honest name obumbring at all his light,
And that a knight may reade after like maner rate,
To this I prepare me after my simple might,
For longe haue I mused and studied day and night,
What matter I might write to your authoritie,
To testifie my loue and my fidelitie.

Propterea quantum potui, grauiora petiui,
Quæq; tuo possint aptiùs ore legi.
Quippe q; ardebam nostrã te noscere mentem,
Præstare & fidei in te monumenta meæ:

In which two I knowledge my selfe vnto you bound,
Wherfore to recompence your dedes liberall,
At laste (long time musing) mete matter haue I found,
That is, the foure Vertues surnamed Cardinall,
Which comely to be vsed are vnto men mortall,
For them and their suers God doth alway commende,
Wherfore to my power to write them I intende.

Quatuor en scripsi virtutum munera versu,
Quæ deceat homines, quæ probit ipse deus.

To you these accorde, these vnto you are due,
Of you late proceding as of their head fountayne,
Your life as example in writing I ensue,
For more then my writing within it can conteyne
Your maners perfourmeth and doth therto attayne:
So touching these vertues, ye haue in your liuing
More then this my meter conteyneth in writing.

Hæc tibi conueniunt, hæc sunt tibi debita, tanquàm
Nuper de sancto fonte profecta tuo.
Tu velut exemplar scriptorum & forma meorum,

My dities indited may counsell many one,
But not you, your maners surmounteth my doctrine,
Wherfore I regarde you and your maners all one,
After whose liuing my processe I combine:
So other men instructing, I must to you encline,
Conforming my processe as muche as I am able,
To your sad behauour and maners commendable.

Quod benè conscripsi, plenius ipse facis.
Hæc alios, non te proterit mea scripta monere,
Scripta monet alios, tu mea scripta mones.

Et maiora licèt sacra sub pectore versus,
Nostra tamẽ legito, cùm dabitur ipsa quies.
Non aquila aërias semper petit ardua nubes,
Proxima sed terris illa ali quando volat.
Sic tu, cùm cessant grauiores pectore curæ,
Præsta aliquid musis, carminibusq; meis.
Lætabor, tanto si nostra legantur ab ore,
Et fiant lima si meliora tua.
Prima canenda venit mater prudentia rerum,
Iusticia hinc lumen mox trahit alma suum.
Pòst animus magnus, dura omnia ferre paratus,
Scribitur in fine mens moderata mihi.
Quatuor esse currum totidem fecere rotarum,
Quem si quis scandat, magnus & altus erit.
Nec minus a cunctis spectabitur ille triumphans,
Quàm toto si quis victor in orbe foret.
Hunc currum tari reges regere ducesq;,
Rara etenim virtus esse quaterna solet.
Ergo recognoscas tete, mea scripta legendo,
Te tanquam in speculo, dum legis ipse, vide.
Censor ades, nunquid propero dum fingere formã,
Mens bene quod vidit, est imitata manus.
Sed iam virtutum seriem narremus ab ortu,
Principiis notis omnia clara magis.

But through your hye courage belongyng to a knight,
Muse on greater matters then I intende to write:
Yet all thinges ended at morning or at night,
Reade this my rude meter at leasure and respite.
The Egle at all seasons hath not her mynde bente
To flée to the cloudes nor hyer in the ayre,
Sometyme nere lowe fieldes her pleaseth to repayre,

And oft hath she pleasure in flying nere the grounde:
So when greater cures will graunt to you respite,
And when your minde from them for season is vnbounde,
Graunt then to our muses some pleasure and delite,
That gladly for to reade, which gladly I indite:
My spirite shall reioyce to heare that in effect,
My workes ye shall reade, and them mende and correct.

For though in rude meter my matter I compile,
Men shall count it ornate, when ye it list to reade,
Your tonge shall it polishe, garnishe, adorne and file,
But this thing omitting, I purpose me to spéede,
To shewe in what order I purpose to proceede:
First of all in meter intende I for to shewe
Of fayre lady prudence mother of all vertue.

Of whom lady Iustice draweth her holy light,
Of whom next ensuing I write with breuitie:
Then thirdly I purpose for to describe the might
Of a valiaunt courage or magnanimitie,
Ready for to suffer all harde aduersitie,
And then last intende I by the diuine suffraunce,
To describe the maner of lady temperaunce.

These foure are foure wheles to charet of vertue,
To which who ascendeth is great and glorious,
And as a conquerour him selfe playne shall he shewe
To all maner people triumphant and famous,
And shalbe reputed much more victorious,
More eurouse or happy, more stronge or fortunate,
Then if the whole world by him were subiugate.

Fewe kinges, fewe Princes, or worldly gouernours
Haue into this charet ascended perfectly,
For many in the world haue bene great conquerours,
And them selfe haue suffered subdued of foly:
But agayne to purpose my matter to apply,
Consider ye your selfe in reading my writing,
And as in a mirrour contemplate your liuing.

Nowe be ye my Iudge, in writing if my hande
Shall these foure images forge as they ought to be,
Or if the hande fulfill that minde doth vnderstande,
This thing to determine haue ye authoritie,
Nowe will I here begin to write with breuitie,
Wherof these foure vertues haue their originall:
For when the grounde is clere, the worke is clere all.

Here folowe the foure Fountaynes or vvelles of honeſtie, vvhich of *naturall reaſon haue their beginning or* originall, and of whom the foure *Cardinall Vertues ſpring,*

AT the firſt beginning our Lorde omnipotent
Fourmed heauen and earth, as witneſſeth Scripture,
And in their proper places ſet euery element,
Then garniſhed the heauen with ſtarres bright and pure,
And the grounde with trées, and graſſe of freſh verdure,
And beaſtes in their kinde: then filled he the ayre
With manifolde birdes of fethers bright and fayre.

Then ſtored he the ſea with fiſhes in their kinde,
All thinges thus ordred and pleaſauntly ornate,
Like him ſelfe he fourmed man of moſte noble minde,
And all lively thinges to him made ſubiugate,
At his will obeying while he kept his eſtate:
Thus made were all beaſtes to man obedient,
And man onely ſubiect to God omnipotent.

Then God him exalted to haue dominion
Ouer the broade world, and thereto did him able,
Of his goodnes making him partner of reaſon,
Whereby he differeth from beaſt vnreaſonable:
When man had this treaſure and gift incomparable,
By reaſon he began to compaſſe in his mind,
And ſearche the ſecretes of thing of euery kinde.

¶ Of the originall of Prudence.

So mankinde aduerting and pondring by wiſedome,
Thinges gone and paſſed, and alſo thinges preſent,
He ſeeth for certayne what ſéemeth for to come,
And againſt it happen is not improuident,
But maketh prouiſion for all impediment,
Of thinges neceſſary wanting nothing at all,
But him ſelfe preparing to chaunces or they fall.

Him ſelfe ſo diſpoſing by reaſon preſident,
Thing paſſed to conſider, thing preſent well to frame,
And for thinges comming well to be prouident:
Thus of a prudent man deſerueth he the name,
Theſe thinges conſidered, then reaſon is the ſame
Which ioyneth man to man for loue of company,
For commoning, comfort and ſuccour neceſſary.

¶ Of the originall of Iuſtice.

And ſo when much people conioyned is in one,
Reaſon hath them moued to be obedient
To ſuche as excell in wiſedome and reaſon,
Whereby the common wealth of Citie excellent
Hath firſt chiefe beginning and greatly doth augment,
Then reaſon requireth to obeyne right wiſe lawe
Tranſgreſſours to chaſtiſe and to keepe vnder awe.

De quatuor fontibus honeſtatis, *qui a ratione habent* originem.

PRincipio omnipotens
cœlũ terrãq; creauit,
Et ſtatuit propriis
cuncta elementa locis.
Hinc cœlum ornauit ſtellis, & gramine terras,
Aëra pennatis, piſce repleuit aquas.
Inde hominem faciens ſimilem ſibi ſubdidit illi
Omne animans, terris imperiumq; dedit.
Hunc & participem rationis fecit, vt illa
Differat a reliquis diſſociante feris.
Hic igitur tanto rationis munere fretus,
Scrutari incœpit omnia mente ſua.
At dum præteritis, quæ ſunt præſentia, nectit,
Qualia ſint certò mente futura videt.
Proptereàq; parans illis quodcunq; neceſſe eſt,
Prudentis meruit nomen habere viri.
Atq; eadem ratio multos coniunxit in vnum,
Colloquij cauſa, præſidij q; ſimul.
Impulit & cœtus cogi parere iubenti,
Vrbibus & poſitis viuere lege viros.

To

To succour and defende the weake and innocent,
And proude rashe rebellers with reason to chastice,
Thus eche state them bindeth to be obedient,
By instinct of reason to lawes of Justice,
And eche in his order himselfe to exercise,
For drede of correction not presuming to do,
But like as he him selfe would gladly be done to.

Præcipuum in sobolem patribus generauit amorem,

This same lawe of nature ingendred hath of kinde,
In fathers and mothers a loue moste principall
Anenst their dere children, and after that doth binde
Inq; alios, sicut sanguinis ordo iubet.
Them to their progeny, in loue moste spectall
To such as of their blond they knowe nerest of all:
Thus loue in degrées by nature should agrée
After the degrées of consanguinitie.

Hinc patres curant natos omni arte tueri,

And therefore the parentes endeuour with all arte,
Their children to defende, to comfort and maynteyne,
Hinc nati patres pro pietate colunt.
The children in like wise of nature do their parte,
For pitie to worship their dere parentes agayne,
Hæc iubet officiis homines certare vicissim,
This Justice commaundeth, this nature doth constrayne
So reason toyneth man, as brother vnto brother,
To contende in kindnes and doing one for other.

Inque vicem aduersis rebus adesse iubet.

Eche other to comfort when is necessitie,
Hæc inter populos & Reges fœdera nectit,
Thus reason conioyneth the bondes of concorde,
It peace reconcileth, loue, fayth and charitie
Hæc inter raros iungit amicitias.
Betwixt king and kinge, and betwene lorde and Lorde,
Thus reason by Justice excludeth all discorde:
For while euery person by Justice hath his right,
It is a bestiall fury in battayle for to fight.

Plus tamẽ officiis certant, opibusq; ferendis,

But such as in riches and reason doth habounde
Qui donante Deo plus rationis habent.
By the gift of God, to them graunted of grace,
Sic hominum comitas firmata, & viribus aucta est,
With riches and reason these striue as they are bounde
Moste, the poore to succour in every nedefull case,
Thus gentlenes of man augmenteth with solace:
Thus maners augment, thus chastised is vice,
And vertue auaunced by reason and Justice.

Empires thus augment by Justices rewarde,
And moste souerayne guiding: thus is benignitie
Sic aucta imperia munere iustitiæ.
From man to man shewed. Thus maners go forwarde,
And braunches dilateth of peace and vnitie:
Thus chastised is sinne and all enormitie,
And all thing reduced to right direction,
By mocion of Justice or procéding of reason.

Prætereà innata est ex hac ratione cupido

¶ Of the originall of magnanimitie or strength of minde.
Furthermore, by reason groweth in mans minde
Mentibus, vt semper abdita nosse velint:
A naturall desire alway with busy cure,
Thinges hid and secrete to searche, knowe and finde,
Vt verum, simplexq; bonum deprendere curent,
Of true and perfect good the knowledge to procure,
Which knowledge obteyned, when they therof be sure,
Et postquam norint, id vehementer ament.
Of naturall instinct this reason doth man mone,
Suche treasure obteyned muche feruently to loue.

Reason

Reason also moueth man greatly to labour,
To searche and haue knowledge of truth and veritie,
For certainly to man can be no more pleasure,
No more iocunde pastime, by nor felicitie,
Then dayly for to learne and more prudent to be,
To sauour and perceyue by reason what is right,
Then clered is his minde with perfect inward light.

Wherfore sith it happeneth, when man truth hath founde,
His minde is so feruent for to defende the same,
That for the loue thereof he careth for no wounde,
No hard thing nor grieuous can him subdue nor tame,
No chaunce nor no labour can mitigate this flame,
No tiraunt by torment, by death nor other payne
From mainteynaunce of truth can him moue or constrain.

Thus is his bolde spirite in maner inuincible,
In harde chaunce he counteth no great difficultie,
No labour nor trauayle he counteth impossible,
In the truth defending: Thus clerely may we se,
Howe of reason springeth bye magnanimitie,
And boldnes of spirite, which truth for to defende,
Both bloud, life and gwdes refuseth not to spende.

This thirde noble vertue of magnanimitie
Thus rising of reason, some men call fortitude,
Protectour of the truth, and for simplicitie
Renouncing no rigour nor no solicitude:
Called is it strength of common people rude,
Or boldnes of spirite, but nowe let vs auaunce
Our life, to describing the grounde of temperaunce.

¶ Of the beginning of Temperance.

Yet Reason hath one might not to be counted small,
Whereby it exciteth man to felicitie,
For to beholde thinges fayre, pleasaunt and formall,
And to take great pleasure adusing their beautye,
Man onely by reason perceyueth and doth se,
Howe goodly an order, and what beautye vnate
Is in worldly thinges of God almight create.

Therfore when the wise man this beautie doth beholde,
Considering this shape and pleasaunt fourme mundayne,
He prayseth the fayrenes with laudes manifolde,
And knoweth by this faurme the fourme souerayne:
Then Reason reduceth vnto his minde certayne,
That then is thing decent and singuler beautie,
When all thing procedeth in order and degree.

When man this reuolueth, delityng in his minde,
Then sayth he to him selfe, O Lorde eternall king,
If so goodly order in maners of mankinde
Were onely obserued, it were more pleasaunt thing,
Wherfore he contendeth by reason him guiding
After such example of outward thing mundayne,
His owne life and maners in order to constrayne.

Quippe, quòd est homini maior non vlla voluptas
Illa, qua discit, continuè ꝺ; sapit.

Sæpè igitur veri sic feruet amore reperti
Mens, nihil vt duri respuat illa pati.
Casibus haud vllis non vllo victa labore,
Pro vero est morti nescia terga dare.

Tertia sic virtus mens alta & magna vocata est,

Quæ semper cultos simplicitatis adest.

Nec parua illa quidem vis est rationis habenda,
Per quam nos nimiùm cernere pulchra iuuat.
Quantus ineſt ordo rebus, vel quanta venustas,
Solus homo solers percipit atq; videt.

Hanc igitur faciem mundi formamq; decoram
Cùm sapiens spectat, diligit atq; probat.

Tum secũ loquitur, quanto res pulchrior esset,
Si tantus nostris moribus ordo foret.
Propterea exemplo rerum componere mores

And

Nititur, atq; animo tradere tale decus.
Ergo nihil sordis, nil & cõmittere inepti
Prouidet, & nullam prorsus habere notam:

And suche inwarde beauty to gene vnto his minde,
As in outward thinges he doth beholde expresse,
Wherfore he prouideth as reason doth him binde,
To conforme his maners to so fayre comlynes,
Suffering in him selfe no foule vncleanlynes,
No vice nor disorder, nor other spot at all,
In wordes dissolute, nor workes speciall.

Ne quid vel nimium faciat, vel pondere mancum,
Sitq; decus rebus tempo ris atq; loci.

So that no maner fault nor blame in him be founde,
By passing in his deedes due order or measure,
In doing ouer much or lesse then he is bounde,
Or not in due season repugning to nature:
Therfore doth he study and muse with busy cure,
His deedes to redresse, and do in euery case,
According as requireth the season, time and place.

Deniq; sic animo virtus moderatio surgit,
Ordine quæ quarto com memoranda loco est.
Quatuor has igitur partes comprendit honestum,
Quas omnes ratio confi cit ipsa tibi.

Thus riseth in the minde the fourth noble vertue
Called Moderation, or els Temperaunce,
Which vertue anaunceth, and vices doth subdue,
Conducting mankind in godly gouernaunce:
So these foure conioyned shall their hanour aduaunce,
To the sure possession of perfect honestie,
And first vpon reason all foure grounded they be.

Sed deus hanc hominí rationem contulit auctor,
Naturam vulgus dicitat esse deum.

Which reason is graunted by God vnto mankinde,
As moste soueraine auctoure, and gouernour most sure,
A life, common people, dull, ignorannt and blinde,
Ascribeth this hye gift sometimes to nature,
It taking as God, against iust Scripture,
And simple creature exalting with honour,
Which onely belongeth to God our Creatour.

Siuè igitur placeat naturæ munera dici,
Siuè Dei, arbitrium, lector, habeto tuum.
Hoc ego præstabo, distinctè vt singula tractem,

But fauourable Reader take thine election,
Whether thou wilt call these vertues cardinall,
The giftes of nature, procéding of reason,
Or rather the giftes of hye God immortall,
As touching my duetye, this thing performe I shall
Of these foure distinctly to finishe this treatise,
Vnto the laude of vertue and reprouing of vice.

Primum & prudentis ordine munus erit.

And first shall I begin at vertue of prudence,
First grounded on reason of whom the other then
Procéde as braunches of hye preeminence,
But fauourable Reader, where thou shalt here or se,
Ought sounding in my worke against grauitie,
Or not comly ordred in meter or substaunce,
Correct I require thée my simple ignorannce.

¶ OF THE first Cardinall vertue named Prudence.

The first place and partie longing to honestie
Is the noble vertue which called is Prudence,
This teacheth for to searche the clere diuersitie
Betwene good and euill, or vertue and offence,
Betwene truth and falshod it searcheth difference,
And this inquisition to man is naturall,
And more conuenient then other thinges all.

Nothing is more proper nor apter to makinde,
Then to haue clere knowledge of thinges naturall,
For of euery man this is the will and minde,
To loue to haue knowledge, and perceyue thinges all,
Except some blinde wretches not humane but brutall,
Onely in the wombe as beastes delityng,
Man would haue vnknowen to him playne liue thing.

All thinges he searcheth, all thing considereth he,
In minde them reuoluing with perfect diligence,
For he counteth it foule, euil and dishonest,
To erre, as ouersene, in wronge by negligence:
But that man is called a man of true prudence,
Which tryeth forth the truth, discerning good from ill,
Honest from dishonest, and doth the best fulfill.

But no man is able this perfectly to trye,
Nor discerne thing honest from bad and dishonest,
Except he it measure and ponder perfectly
By naturall reason iudging within his brest,
Nor the perfect wise man alloweth not that best,
Which moste is commended of people imprudent,
Or vnstable commons of wilfull iudgement.

But that thing he demeth honest and commendable,
Which he him selfe iudgeth in his intention,
But this same iudgement may not be discrepuable,
Nor wandring at pleasure, but subiect to reason,
To whom the appetite in like condition,
Must be obedient, and will as seruitour,
Reason alway regent, chiefe gide and gouernour.

As the childe obeyeth, his master him teaching,
And as pilgrims followe their guide to flee daunger,
So will and apetite to reason in all thing
Must obey and followe, then iudgement is dere:
But that this same vertue more playnly may appere,
And lighter to knowledge, here (Reader) thou shalt finde
Eche partie described distinctly in his kinde.

¶ Two faultes to be eschewed in Prudence.

Therfore who requireth to purchase honestie,
And laudable life by vertue of prudence,
Ware of two thinges in liuing must he be,
One is, that he count not him selfe to haue science
Of thing wherof he hath playne none experience
Nor knowledge, as cleauing to his owne fantasy,
And priuate opinion mayntayning hardyly.

Him

DE Prudentia.

PRimus honestatis locus est disquærere quid sit
Verũ vel falsum, quæ mala, quidue bonum.
Hoc adeò in hominis naturæ, & viribus aptum,

Nil magis vt proprium, nil deceatq; magis,
Ducitur omnis enim mortalis amore sciendi,
Prorsus vt ignotum nil velit esse sibi.
Omnia vestigat solers, & mente volutat:
Nam labi, & falli turpe, malumq; putat.
Est autem prudens, quisquis disquirit honestum
A turpi, vt tantùm possit honesta sequi.
Hoc non discernet, nisi qui metitur idipsum.
Vt natura sua iudicat & ratio.
Non quæ quisque probat, prudens ea recta probabit,

Sed quæ iudicio compro bat ipse suo.
Hoc sed iudiciũ ratio dominata gubernet,

Pareat & sensus, vt puer atq; comes.
Verùm quò leuius rectum dignoscere possis.
Hic quasi per species singula, lector, habes.
Imprimis igitur quisquis perquirit honestum,
In vita agnoscat esse cauenda duo.
Est vnũ, ne scire putet, quæ nescit, & illis
Hæreat, vt certis, credulus ipse sibi.

Plurima namq; latent cæcis abstrusa latebris,
Quæ neq; de facili quisq; videre potest.
Ergo illis temerè tu consentire cauetor
Ne capiat facti te citò pœna tui.
Hic opus est studio, hic cura, & tempore longo,
Hic quoq; præceptor forte vocandus erit.

Him selfe counting certayne of thinges uncertayne,
And lightly beleuing what falleth to his minde,
For many thinges be hid and not cleare nor playne,
But with obscure knowledge obumbred of their kinde,
Which of a wise person are not easy to finde,
Wherfore beware rashely to these sone to consent,
Least thy hastie dedes sone cause thee to repent.

In suche obscure thinges requireth great study,
Great cure and compasing, longe time and diligence,
And here peraduenture man muste him nede apply
To call for a master experter in science,
Of suche secret thinges hauing experience,
And in suche hye thinges doth profite furthermore,
Experience, and profe of thinges done before,

Proderit in multis simul experientia rerum,
Proderit & fide pectus amicitiæ.
Rebus in ambiguis partes scrutaberis ambas,
Vt quæcunq; venit res, tibi tuta cadat.

And the faythfull heartes of frendes sure counsell,
In suche doubtfull thinges, if thou to them resort,
Shall greatly thee profite, and truth vnto thee tell:
But in suche thinges doubtfull, it is to man comfort
To searche both parties, to reason to resort,
Both wisely discussing by search diligent,
That what soeuer fall come not vnprouident.

Non satis est istam partem munire, vel illam,
Altera si restat debilis, atque vacans.

Aswell as for the good prouide thou for the ill,
Aswell one as the other may fortune for to fall,
To prouide one partie it is not parfite skill,
Thou muste before daunger imagine daungers all,
And then for them puruay by wit substantiall,
One partie prouided, an other negligent,
And lame, this not semeth a wise man and prudent.

Non benè prouidit, tantùm qui à dente colubri
Cauit: nam pariter cauda cauenda fuit.
Sic age, quòd nunquam dicas non ista putaram:
Non sine dedecore fertur id ore viri.

It is not full inough when serpentes men assayle,
All onely for their mouthes to make prouision,
Man must in like beware both of toth and tayle,
For though the toth trencheth the tayle beareth poyson:
Wherfore so behaue thee in euery season,
That thou say not after, I thought this should not fall,
For without dishonship thus sayth no man at all.

Nec te decipiat, quosdam quod decipit, illud,
Dum quæcunq; sua recta & honesta putant.
Iudicio addicti proprio, seruiq; suorum
Errorum, creduut se nihil esse supra.

Nor suffer not this thing also thee to diseane,
Which many hath diseaued debating from honour,
In their owne conceytes while they chiefe pleasure haue,
Led blindly as beastes in bridle of errour,
All thing counting honest which is to them pleasour,
Whose lust is their lawe: from suche thou must decline,
Least thou them ensuing fall headlong to ruine.

Auelli nequeunt vlla ratione, vel arte,
Iudiciumq; omni plus ratione valet.

Suche onely ensuing their priuate iudgement,
To their owne errours as vile seruauntes subiect,
Beleue nought aboue them can be more excellent,
And nought can them alter nor moue to good effect.
No counsell nor reason their mindes can correct,
Aboue all good reason reigneth their iudgement
And obstinate purpose as Asses imprudent.

As fathers haue custome ofte times to commende
The vice of their children product in errour blinde,
Ready in all crimes their faultes to defende,
As paynters and Grauers or Poets hauing minde
In paynting or grauing or freshe meter to finde,
Commende their workes and thinke them pleasaunt
So ioyeth in folly blinde foles ignoraunt.

An ouersene poet dare great Maro despise,
His owne arte deliting inuited folishely,
The paynter despiseth Apelles in like wise,
And Phedias despiseth the grauer semblably:
So some doting foles in errour led blindly,
Commende their owne maners and prayse aboue all thing,
All other mens workes extremely deprauing.

What causeth suche folly, what moueth this errour:
Forsoth this is chiefly the grounde originall;
In their owne conceyptes moste resteth their pleasour,
And saue their owne mindes they loue nothing at all,
Their owne wisedome count they much clerer then chrystal,
Aboue precious stones, and prayse it aboue golde,
As able for to teach and gouerne yonge and olde.

But other mens reason they count as filthy clay,
This namely doth Asses set in authoritie,
From suche is all reason and truth driuen away,
And prudence subdued and brought in captiuitie:
Suche wretches in liuing muche different not be
From vile brutall beastes, which liuing in their den
Contemne vertue, maners, and cunning of all men.

What man of thing common belonging to nature
Despiseth to departe, as reason doth require,
Of his proper godes, howe can a man be sure
To haue some small parcell, if none of mede desire:
But if like blinde errour do set thy minde of fire,
To thine owne opinion to geue to sore credence,
Yet leaue this, and leane thou to men of more prudence.

And in minde indeuor to consider and se,
What wise man obserueth whom vertue doth inflame,
And what man obserueth of wit and grauitie,
Then thinke it necessary for thee to do the same:
Thus mayst thou win wisedome, laud, honor & good name,
For diuers eyes seeth more clerely by day light,
Then an one eyed blinearde darke wandering by night.

Thus first in all dedes required is counsell,
But when all thing standeth determined certayne,
Then all faynt delaying thou must from thee repell,
And sone do thy purpose and dede with hast sodayn,
When counsell is taken delaying is but vayne,
For oft man abideth tyme more conuenient
While chaunces and causes fall lesse expedient.

For

Vt solici patres natorum crimina sæpè
Laudare, & donis credere digna suis:
Vt qui fecit opus, sculptor, carmenq; poëta,

Sæpè is phidiacum spernit, & arma virum.
Sic isti proprios mores venerantur, adornant,

Quæq; alij faciunt, vt viciosa, premunt.

Quippe quod à rerum falluntur amore suarum,

Nec nisi seipsos prorsus amare queunt.
Quicquid habent ipsi, gemas, aurumq; licenter:

Tanquam vile lutum cuncta aliena ferunt.
Is ratio explosa est, atq; omnis quæstio viri,

Ii minimè distant à pecore, atq; feris.

Quisquis naturæ quæ sunt communia, non vult,
An partem è proprijs prebeat ille bonis:
At si te talis casu subrepserit error,

Vt nimiùm tribuas partibus ipse tuis,
Tunc videas, quæcunq; tenent sanctiq;, boniq;,

Atq; ea tu credas esse tenenda tibi.
Plus oculi cernunt multi sub luce serena,

Quam videt in tenebris vnus ocellus iners:
At cùm consilio constabùt omnia certo,

Tunc age maturè, sit procul ipsa mora.

Sunt multi segnes, & lenti pondere facti,
Consultent quàmuis optima quæq; prius,
Ii nec̃q; cenendi prudentes, namq; relinquunt
Partem, quæ prima est, officijq; caput.
Non aliter virides florescunt arbore rami,
Si nequeant proprio tempore poma legit.

For many be which counsell verye well perfite bene,
Doubting for all chances which may by fortune fall,
And when they at ending should come unto the bene,
Then by sluggishe slouth they do nothing at all:
Such count I not prudent, none wise will them call,
For that parcomit they whereto they should procede,
As chiefe and principall, that is the very bede.

Nec secus in medijs se iacent agmina campis,
Si conserta manus nulla tropæia refert.
Sic etiam cultis mandantur semina sulcis,
Ni segetes tostas falce sonante metas.
Omnis enim sua laus virtutis facta requirit,
Nam sine te prodest consuluisse parùm.
Non tamen ille caret virtutis laude perenni
Qui bona consultat, si gerere illa nequit.
Nã prohibet multos morbus, nam sæpè facultas
Consilijs rectis non sinit esse locum.
Philosophi pariter laudem famamq; merentur,
Qui benè scribendo secula longa monent.

If nought be reduced to purpose and effecte,
Without dede concluded what valour hath counsell?
When to faynt cowardise wise counsell is subiecte,
Then feare from effect doth all prudence expell:
What should the gardener with hope of grafting wel,
Or grene bowes burgen with leaues and blossome,
If no fruite in season shall on the trees come?

What should a man of warre or subtill captayne
Assemble a great army, shewing his pompe and glory,
And muster in the fielde, crauling all day in vayne,
Without wise intreaty, or fighting for victory?
What should the but husbandman in lande or territory
Commit seede, or labour his fieldes euen and mayne,
Except he in season may of the same reape corne?

Est aliud vitium longum consumere tempus,
Et nimijs studijs ardua quæq; sequi.
Difficiles etenim res quædam indaginis altæ,
Quæ tamen haud aliquid vilitatis habent.

All thinges are vsed for profite at the ende,
The fruite and aduauntage is comfort to labour,
And in worke all wise men vse vertue to commende,
Thus counsell without dede is of small valour:
But this notwithstanding he deserueth honour,
Whom vertue by counsell to good dede doth inuite,
Although he want power dayly to perfourme the same.

Qui bona consultat, si gerere illa nequit.
Nã prohibet multos morbus, nam sæpè facultas
Consilijs rectis non sinit esse locum.
Philosophi pariter laudem famamq; merentur,
Qui benè scribendo secula longa monent.

For many haue wise counsell, discret and prouident,
But their will is letted by fayne infirmitie,
Other some haue counsell, and finde impediment
By want of riches and waight of pouertie:
But all suche are worthy commended for to be,
For although their power may not their dede fulfill,
Yet ought we them to laude for their good minde & will.

Philosophers also and other of wisedome,
Which haue by wise writing and endles memory
Informed and cleared longe time for to come,
And taught vs blinde wretches from troubles tranquillity,
These also deserue not a little laude and glory,
But cleare fame immortall, sith by their good doutrine
Right many to good order are called from ruine.

¶ The second fault to be excluded from Prudence.

Est aliud vitium longum consumere tempus,
Et nimijs studijs ardua quæq; sequi.
Difficiles etenim res quædam indaginis altæ,
Quæ tamen haud aliquid vilitatis habent.

There is yet in prudence another fault and crime,
And that is, when people against good reason
Wasteth and spendeth in vayne study longe time,
Searching thing exceeding their dull discretion,
For some thinges harde be in inquisition,
Requiring great study, long time and respite,
Yet graunt they no profite, no pleasure nor delite.

For although they trouble the myndes day and night
Of suche as them study, yet this one thing is true,
Their ending is fruitles, they knowen geue no light
Their studentes to glue to maners nor vertue,
Or if they could do profite ill maners to subdue,
Or to purchase vertue, yet lesse is their anayle,
Then they geue vn searching of soyle and trauayle.

Nam q; nihil fini prosunt, nec moribus ipsis,
Solicitent animos nocte die q; licet,
Aut si vel recto possunt cõducere fini,
Hæc plus, quàm finis sola petita iuuant.

And pleasure moye they geue vn searching them onely,
Then profite or pleasure proceedeth consequent:
What profiteth it man to search busily
The courses of starres hye in the firmament,
What helpeth this study, here is the time mispent,
Mi wyse man, what wilt thou bestowe thy dayly cure
Superfluously to knowe the secretes of nature?

Quid res & causas noscere inepte petis?

Or causes of thinges aboue reason humayne,
Which are moye laborious and hard then profitable:
Wherto doest thou studie to purchase and obtayne
The science of artes or crafte innumerable,
Or to recount the countries and landes variable
Ouer all the worlde, where both the lande and nation
Had their first beginning and situation?

Quid cupis innumeras discendo amplectiër artes?
Et toto veros orbe referre situs?

Wherto dost thou reioyce thy wittes to apply,
To resolue or argue with wordes superflue
The knottes intricate of babling sophistry,
In subtill conclusions the wisest to subdue:
All these if thou wise be are scantly worth a hue,
What profiteth to study in glosing of the lawe?
With lawe without god life is scantly worth a strawe.

Quid gaudes nobis cunctos vicisse sophistas?
Aut verbis totum detinuisse forum?

If thou be wise of these nought longeth vnto thée,
That thing which to learne to man is moye comely,
Is greatly moye easie and of moye simplicitie,
That is, well to liue, and to dye rightfully:
These longeth to mankinde, we liue, and we shall dye,
These two well to gider to Gods hye pleasour,
And health of our soules, we namely should labour.

Si sapis, istorum nil quicq; pertinet ad te,
Simplicibus multò est, quod didicisse decet.
Vt rectè viuas discas, moriareq; rectè,
Hæc duò sunt nostra, viuimus & morimur.

It is a playne study, pleasaunt and profitable,
In both these our studie to exercise and vse,
And light is that learning, iocunde and delectable,
Which sigheth to vertue, and vices to refuse:
Wherfore we should chiefly both study, thinke and muse,
What may make vs happy and to good ending bring,
And certaynly this study is but an easy thing.

Est simplex studium, vt rectè versemur vtroq;,
Et facile est, quod nos munere vtroq; decet.

Then on this poynt ground thée, hereon prestre thine heart,
And learne the playne passage and way to this wisedome,
But when thou art entred agayne do not depart,
But kepe it vntill thou to parfite, vertue come,
Folowe not the maner of many whose customs
Is all their life dayes continually to spende,
In learning of this way vnto their latter ende:

Ergo priùs discas, quid te præstare beatum
Possit, & id toto pectore fige tuo.
Disce viam pariter, qua perueniatur ad illud,
Quam simul ingredere, perpetuòq; tene.

But

Nempe viam multi perdiſcunt tempore toto,
Non tamen amentes ingrediuntur itet.
Quid didiciſſe viam prodeſt, quam pergere nolis?
Turpior ignaro factus es ipſe ſciens.

But as mindles wretches neuer enter they the ſame,
Uſing baraine labour and fruitles ſore trauayle.
Alas man abuſed howe muche art thou to blame?
In learning of this way what profite or auayle
Findeſt thou, or pleaſure, but great cauſe to bewayle?
To learne well, and line ill, of reaſon thou muſt graunt,
Thou for all thy cunning art worſe then ignoraunt.

An ne viam monſtres alijs, tu deuius erres:
Et moneas alios, quòd minus ipſe facis?

Some ſoles offending are ſomewhat excuſable,
By reaſon not parfite and ſimple ignoraunce,
But thou hauing ſcience thine errour is dampnable:
What learneſt thou ſcience by longe continuaunce,
Still blindly perſeuering in thy miſgouernaunce?
Art thou called maſter, goeſt thou ſo long to ſchole,
To be in thy liuing muche lewder then a fole?

Quàm ſtultum eſt totas noctes vigilare, dieſq;,
Nullius vt fructus ſit pater ipſe labor.
Sumimus incaſſum tempus diſcendo profectò,
Actio ni ſequitur mento recepta priùs.
Actio cùm finis diſcendi debeat eſſe,
Plus pete quàm diſcas, vt ſapienter agas.

What profite is it to learne that way ſo buſely,
Wherin thy lewde cuſtome not ſuffereth thee to go?
Doeſt thou to teach other the path and way playnly,
And thy ſelfe in errour ſtill wandring to and fro?
Say, is it not a folly and blinde furour alſo,
The fayre way to heauen to men to preach and tell,
Thy ſelfe wandring headlong and wilfully to hell?

Iure igitur miles reprehendit philoſophantem,
Gymnaſio clamat dum nimis ille ſenex.
Inquit enim miles, dic ô venerande magiſter,
Quid ſibi clamores, verbaq; veſtra volunt?
A mane ad noctem miſcetis iurgia: nullus
Eſt alij concors: hic ait, ille negat.
Reſpondit ſapiens, ô fili quærimus illam
Virtutem: hanc potuit quærere nemo ſatis.

What warneſt thou other that thou wilt neuer do,
Alas howe great folly is it to take ſuche payne,
Both night and day watching, from ſtudy not to go,
And at the laſte thy labour be fruitles and baraine?
Certaynly in learning we ſpende the time in vayne,
Except the dede folowe all perfitely to binde,
Which we at beginning conceyued in our minde.

Sith doing is the fruite and learning but the ſede,
And many ioy the fruite which haue no ſede at all,
And alſo ſith the ende of learning is the dede,
Then ſeke to do wiſely moſte chiefe and principall,
Rather then the ſcience of Artes liberall:
Better an Idiote vntaught and well liuing,
Then a vicious doctour ill maneted and cunning.

Wherfore with good reaſon and according to right
The Philoſopher olde loude in the ſchole crying,
Was vnder this maner reproued of the knight:
Sayde he, worthy maſter aſſure me of this thing,
What meaneth this clamour, what meaneth this braulyng,
What meane all theſe wordes, all this diſcorde & ſtrife,
As betwene an huſbande and a fell frowarde wife?

Ye braule and ye bable from morning vnto night,
Diſcording, one affirmeth, another doth deny.
The ſage Philoſopher then anſwered to the knight:
O ſonne we indeuer and dayly vs apply,
In ſeking of vertue and trueth thus buſely,
No man hath bene able in times without minde
Inough theſe to ſearch, nor parfitely to finde.

The knight in feynte feables and to the fight vnlufe
Nowe art thou gray hered and tourning to the grounde,
And ready for to dye; and as a man diſcumfyte,
Hafte thou not yet vertue with all thy ſtudy founde?
What time ſhalt thou vſe it to line as thou art bounde?
What time ſhall thy ſtudie thee with the ſame indue,
Sith nowe in latter age thou ſekeſt for vertue?

What thing is thy purpoſe, what thinkeſt in thy mind,
In another worlde this vertue for to vſe?
A ſtrawe for thy ſtudy, thy reaſon is but blinde,
To waſte time in wordes, and on no dede to muſe.
But agayne to purpoſe: Therfore reader refuſe
Superfluous ſtudy and care ſuperfluous,
And tourne thy chiefe ſtudy to dedes vertuous.

This learning belonging to getting of vertue
Is not obſcure, ſecret, diffuſe nor palliate,
But cleare, playne and open, it ſelfe ready to ſhewe
To ſuche as it ſearcheth, or will inueſtigate.
The tree of this ſcience with braunches denurate
Extendeth not it ſelfe in altitude ſo hye,
But that man may gather the fruite right eaſily.

¶ The order of thinges requiſite in Prudence.

Furthermore this longeth vnto the man prudent,
To ponder all his dedes and workes in balaunce
Of reaſon, with due order mete and conuenient:
Endeuer firſt thy ſelfe to make chiefe puruеaunce
For moſt weightie thinges and greateſt of ſubſtaunce,
And then lighter matters of leſſe difficultie
Prouide in due order as they are in degree.

It is not a thing lawfull from minde to ſet aſide
Thy deare wife and children, without ayde & comforties,
And for thy frende folke and ſeruauntes to prouide:
And certayne that perſon well may we call witties,
Which with to muche ſtudy faſt ſeking vayne riches,
As a couetous wretche committeth wilfully
His ſoule, life and body to mortall ieopardie.

For man ſhould not commit vnto perdition
His ſoule, while he ſeketh with minde voluptuous
To pleaſe his frayle body with delectation,
For more then the body the ſoule is precious:
What thing ſhould man repute ſo deare or ſumptuous,
For loue therof to loſe his ſoule, whoſe great valour
Surmounteth and paſſeth all temporall treaſour.

What profite is to man the worlde whole to winne,
And to ſuffer in ſoule ſore deadly detriment,
To hell payne adiudged for vile pleaſure of ſinne,
What man ſhould be ſo mad for this ſhort life here preſent
Eternally to dye and bide endles torment,
For nought but one moment is thy ſhort life vnſtable,
If thou haue reſpect to time interminable.

A ſome

Subriſit miles: iam canus, iam moriturus
Es, neq; dum virtus ipſa reperta tibi eſt:
Quando ergo vteris? quando tu præditus illa?
An tibi apud Mancis illius vſus erit?
Diſce igitur quantum poſſis præſtare gerendo,
Et quantum diſcis, perfice, req; gere.
Non latet id, potiùs ſe offert querentibus vltro,
Id poterit facili prendere quiſq; manu.
Præterea officium prudentis noſcitur illud,
Ordinis vt ſerues inter agenda modum.
Prouideas primùm, quæ ſunt grauiora: ſubinde
Conſtituas digno, quæ leuiora, loco.
Non decet vt ſpretis chara cum coniuge natis,
De pueris cures, mancipijſq; tuis.
Nec licet vt vitam, ſimul aſpernere ſalutem,
Dum nimio ſtudio quæris auarus opes.
Non animam perdas, dum vis te reddere ſaluum
Corpore, plus anima nam precioſa tua eſt.
Quid tanti facias, animam quo perdere ſpernas?
Quæ merces animæ per queat eſſe tuæ?
Quis ſibi præponat momento viuere paruo?
Æternum demens vt velit ille mori?
Nec niſi momentum dici tua vita meretur,
Secula ſi ſpectes, & ſine fine dies,

Fac,cui plus debes, cures plus reddere ſemper,
Ante tamen gratus omnia pone deum.
Non, licèt officij memor vt videaris ab omni,
Immemor in Chriſtum ſis tamen ipſe tuum.
Non ſolùm aſpicias præſentis gaudia vitæ;
Sed videas,qualis vita futura tibi eſt.
Quid magis eſt hominis, quã voluere mente futura,
Ne quid contingat, quod grauitate premat?
At ventura quidem mors eſt,atq; altera vita,
Quæ premet, aut nobis præmia grata dabit:
Quæ veniet nullas habitura eſt tempore metas,
Sic mala perpetua,vel dabit illa bona.
Aſt velut hæc vmbræ,celeriq; ſimilima vento eſt.
Sic bona ſiuè mala dat, peritura breui.
Hic locus eſt venię tantùm dum veſcimur aura,
Ius ſummum nobis altera vita feret.
Eſt ſatius placidos ad tempus ferre labores,
Supplicia æternis quàm tollerare rogis.
Molle iugum collo eſt, ſi quod ſuſcipimus vltro,
Inuiti grauius ſed patiemur onus.

A ſone fading ſhadowe is this life temporall,
Conſumed as a cloude chaſed before the winde,
But after commeth life or death perpetuall,
After thy deſeruing thy merite ſhall thou finde,
Wherfore prudence warneth man this to call to minde,
And duely him to guide in order and meaſure,
Of ſoule then of body hauing more perfect cure.

Another poynt belonging to vertue of prudence,
Thee ſtraightly commaundeth and chargeth this to do,
Him chiefly to regarde with meekeſt diligence,
And for him moſte to do,whom thou art bound to
And chiefly beholding,reaſon commaundeth ſo,
But if thou be gentle and kinde of thy dealing,
Then moſte thou thy maker preferre aboue all thing.

It is not ſufficient to call vnto thy minde,
To do thy full duetie to euery man on graunde,
And to Chriſt thy maker for to be founde vnkinde,
To whom thou by reaſon moſte ſpecially art bounde,
For theſe caduke pleaſures not onely ſhould be founde
Prouiſion in life,but this chargeth wiſedome,
To make prouiſion for life after to come.

What longeth more to man then wiſe and ware to be,
And to reuolue in minde,or oft before to caſt
All thinges for to come,that no perpleritie
Inuolue him in troubles,or his wit ouercaſt:
We knowe thinges comming by thinges gone and paſt,
And men vs preceding abiden haue no care,
But ſuch may we ſuffer,then ought we to beware.

As other haue dyed,in like maner ſhall we,
And eyther life or death vs after both remayne,
To rewarde good liuers with great felicitie,
Or ſinners to rewarde with wo and endleſſe payne,
This life is tranſitory,but life comming certayne
Hath none ende nor meaſure,but is interminable,
Geuing endleſſe pleaſure,or paynes perdurable.

But this ſhort life preſent as ſhadowe fugitiue,
And varying as fanes erect into the winde,
Hath no ſtable pleaſure,ioy nor prerogatiue,
Nor permanent ſorowe,but ſone paſſing mankinde,
Here may man(of treſpaſſe)both grace and mercy finde,
And of ſinne remiſſion,if he be penitent,
But after is nought els but rightwiſe iudgement.

Here is it much better,more light and tollerable,
For ſhort time to ſuffer light labour of penaunce,
Then after to bide payne of fyre interminable,
And torment eternall for our miſgouernaunce,
A light wilfull burden is no payne,but pleaſaunce,
Where a weyghty burthen to mans minde contrary,
Is grieuous,ſad,heuy,and tedious to cary.

Here

Here Chriſt is a leche méke and benevolent,
Ready for to miniſter all helpe to them amende,
Here is he Phiſitian to ſicke and patient,
Ready ſalue of grace and mercy for to ſende,
But in another world when this life ſhall home ende,
As a rightwiſe Judge he ſhall to man appere
Of ſentence inflexible and reuerende of chere.

Hic medicus Chriſtus medicatur triſtibus ægris:
Illic vt iudex fronte ferendus erit.

Terrible to ſinners, and dreadfull of ſentence,
To rightwiſe men ioyfull, all danger ſet aſide:
Wherfore man aduertiſe, this counſelleth prudence,
For this day moſte dreadfull diſcretly to prouide,
Then of thy diſorder nought can thou cloſe nor hide,
But thy ſelfe, heauen, earth, and hell ſhall thée accuſe,
Wherfore on this counſes man ſpecially ſhould muſe.

Non tu magna putes, quæcunq; caduca videbis.
Id pete quod durat, perpetuumq; manet.
Nõ etiam ſerues quæ ſunt tibi mox peritura,

Count thou nothing caduke, vayne, frayle and temporall,
To be great in valour, or lifting man to glory,
But ſéeke that thing namely moſte chiefe and principall,
Which dureth eternall, not vayne nor tranſitory,
And prudence thée chargeth to haue in thy memory,
On tranſitory treaſure not much to ſet thy minde,
Which thou without profite at laſt ſhall leue behinde.

Ne tibi non proſint, ſi qua ſuperfuerint.

Vſe temporall treaſure whils thou art liuing here,
In charitable déedes on pore people that fayle,
Leaſt after thy parting when thou art layde on bere,
Thy good ſuperfluous may litle thée auayle,
Prouide for harde chaunces which after may aſſayle,
And make ſure proviſion in moſte pleaſure and reſt,
For after fayre ſeaſon oft falleth foule tempeſt.

Fac iuſtè ſemper vivas, & iunctus iniquis,
Non te commutes, quin magis aptus eris.

Loke alway that thou liue conſtant and rightwiſely,
Chaunge not thy liuing from vertue to offence,
All if thou be tangled with wretched company,
But déeme thée to ſuffer all payne with patience:
For time forbeare ſwiles, this counſelleth prudence,
When obſtinate wretches by doctrine will not amende,
Againſt them is folly with wordes to contende.

Tunc verò aptus eris, cùm iuſtum tendis ad illud
Semper, & ad tempus ſcis variare vias.

But euermore beware, and ſée thou namely feare,
That their corrupt maners not alter thy liuing,
Diſpoſe thée them rather to ſuffer and forbeare,
And part to conforme thée as aſketh their dealing,
As nowe full of ſadnes, nowe mery commoning,
Varying thy maners to place, perſon and time,
But alway concluding on vertue and not crime.

Sæpè via eſt duplex, quæ ad metas ducit eaſdem,
Altera nunc clauſa eſt, altera aperta patet.
Vt manus in palmam modò ſe diſtendit, & aptat
In pugnum rurſus, & tamen vna manet.

Thou ſeeſt diuers wayes oft leading to one place,
Thone ſomething open, thother cloſe and ſhit,
The hande is extended ſometime vnder like caſe,
And ſometime together agayne cloſed is it,
But one maner of hande ſtill it remayneth yet,
And many other thinges oft vary of figure,
Not chaunging in matter, in ſubſtaunce nor nature.

Right

Sic prudens ſemper iuſtus,
permanſerit idem,
Sed ſumet vultus, quos
monet ipſa dies,
Non leuis vt ventus, ſed
pro re mobilis adſis,

Right vnder like maner vseth the prudent man,
Perseuer in his goodnes, right and iustyce,
But as time requireth his chere vary he can,
In sayre moderate wise in mirth and grauite,
A wise man not semeth light as the wynde to be,
Nowe in and nowe out, incertayne and vnstable,
But as the case requireth at certayne times mouable.

Conſtans, non durus, pro
poſitiq; tenax.
Nec citò credideris, fuerint
quæcunq; relata,
Diſcutias omne, quod ſe-
cus eſſe poteſt.

Be constant and stable, not harde and obstinate,
No wise man him sheweth selfwilled intreatable,
Nor in his opinion all reason ignorate,
A man of such maners vneth is tollerable,
Thinke not that all tales are iust and veritable,
But wisely discusse thou suche thinges as may vary,
And from the first report prone after warde contrary.

Fallitur & fallit, faciles qui
commodat aures,
Eſſe à prudente debet v-
trumq; procul.

Oft is he disceyued, and oft disceyueth he,
Which to flying tales to light is of credence,
The wise man not semeth a disceyuer to be,
And to be disceyued is signe of negligence,
Excluded shoulde be both from man of clere prudence:
O howe many princes haue fallen to ruine,
Which would to vayne tales to light eares incline.

Sæpè fuit verum, quod res
conficta videtur,
Viſaq; res vera, ficta re-
perta fuit.

Oft thing semed fayned hath bene certayne and true,
And thing true and certayne semed vntrue and fayned,
Whose colour hath caused right many sore to rue,
For their honour wasted, their name and fame distayned,
Let suche hasty credence therefore be refrayned,
And or thou geue credence, all thing wisely discusse,
Prudence for thy profite the straytely chargeth thus.

Delituit verũ quoties ſub
imagine falſi,
Et falſum viri imagine de-
lituit.
Non proprios vultus ſem-
per mendacia geſtant,
Sæpè & ſimplicitas cre-
ditur eſſe dolus.

O howe oft hath hid truth and simple veritie
Lurked vnder ymage of falshood nubilate,
And howe oft hath falshood seming simplicitie
Lurked vnder ymage of truth so palliate,
Whereby simplicitie oft time is violate,
Oft lyes are cloaked, appering truth somewhile,
And oft simplicitie beleued fraude and gile.

Vtq; aſſentator frontem ſi-
bi ſumit amici,
Sic qui recta monet, ſæpi-
ùs hoſtis habet.

As fayning flatterer presenteth outwardly
In worde and in vsage a frendes countenaunce,
So sometime a true frende semeth an enemy,
While he sharply blameth thee for misgouernaunce,
Yet would he by councell to honour thee aduaunce,
Be circumspect and ware, for much better it is,
To bide a frendes anger then a foes kisse.

Non tibi de dubiis ſenten-
tia certa feratur,
Sed ſuſpenſa quidem red
dere verba potes.

In hid thinges doubtfull geue not sodayne sentence,
And certayne iudgement in thinges incertayne,
To callers importune, of wordes be suspence,
Redoubling delayes till truth be tryed playne,
Better so, then iudge, and then reuoke agayne,
In sentence remise is lesser iniury,
Then in hradling sentence pronounced hastely.

Cathon.

When thou [illegible] or [illegible] pertayne newe,
Firſt ponder in thy [illegible] remembring wiſely,
What maner and [illegible] treatyng may therof enſue,
Attempt nothyng [illegible] in haſte nor foolyſhly,
If thinges may [illegible] begin thou not raſhly,
For enterpryſes raſhe, haſtie and repentyne,
Are chiefe thinges bringing great woꝛkes to ruine.

Therfoꝛe in all doubtes vſe moderate delay,
And that is to be done beſt is a while reſtrayne,
Inquiring and ſearchyng with wiſedome day by day,
Till by continuaunce at laſt thou be certayne,
And thing not well begon leaue off lightly agayne,
Foꝛ better is be counted ſomewhat preſumptuous,
Then negligent, obſtinate, wilfull iniurious.

Be not to ſuſpicious in all thing miſdeeming,
And if this fonde errour within thyne heart ariſe,
Conſtrayne it foꝛ to ceaſſe foꝛ to miſdeeme all thing,
Thou cauſeſt the fautleſſe oft frauudes to deuiſe,
And after thy foꝛe damage alſo thee to deſpiſe:
Thus flee thou ſuſpection, yet guide thee by wiſedome
To beware and puruay all thinges foꝛ to come.

Vſe in thy commoning other men to tell
What thinges be right wiſe, what way is moſte laudable,
Them warning and mouing to good by thy councell,
Do to thyne owne perſon ſee thou be profitable,
Seeking the way of truth as much as thou art able,
Which often time is hid, and not light to diſcerne,
Thus alway employ thee to teache oꝛ els to learne.

To rude and vnlearned endeuour thee to ſhewe
With all maner meekenes loue and benignitie,
Suche thinges moſte honeſt as they beforne not knewe,
Commaund to the good maners ſuche as belonge to thee,
Committed to thy cure, but if thou liſt to be
A conſoꝛter to mourners and woꝛetches miſerable,
It is a great vertue and labour commendable.

Commende thou in meaſure him whom thou doeſt beleue
Woꝛthy to be praꝛſed, and of liuing laudable,
But much moꝛe in meaſure, and ſcarſly do repꝛeue
Him whom thou reputeſt by miſliuing culpable,
Who laudeth ouer much though man be commendable,
He ſeemeth a flatterer, mayntayner of errour,
And to ſoꝛe a blamer is like a detractour.

Pꝛeferre thou veritie and truth beſoꝛe thy frende,
Set moꝛe by ſuppoꝛting of truth then amitie,
Keepe truth inuiolate as well in deede as minde,
Thy dere frends foꝛſake thou rather then veritie,
Diſcuſſe oꝛ thou promiſe, if thou mayſt able be
To perfourme thy promiſe, when once made is it,
Endeuour to fulfill moꝛe then thou did pꝛomit.

Take

Cum quicquam facies, imprimis mente voluta,
Quantum eſt, & quale, quod queat inde ſequi.
Nil tibi ſit ſubitum, nil aggrediare repentè,
Si res eſt durans, eſt patiensq; moræ.
Quod dubitas, differ, melius ſuſpende parumper
Quod geritur, donec tempore certus eris.
Prætereà quicquid noſcis non iure fuiſſe
Inceptum, debes deſeruiſſe citò.
Si tibi ſuſpicia fuerit ſub pectore nata,
Illa quidem ceſſet, ſed tamen omne caue.
In ſermone tuo, vel quæ ſunt recta mouebis,
Aut rectum quæres, quod latuiſſe ſolet.
Ignotũ rudibus mitis monſtrabis honeſtum,
Præcipies illis, quos tua cura regit.
At ſi ſolatus fueris ſua damna dolentes,
Non tibi virtutis pars mediocris erit.
Laudabis parcè, quem curas iure probari,
Parciùs & damnes quem neq; iure probes.
Qui nimium laudat, blandiri nempe videtur,
Qui nimium damnat, credita lingua mala eſt.
Quod verũ eſt, charo præferri debet amico,
Sit veri ſpecies inuiolata tibi.
Diſcute quid poſſis, cùm vis promittere quicquam,
Poſtquam promiſſum eſt, pleniùs ipſe dabis.

Præteritum ſpecta tempus, prænoſce futurum,
Vt prudens peragas, non ſine laude quod eſt.
Commoda præuidebis, ſimul & quæ damna ſequantur,
Vt leuius quicquid venerit inde feras.
Non tu ſemper opus facies, ſed certa laboris
Sit requies, animi pars erit illa tui.
Non tamen in requie ludat tua dextra fritillo:

Take héede to time paſſed, to-day time to come,
That thou maiſt well order thing preſent as is beſt,
To thy laude and honeſty, according to wiſedome,
With due conſequent conſider in thy reſt,
That all thy buſynes conſiſt vpon one thing honeſt,
And what quiet may ſolowe, or thinges profitable,
So what euer ſolowe ſhall be more tollerable.

Sed ſtudij cures te ſaciare cibis.
Segniciem fugias, quando tu cunq; quieſcis,
Verſa aliquod mente tunc pietatis opus.
Aut animo tractes, quæcunq; negotia reſtant,
Plus etenim ſemper mens requiëta videt.

Be not alway buſy in worke corporall,
But ſometime releaſe the of worldly buſynes,
Then occupy thy minde muſing on thing morall:
While thy body reſteth and is at quietnes,
Some paſtime of body is worſe then ydelnes,
As tables continuall, the cardes and the diſe,
But leaue theſe, and ſtudy frequent and exerciſe.

Accelerat tardum, perplexum digerit omne,
Et durum mollit, aſpera plana facit.

While the body panſeth in ſtudy and paſtime,
Conuenient for mindes as very ghoſtly foode,
From minde is expulſed blinde motion to crime,
While the minde is muſing on thing honeſt and good,
Beware ſlouth, though labour hath ſore chafed thy blonde,
Though thou reſort to reſt, beware of ydelnes,
In minde alway muſe thou on goodly buſynes.

Nunquam prudentis mentem decet eſſe ſolutam,
A geſtis quamuis dextera feſſa vacet.
Quid peccent alij, non ſit tibi maxima cura
Diſcere, quid preces, ſit tibi cura magis.
Diſcere ſemper ama, dimittas quærere quis ſit,
A quo perdiſcas, ſit didiciſſe ſatis.
Conſilium alterius de rebus concipe geſtis,
Ex minimis etenim noſcere magna potes.

Or caſt in remembraunce what labour doth remayne,
What buſynes reſteth or remayneth behinde,
For as mans ſhadowe ſheweth more clere and playne,
In ſtreames not troubled by mud, grauell or wynde,
So moſte clere perceyueth a calme and quiet minde,
It haſteth a dullarde, him mouing to deſyre
To do ſome labour, which vertue doth require.

A quiet minde ſeeth all dull perpleritte,
Determining doubtes by wit and reaſon clere,
To light worke it turneth all harde difficultie,
And maketh harde labours pleaſaunt and playne appere,
Mollifying hardnes, lightning the minde and chere:
And briefly, who thinketh all troubles to oppreſſe,
Let him his minde reduce to reſt and quietneſſe.

At no time it ſæmeth the minde of man prudent
Vnoccupyed to be, ſolute in ydelnes,
Nor from meditation remiſſe or negligent,
Though handes be vacant from worldly buſynes,
Let others offente not muche thy minde oppreſſe,
And greatly regarde not anothers negligence,
But ponder and repent thine owne fault and defence.

Loue thou alway to learne, and ponder thou nothing,
Of what man thou learneſt do not the perſon ſpare,
Demaund not his maners, ſo thou mayſt haue cunning,
Enſue his doctrine, where ought doth ſwarue beware:
Of other mens workes to take councell haue care,
And by their miſfortune take wiſedome and doctrine,
By ſmall thyng knowen great doth eſcape ruine.

Learne

Learne by small thinges greater to prouide,
For often by the small the greater shalt thou knowe,
But if thou still intende youth prudently to gide,
Consider first in age howe nature doth by growe,
For after though maners oft alter, ebbe and flowe,
Oft ende and beginning accordeth without fayle,
None maketh twohande swordes of pliant colues tayle.

Ætas prima monet, qualis sit quisq; futurus,
Et reliquam vitam iudicat vna dies.

To make a streyght Iauelin of a crabbed tré,
Theron muste great labour trauayle and arte be layde,
Some croketh the same tré that good camoke wolde be,
As a common prouerbe in youth I heard this sayde,
Wherfore ought our inuent be prudently conuayde,
With sharpe bit of reason refrayned from wilde rage,
For sooner breake then bowe great trées of longe age.

Non dicti, aut facti quisquam te mouerit auctor:
Sed tantùm motus sis ratione rei.

When custome and vse is tourned to nature,
And when yonge mindes longe time rooted in vice,
It is no small labour to leaue I thée insure,
Wherfore begin timely vertue to exercise,
And so still perseuer excluding all malice,
And to souerayne good and life perfect contende,
Remember that all thinges are praysed at good ende.

Regarde not the doer nor authour of the déede,
To say or do like him for his authoritie,
But to the thing it selfe with good reason gene héede,
If it be laudable and sounde to honestie,
Then folowe thou the same, or els sée thou it flée,
Better sue a begger in good thing laudable,
Then Baron or Burgesse in thinges reprouable.

Nec tibi plus placeas, quòd multis fortè placebis,
Id specta potiùs, qualibus ipse places.

All if thou please many, though many thée commende,
Stande in thine owne conceyte therfore nothing the more,
But what men thou pleasest aduert and well intende,
If they be laudable then mayest thou ioy therefore,
That good men count thée good be they riche or poore,
If ill men commende thée it is nothing laudable,
But euident token thou art to them semblable.

Illud fac quæras, quod nō reperire negatum est,
Et tenta vt discas, quod modò scire licet.

Of ill men it is prayse displaysed for to be,
For playne it appereth by their malice and yre,
Their life and thy liuing in one doth not agrée,
But are playne repugnaunt as water against fire,
Require thou that cunning, and that knowledge desire,
Which is not denyed to knowledge of mankinde,
And learne that is lawfull and profite for mankinde.

Illa etiam exoptes, quę coràm optare licebit,
Turpe est, quòd nequeas concupiisse palàm.
Alta nimis caueas, vbi sit te stante timendum,
Aut si descendas, multa timenda putes.

Nor couet nought in minde in wishing secretly,
But that thou with reason might openly desyre,
It is thing dishoneste and folishe certainly,
Thinges impossible to couet or require:
And then if they come not to bren in wrath and yre,
Of thinges ouer hye sée thou alway beware,
Where vnstable standing oft troubleth with great care.

The

The toppes of mountaynes with lightning are brent
More ofte then lowe valleys, small stremes are most pure:
So hyest degrées haue troubles and torment,
And mindes vnquiet, vexed with diuers cure,
Where simple pouertie is glad, quiet and sure:
Then couet not to hye, and to minde se thou fall,
Muche is to be feared if thou by fortune fall.

He slepeth mosse surely which is nearest the grounde,
But namely in tempest when stormy windes blowe,
The formost in battayle is nerest deadly wounde,
The grounde is in quiet while seas ebbe and flowe,
Some troubled with tempest, with mawes hye and lowe:
But playnly for to speake, who would assende to hye,
Is wery of welfare, and seketh misery.

Who wadeth to power, or climeth to honour,
He climeth to daunger, as blinde, led by a line
Of errour, vnto thought, mead, enuy and dolour,
Hauing for one pleasure displeasures eight or nine:
Honour is a castle still manasing ruine,
With smoke, sound and peril, hauing more greuous fall,
Then a simple lodge, or cottage passorall.

Illuc intendas neruos cunctosq; labores,
Quo si peruenias, sit tibi parta quies.
Sunt quædam, meritò quæ perquisisse probêre:
Sed cùm sat fuerit, est retinenda manus.
Cùm tibi pro vita fuerit quæsita facultas,
Id quæras, pro quo vita tributa tibi est.

Wherfore on sufficiaunce set thy pleasour and ioy,
And couet not to climbe, sith lowe rowmes are best,
But all thy chiefe studie, labour and thought employ,
To come to suche rowme where thou maiest finde sure rest,
Some rowmes to purchase may be counted honest:
For honour is duetie of wise men and prudent,
But measure is meane, which ought thee to content.

When thou hast sufficiaunce ceasse and withdraw thy hand,
A man may overlode a mightie strong camell,
That vnder suche burden he shall not go nor stande,
Wherfore in this matter do thou by my counsell,
When thou hast sure substaunce, for life prouide well,
By prudence, in measure, and nothing excessiue,
Then seke that for whose sake God gaue to thee life.

Non opibus mutis fueris famulatus auarus,
Sed vitæ famulas semper habebis opes.

God gaue thée not thy life to gather vayne riches,
To winne nor yet to waste this treasure transitory,
But to purchase vertue, fayre maners and goodnes,
And by suche merite to come to ioy and glory:
Then serue not dome riches which blindeth the memory,
By couetise to riches se thou not subiect be,
But vse it in thy life as subiect vnto thée.

Quicquid non faceres, si præsens arbiter esset,
Non magis id facias, hoc quia teste cares.

Liue thou vpon hill as thou would liue in hall,
What thou wouldest not do in open company,
That do thou not alone, note that God seeth all,
He sitteth and seeth when that thou art solitary:
Wherfore in all places flée euery villany,
Of dedes, of wordes, of small thoughtes be pure,
Till laudable custome be turned to nature.

When fortune shall flatter with paynted countenaunce,
And shewe thée smiling there by fayne prosperitie,
Then specially beware, make surest purueaunce,
For next in course commeth care and aduersitie,
Note fortune is volage vaying no certentie,
Wen wise count lowe fortune more sure and tollerable,
Then prosperous fortune vnsure and variable.

Cùm tibi redibit vultu fortuna secundo,
Vtere consilijs tunc magis atq; magis.

As after harde fortune succedeth ease agayne,
After paynes pleasure, who can the same abide,
So after great pleasour succedeth wo and payne:
As on a slipper grounde oft man doth fall or slide,
So prosperous fortune is very harde to gide:
Seldome where is wealth can vertue long endure,
When man is fortunate ofte loseth he measure.

Nam velut in lubrico nequeunt consistere plantæ,
Sic solet & fœlix perdere sæpè modum.

As a shippe is tossed and driuen in tempest
Out of course and compace, from place wher it should be,
So tossed is reason from righteous course and rest,
By wealth in aboundaunce and great prosperitie:
Therfore in caulme season and sure tranquilitie,
Appoynt thée for tempest, nor wander not at will,
But draw thée to such port where windes are most still.

Nec magis a falsis nauis gemit acta procellis,
Quàm ratio in multa prosperitate gemat.
Proptereà placidè dum spirant flatibus auræ,

Ofte vnder caulme seas are perils many one,
As swalons, quicsandes, and fordes perilous,
Hid bankes of grauell and great rockes of stone:
So lurketh great daungers in fortune prosperous,
Ofte fall sodeyne stormes and tempest ieopardous,
While vnder full sayle in caulme winde and pleasaunt,
The shippe surely fleteth, no daunger attendaunt.

Non quocunq; lubet, sed loca tuta pete.
Sæpè mari placido scopuli latuëre sub vnda,
Sæpèq; per scopulos læsa carina fuit.

As the shippe is bruised by course improuident,
By suche secret daungers in moste tranquilitie,
So wealth ofte man causeth to wander negligent,
Forseing no perils nor none aduersitie:
So great is the blindnes of vayne prosperitie,
Wherfore man aduise thée with wit substanciall,
In wealth to prouide thée for peril that may fall.

Æquore tranquillo dum currunt carbasa plena,
Improuisa venit sæpè procella furens.

One threatned (as is saide) halfe armed is and sure,
And may make prouision his enemie to defie
He will not disceaue thee which is of that nature
With harde craking wordes to threaten openly,
But rather he warneth thée to beware therby:
Fayre wordes vs disceaue with smiling countenaunce,
Suche leke after season and time of vengeaunce.

Fallere te nullus vult, qui tibi dura minatur,
Sed magis vt caueas, turbidus ille monet.
Fallimur a placidis verbis, vultuq; sereno,

A counterfayted frende with paynted spech ornate,
By false fayned fauour disceyueth worst of all,
As man taketh poyson with meates delicate,
And with drinke delicious some venim and mortall:
Right so fortune smiling disceaueth vnder pall,
And many one she greueth in moste prosperitie,
In whom she had might in harde aduersitie.

Cum sapido capimus sæpè venena cibo.
Sic solet arridens multis fortuna nocere,
In quos turbata non fuit illa potens.

Seke

Seke after company as much as thou art able
After thy behauiour, thy maners and degree,
Vse study and desire vnto thy wife profitable,
If thou suche frequent thou halte tranquillitie:
But for lacke of knowledge if thee fortune to be
In company of suche as are to thee contrary,
By malice or enuy, yet do not hertily vary.

Persewer and allay by long continuance,
If thou mayst by doctrine reduce them from malice,
From bestiall excesse and wilfull ignorance,
To vertue and learning from disorder and vice:
But after longe labours if suche thée despise,
And if for thy doctrine displeasour thou dost win,
Then flée and forsake them inuolued in their sinne,

And rest not till thou finde a place where as is rest,
For where enuy reigneth is no tranquilitie,
By many ignorant one learned is oppressed,
Proude and blinde ambition gaping for dignitie,
Suspecteth a louer of wilfull pouertie,
And idlenes contemneth study and diligence,
For like vnto like will, or ought so by prudence.

What should a hardie knight be felowe to a knaue,
Or with a trifling tinkarde a clarke companion?
A mason with masons moste sure pleasour shall haue,
A paynter with paynters is best comparison:
And of other craftes in like condition,
A Diamant in donge is not fayre to beholde,
It loseth the beautie except it be in golde.

Vir patuit prudens, sed iam nunc munera dicam
Iustitiæ, per quam nectitur orbis amor.

Therfore nowe concluding, such man as thou wilt be,
Endeuer thou thy selfe with all thy diligence
With suche to resort, to suche drawe thou thée,
Then shall thine exercise haue laude and reuerence.
Thus haue we described the parson of prudence,
Nowe write we of Iustice and hir giftes pleasaunt,
By whom the worlde in loue is ioyned constaunt.

Thus endeth the description of the first Cardinall vertue called Prudence. And here foloweth the second Cardinall vertue named Iustice.

De Iustitia. *Of Iustice.*

Iustitia est quædam naturæ sanctio, multis
Quæ iubet, vt prosis, auxiliumq; feras.
Inter mortales sic mutua vincula nectit,

Iustice is a certayne decrée or ordinaunce
Righteous and holy, belonging to nature,
Commaunding man to loue, to profite or aduaunce,
To helpe and succour eche humayne creature:
This iustice conioyneth bondes of loue so sure
Betwene all men mortall, that it onely certayne
Doth preserue in order or kepe linage humayne.

Demaunde not if that be thing of vtilitie
Which iustice commaundeth, for erthe without fable,
Nothing it commaundeth but right and equitie,
What euer it doth charge is alway profitable,
The principall partes of Justice moste laudable,
Is for to gene honour and laude as is due,
Aboue other thinges vnto our Lorde Jesu.

Vtile non quæras, an sit, quod iusserit ille,
Nam quicquid iubeat, vtile semper erit.
Iustitiæ primæ partes sunt reddere honorem
Christo, qui nobis omnia, seq; dedit.

Whiche of his great mercy meke and benyuolent,
Hath genen vs him selfe to be our sauiour,
And all other thinges for vs conuenient,
Wherfore we are bound of right him to honour
Without comparison before all vayne treasour:
And who that parfitely fulfilleth not the same,
Of a righteous person deserueth not the name.

Ergo si quis erit gaudens cognomine iusti,
Ille deum imprimis religiosus amet.
Sic amet ille deum, quòd contrà dignus amari,
Quòd sibi sit meritò gratia parte dei.
Esse Deo gratus poterit, quicunq; nocere
Vult nulli, & cunctis vtilia esse cupit.
Sic Deus est homini, qui nulli lumina solis
Denegat in terris, sit licèt vsq; malus.

What man will enioy name of a righteous man,
Muste first loue and honour deuout and constantly,
Our Sauiour (as is saide) as muche as euer he can,
And so muste he loue God with spirite feruently,
That he of Gods loue agayne may be worthy,
And dignely deserue by fauour to purchase
Of our Lorde and maker his mercy and his grace.

Non plenè officium iusti compleuerit ille,
Qui nulli prodest, qui neq; prorsus obest.
Quippe requirit opus q sit laudabile, virtus,
Non habet illa satis abstinuisse malis.
Non sumus ad nostra ipsi tantùm commoda nati,
Ferre illijs gratam quisq; tenetur opem.
Nati homines hominum, causa sunt (teste Platone)
Vt sese faciles vtrò citrò q, iuuent.

Thus shall our loue and seruice be to God acceptable,
If we to no person do wrong nor iniury,
But be to all people iuste, meke and profitable,
For so God to man is of his infinite mercy,
Which the sonnes brightnes to no man doth deny,
But suffreth it to shine both on good men and ill,
Not yelding mutiners after their frowarde will.

The duetie of one righteous that man doth not fulfill
Which is to no person helping nor profitable,
Though he do to no man hurt, neither good nor ill,
For vertue requireth some worke or dede laudable,
It is not contented man not to be culpable,
Of man is required and asked of vertue
Both to do good dedes and all vices to eschewe.

We be not borne onely for our priuate profite,
But eche man is bounde another for to succour,
For as prudent Plato playne doth recorde and write,
One man for another is borne, euery houre
And time to be ready, refusing no labour
To comfort, to counsell and succour one another,
Both true, glad and ready as brother vnto brother.

Vnreasonable beastes ofte times do this same,
Then muche more should man to man be profitable,
Or els if he be not he greatly is to blame:
That is a foule vilayne and chorle abhominable
Which to his owne person is onely charitable,
And on his onely profite doth onely muse and thinke,
Caring for none other whether they flete or sinke.

Nec ratio en ſimplex, aut omnibus vna iuuandi,
Auxilij cuiq; propria cauſa data eſt.
Si nequeas opibus quenquam rebusq; iuuare,
Aſt opera ſaltem, conſilioq; iuues.

But one maner reaſon, nor yet one maner way
To helpe one another, is not common to all,
Eche man hath his maner and power to purvay,
And helpe other nedy by comfort fraternall,
Some man hath great riches, he may be liberall,
The ſtrong man hath power weake wretches to defende,
The wiſe man hath counſell that ſhould be wiſely ſpende:

In redreſſing errours, informing ignorannt,
And opening the paſſage to vertue and goodnes,
If thou canſt not ſuccour with wit nor might puiſant,
At leaſt way be ready to comfort with richeſſe,
Or if thou want riches, yet mayſt thou nevertheleſſe
Comfort the poore carefull with counſell or labour,
By one meane or other ſo mayſt thou geue ſuccour.

Quin etiam poteris fortis prohibere nocentes,
Ne lædant grauiùs vicq; dolisq; bonos.

Or if thou fayle counſell, or haue no good to ſpende,
At leaſt thou haſt corage, audacitie and might,
From tyrannes extortion good people to defende,
And to beſtowe thy bloud in maynteinance of right:
This poynt moſte concerneth the perſon of a knight,
For right, fayth and iuſtice, fatherles and widowes good,
For maydes, king and countrie, boldly to ſpende his blud.

To dye in ſuche quarell is honour, fame and glory,
Suche death is immortall and entring into life,
To him and his linage perpetuall memory.
Should a valiaunt knight for dread of ſpeare or knife
Loſe ſo great triumph, fame and prerogatife:
Who dare not for iuſtice, peace, fame and glory fight,
Ought certes be counted a coward and no knight.

Nec minùs hortando, ſolando, tumq; monendo,
Iurgando & multos ipſe iuuare potes.

Beſide all theſe poyntes yet wayes be there mo,
To ſuccour and to helpe the ſicke, ſory and poore,
As the carefull comforting, them eaſing of their woe,
And when hurt appeareth warning a man before,
And ſome for their vices blaming with wordes ſore,
And ſome fayre exhorting: thus none is excuſable,
Who none of all theſe hath is wretched and miſerable.

Sed gradus officijs dandis ſeruandus, & ordo eſt:
Ordine nam cũcta ſplendidiora nitent.
Quippe deum primum debes perſoluere cultum,
Ponè deum poſcit patria prima locum.

But in doing dueties or being profitable,
Moſte chiefly beholde due order and degree,
For order obſerued all thing is more laudable,
More comely and pleaſaunt then they ſhould els be:
Firſt do thou thy duetie to God omnipotent,
Next God to thy countrey be true and diligent,

Hinc natos charosq; tuos tueare parentes,

To counſell, to ſuccour, and the ſame to defende:
So doing thou helpeſt thy ſelfe, yea and all thine,
For thy lande and countrey all theſe doth comprehende,
And all theſe doth periſhe if it go to ruine,
Then next helpe thy children and other of thy line,
But namely thy parentes moſte leſe and deare to thee,
Then kinred and louers eche after their degree.

And when thou haſt proued a frende faythfull and ſtable,
Which harde is to be founde, yet ſuche one if thou finde,
Alſo be thou faythfull, ſure, and not variable,
To him, as to thyne parte and keper of thy minde:
Nought may be compared to a frende louing and kinde.
Thy chiefe frende is Jeſu which put for thée his life,
So would not thy father, ſonne, daughter nor thy wife.

Deſpiſe not ſuche frendes, but haue thou moſte pitie
Of ſicke and aged, or oppreſſed with nede
And powertie, ſith ſuche haue moſte neceſſitie,
Therfore thou ſhould namely them comfort, cloth & fede:
Thou muſt among theſe conſider and take hede
If any, ſometime flowing in wealth and honeſt life,
Be fall to powertie, liuing in care penſife.

With thine owne eyes beholde ſuche pitie,
And in thy proper perſon them comfort, and reſtore
To their olde eſtate as muche as is in thée:
Suche as in time paſte haue holpen thée before,
Reſtore thou them agayne, not leſſe, but rather more,
For their one good dede with two them recompence,
This longeth to largeſſe and hye magnificence.

Heſiodus the Greke gaue this commaundement,
If thou wilt be counted gentle and liberall,
Folowe fulſome fieldes habundaunt of frument,
Or a ſoyle well bearing, fruitfull and fayre withall,
Which alway is gentle in maner prodigall:
For one little meaſure of ſede or eis twayne,
To their lordes rendring a ſcore doubled agayne.

Yet reſteth one errour which muſt be noted here,
Wherof thou muſte beware if thou wilt be commendable,
Uncouer not the Church, therwith to mende the quere:
Spoyle not a multitude of people miſerable,
To one or two perſons for to be profitable,
No vertue is lauded which grounded is on vice,
Of a thing ſtaine accepteth our Lorde no ſacrifice.

Prouide thou in like wiſe, that while thou deſt intende
Ouer gentle, liberall, benigne, curteous and frée
To many men to be, and all thy good thus ſpende,
Leaſt thy ſelfe begge of other by harde neceſſitie:
For often in the worlde this thing proued we ſée,
That when the prodigall and waſter hath all ſpent,
He beggeth or ſtealeth by wayes fraudulent.

Or if he ſhame to begge, or feare to robbe or ſteale,
Then turneth he to fraude and crafty cheueſaunce,
Of all men borowing on ſuertie, othe or ſeale,
At laſt him ſelfe with other bringing to vtteraunce.
Geue thée not to rapine thine honour to aduaunce:
Thou ſhould not violate Juſtice in any thing,
Though thou knewe therby for to be made a king.

Poſt, tibi quos ſanguis,
quos quoq; iunxit amor.

Nec quos propertas, quos
morbus, quoſuè ſenectus
Oppreſſit, ſpernas: ſed mi
ſerere magis.
Inter & hos ſi quos morũ
commendat honeſtas,

Hos oculis propriùs in-
tueare tuis.
Sunt etiam qui te quondã
iuuére, iuuandi:
Sed referant fœnus tunc
in amore vices.

Vt iubet Heſiodus, cam-
pos imitere feraces,
Semina qui domino mul
tiplicata ferunt.

Eſt tamen vt caueas, ne dũ
ſis vtilis vni,
Id damno alterius fece-
ris, atq; malo.
Prouideas pariter, dum vis
nimis eſſe benignus,
Ne tibi res deſit, atq; ali-
ena petas:
Sæpè etenim cenſu con-
ſumpto prodigus omni,
Aut rapit, aut turpũ con-
trahit ipſe notam,
Non etiam vt magnus fiat
te dato rapinæ:
Nam neq; quo regnes,
ius violare licet.
Nec tantùm à iuſto violẽ-
tia longiùs abſit,
Sed fraus atq; dolus de-
bet abeſſe procul.

It is

Vulpeculæ fraus eſt, vis eſt innata leoni:
Vtraq; ſed iuſtis eſt aliena viris.
Quin populo ex omni nul lus capitalior illo,
Qui lupus eſt intùs, pelle videtur ouis.
Nec ſolùm facto fit ſæpè iniuria, verbis
Obiectes ſi cui crimina falſa reo.
Quod verum eſt, ſemper profer, ſemperq; tuëre,
Sic nihil vt vero tu venerere magis.
Nec verum credas violari poſſe negando,
Quin ſic religio eſt, & violata fides.
Nam licet in teſtem non ſit Deus ipſe vocatus,
Attamẽ is cuſtos, vltroq; teſtis adeſt:
Et ſi quando licet mentiri, fortè licebit
Tantillum, vt vera ſint manifeſta magis.
Quiq; fidem vt ſeruet, fuerit non vera locutus,
Forſitan eſt veniam dignus habere ſuam.
Eſt ſeruanda fides ſic, vt cõſtantia ſemper
Aſſit pollicitis, pactaq; ſancta velis.
Sæpè tamen fateor tempus contingere poſſe,
Quod neq; damnandum ſit violare fidem:
Vt quia promittam tibi, ꝙ non vtile fiat,
Aut mihi plus noceat, q̃ tua facta iuuet.
Theſeus optaſſet Neptunum pacta negare,
Cùm traxit miſerum curribus Hipolytum.

It is not full ynough for one louing Juſtice,
Farre from his minde to caſt wronge and extortion,
But fraude and gile muſt be in like maner deſpiſe:
Fraude longeth to the fore, and might to the lion,
Let wylde beaſtes foloiwe beaſtly condition,
Gile, fraude nor extortion belongeth in no wiſe
To men louing vertue, good maners or Juſtice.

But amonge all people no man is more damnable,
Then he which reſembleth a ſheepe forth in the ſkin,
But by cruell purpoſe, and maners diſceyuable,
He is in very deede a raging wolfe within,
A man doth not onely wronge, iniury and ſinne
In deedes: but in wordes is alſo iniury,
Accuſing or ſlaundring the giltleſſe wrongfully.

Therfore refrayne thy ſelfe from wronge in word & deede,
And ſpeake that is rightwiſe, playne truth and equitie,
In truth ſtill defending great is thy laude and meede,
So that thou nought worſhip ſo much as veritie,
Nor thinke thou not that truth violat may be,
But that in like maner both fayth and conſcience,
With truth delited, and ſuffereth violence.

In truth though to witnes man do not call our Lorde,
Yet is he defendour of truth, and willingly,
And thus is he witteſſe of his owne accorde,
So the truth deſpiſed, our Lorde is ſemblably,
And if it be lawfull at any time to lye,
Or contrary the truth, perchaunce it ſo may be,
More openly to trye the truth and veritie.

And he peraduenture is worthy of pardon,
Which to keepe his promiſe forbeareth to ſay truth,
As if he conſtrayned before to ſome perſon,
To keepe ſomething ſecrete, hath bounde hims ſelfe by oth:
Man to breake his promiſe moſte commonly is loth,
For ſure oth and promiſe requireth great conſtance,
And couenauntes require truth and perſeueraunce.

I graunt that often time ſuch chaunce and time may fall,
That to breake thy promiſe by othe affirmed ſtable,
Is not to be damned nor blamed nought at all,
But rather allowed of wiſe men reaſonable,
As thing promiſed to none is profitable,
To thee litle anayle, and great damage to me,
No ſinne if ſuche promiſe not perfourmed ſhall be.

Theſeus ſhould haue deſired that Neptune
Would haue broken promiſe, and made his worde vnſtable,
When he with wilde horſes for cauſe not oportune
Drewe Ipolytus to death moſte miſerable,
Accuſed of Phædra, and not being culpable:
As innocent Joſeph in Egipt was ſometime
Of a queen accuſed, her ſelfe in all the crime.

If ought be committed to thée in priuitie,
Or in secrete councell, do not the same disclose,
As thy selfe would haue ons secrete vnto thee,
So thy selfe order in minde, and tonge purpose.
Do not doubtfull wordes within thy minde compose,
Which vttered, may be cause of anger or discorde,
But playne common language frequent at euery worde.

Speke so that none construe thy wordes frowardly,
Or if thou haue no cause to speake, then kéepe silence:
For a chattering tonge, and babling busily
Hath often time rayséd great inconuenience,
Against it selfe and other committing great offence,
By wordes superflue a fole is knowen playne,
Where wise men by reason their tonges can restrayne.

If thou haue committed at any time to thée
Cure of common weale, to chastise euery vice,
Or if thou haue housholde or meny in plentie,
Be bolde transgressours for faultes to chastice,
And among them alway to guide thée by Iustice:
For it is no praysing to be to fauourable,
Nor yet to be counted a tiraunt intreatable.

For while thou haste to one immoderate pitie
By loue or negligence, or parciall fauour,
Thou causest many sinne by wilde audacitie,
Yet nought doest thou profite that one in his errour,
But many doest thou hurt: thy cause is harde and soure,
For what many sinneth by thy remisse sufferaunce,
Thy selfe art in fault and worthy vengeaunce.

And for all their faultes by right art thou culpable,
And for their offences shalt bide punition,
But head officers to suche are fauourable,
Whom they will not chastise for their transgression,
Fauour is a milde rod of execution,
Of lawe, right and iustice, some Iudges making blinde,
That they séeing Iustice will it not sée nor finde.

Oft Iustice is closed and captiue in prison,
Within thréefolde dores that no man may her sée,
Mede, fauour and feare denyeth her raunsome,
So kéeping her often still in captiuitie,
And oft these by fauour set her at libertie,
To wander at her will in places reprouable,
Her eyne blindfielded by moanes discrepuable.

More playnly to pronounce, lawe hath no libertie,
Without mede or money, or fauour parciall,
But feare oft kéepeth in wronge captiuitie,
In stede of true Iustice these gouerne ouer all,
For soth he subuerteth great Cities principall,
And companyes of men, which blindly spareth vice,
Not scourging misdoers by lawe, right and iustice.

Non commissa sibi iustus secreta loquatur,
Sed taceat quicquid non licet ore loqui.
Vocibus ambiguis litis nō semina iactes,
Iudicium certum sed magis ore feras.
Aut potiùs tacias, cùm non sit causa loquendi,
Sæpè sibi, atq; aliis garrula lingua nocet.

Publica si quando tibi sit commissa potestas,
Aut si turba tuæ sit numerosa domi.
Corrige quem facinus, quē reddit culpa nocentem,
Non laus est, leuis quòd reputare nimis.
Nam peccare facit multos, qui ignouerit vni,
Dum vni ne prodest, pluribus ille nocet.
Quicquid peccabunt multi te dante fauorem,
Cunctorum iure es criminis ipse reus.
Sed fauet is, si quis non punit crimina, Præses,
Iudicis est nimius virga benigna fauor.

Subruit ille hominum cœtus, & subruit vrbes,
Per quem iusta malis pœna remissa fuit.

As

Subruit, vt flammam qui mittam ſpargit in ædes,
Aut remouet portis hoſte premente ſeras:
Non erit hic lenis Ciuis, princepsuè vocandus,
Sed dici potiùs peſtifer ille poteſt.
Non tamen in pœnis menſuram excedere fas eſt,
Eſt pulchrum rebus omnibus eſſe modum.
Supplicium ſumens, non ſis immitis & aſper,
Lætus vt alterius tu videare malo.
Sed plecte inuitus, veluti ſis tractus ad illud
Officium, & doleas tanta patraſſe reum.
Quin quoq; ſi plures eadem dat cauſa nocentes,
Non illũ abſoluas, hunc retinere velis.
Non pœna afficias hos, dũ tu munere donas
Illos, quos facinus arguit illud idem.
Improbitas eadem, pœnã patiatur eandem,
Nec genitrix huius, illius hoſtis eris.
Sic fertur ſolers quas nectit aranea telas,
Solùm pro minimis fila parata feris.
Si veniat crabo maioris ponderis, illas
Perfringit telas, dilacerat que leues.
Inuoluunt minimas pendentia retia muſcas,
Quarũ cum miſero murmure vita perit.
Sic ſolet & pauper puniri lege ſeuera,
Si peccat diues lege ſolutus abit.

As he ſone ſubuerteth olde townes of great name,
Which openeth the gates to foes violent,
And caſteth on houſes great fire lightning in flame,
So Iudges forgeting deſerued puniſhment,
Subuerteth great townes and cities excellent.
Such ought not be called Princes nor Citizens,
But moſte mortall foes and mayntayners of ſins.

Yet is it not lawfull in payne to paſſ meaſure,
Or rage in puniſhment as tiraunt intreatable,
Sith fraple vnto treſpaſſe is all humane nature:
A fayre meane is meaſure in all thing commendable,
Wherfore in chaſtiſing be not to bengeable,
Unmercifull and ſharpe, as ioyning in thy rage,
Of anothers ruine, confuſion and damage.

But puniſh as one penſiue, not willing but dolent,
As both for to puniſhe conſtrayned to the ſame,
And ſorowe that ſinners deſerue ſuche puniſhment,
With ſo great tranſgreſſion hurting their ſoule and name,
If many treſpaſſers be all as one to blame,
And in one cauſe and crime be all in like culpable,
Let not one eſcape thee, another bide in ſtable.

Let thou not one go frée, another pay for all,
Or the leſſe tranſgreſſour haue greateſt puniſhment,
Murther not one wretche of wit and ſubſtaunce ſmall,
Promoting another ſtronge theefe more violent,
This is no good Juſtice, right, lawe nor iudgement,
Let one fault or forfayte haue puniſhment ſemblable,
Be egally to all, rightwiſe, or fauourable.

Shewe thée not to ſome in maner of a mother,
To ſome as an enemy or foe moſte violent,
Though thou this day iudge, conſider that another
Perchaunce ſhall to morowe ſit on thy iudgement,
Endenour thee therfore to be indifferent,
Be not to rigorous, nor yet ouer remiſſe,
But iudge thou with mercy like as the matter is.

Murther not ſmall thieues, letting greater thieues go
Without execution, for feare, fauour or mede,
So men ſay, the ſpider hath cuſtome for to do
With her webbes framed of artificiall threde,
To tangle litle flyes onely ſhe taketh hede,
But if there come a hornet, a dor or greater flye,
They breake the light webbes, and ſo forth paſſe they frée.

Her webbes dependant onely inuolueth in
The ſmall litle flyes, as dayly we may ſée,
Whoſe liues doth periſhe with murmure and ſmall din:
Right ſo the ſimple wretch liuing in pouertie,
Hath rigour of the lawe with moſte extremitie:
But the riche tiraunt offending paſſeth equitie,
Frée loſed by the lawe: O wronge cuſtome and rite.

O cuſtome

O cuſtome etectable and grieuous pyetudce,
So theſe thꝛée fell tiraunts, feare, money and fauour,
Oft times vſe to breake the ballaunce of Iuſtice,
The riche finding rightwiſe, to powre geuing rigour.
Theſe thꝛée blindeth Iuſtice, which thing is great dolour,
Which cauſeth powre wꝛetches their wꝛonges to bewayle,
Whyle the riche is cꝛoꝛeu ſcant with a ſore tayle.

What difference betweene a great thiefe and a ſmall,
Forſoth no more but this to ſpeake I dare be bolde,
The great ſitteth on benche in coſtly furres of pall,
The ſmall thiefe at barre ſtandeth trembling for colde,
The great thieues are laded with great chaynes of golde,
The ſmall thiefe with yron chayned from all refuge,
The ſmall thiefe is iudged, oft time the great is Iudge.

If any haue treſpaſſed againſt thée willingly,
Be not ouer haſty by cruell punyſhment,
Let not the punyſhment exceede the iniury,
If it be ſo grieuous, it is ſufficient,
But the fault to pardon if thou can be content,
Then art thou more rightwiſe, benigne and charitable,
And to God thy maker more dere and acceptable.

Mercy maketh mankinde to his maker moſte ſemblable,
And alſo to thy ſeruauntes which liueth vnder thée,
Be rightwiſe and equall, in maner reaſonable,
Geue them their duetie and right with all pitie,
And nought of them require but right and equitie,
Thinke ſeruauntes be made our bꝛethꝛen by nature,
Wherfoꝛe right requireth to treate them in meaſure.

And not without reaſon againſt them foꝛ to rage,
Them treating as beaſtes, ſith they be men as we,
If their fault be grieuous and done of ill courage,
Oꝛ of frowaꝛd malice, caſt them away fro thée:
Oꝛ if their fault be ſmall, then of them haue pitie,
Their longe faythfull ſeruice ſée thou do not deſpiſe,
What man is ſo diſcrete which alway can be wiſe.

But nowe compꝛehending all Iuſtice in one ſumme,
And bꝛiefly concluding the bondes of Iuſtice,
If thou wilt be rightwiſe as requireth wiſedome,
Then muſt thou thy liuing oꝛder in this wiſe,
Geue God laude and gloꝛy, and let thine heart ariſe,
Moſte chiefly in his loue continually bꝛenning,
Auoyde his diſpleaſure, do after his bidding.

Pert, to thy neighbour, oꝛ euery chꝛiſten man,
Do thou no otherwiſe then thou would haue gladly,
Get goodes rightwiſely, and when thou haſte them, then
Loue them not ouer muche, but them beſtowe wiſely:
To reaſon of thy ſoule make ſubiect thy body,
Let him with his luſtes be ſubiect ſeruitour,
Refrayned from foly by reaſon gouernour.

Nowe

Si tibi deliquit quiſquam, non vltio maior
Delicto fuerit, ſufficit eſſe parem.
Si tamen ignoſcas, vindictaq; nulla placebit,
Iuſtior es multò, gratior atq; Deo.
In famulos etiam iuſtum ſeruabis & æquum,
Iis iuſta impendas, nec niſi iuſta petas.
Hos credas fratres nobis natura crearit,
Vt ſæuire nefas latius eſſe putes.

Abiice, ſi grauiter tibi peccant, vel miſerere,
Si leuiter, ſapiens quis queat eſſe ſatis?

Iuſtitiæ poſtquam fines reſerauimus ipſos,
Dicamus fortem magnanimumq; virum.

Nowe haue we deſcribed the bondes of Iuſtice,
Much thing omitting becauſe of breuitie,
Which aſketh longe proceſſe in meter to compriſe:
Wherfore nowe proceeding, endeuour vs ſhall we
For to deſcribe a man of magnanimitie,
And writing for to geue cure and ſollicitude,
To ſhewe what belongeth to ſtrength or fortitude.

☞ Thus endeth the deſcription of the ſeconde cardinall vertue named Iuſtice, and the thirde cardinall vertue begimneth to be treated of, called fortitude, or magnanimitie or ſtrength of minde.

De Magnanimitate.

¶ Of Magnanimitie or ſtrength of minde.

Magnanimũ fateor, qui, quo teneatur honeſtum,
Vltro dura ſubit, qui neq; ſæua pauet.
Non timet hic homines, non & diſcrimina mortis,
Quicquid contingat, ferre paratus adeſt.
Non animum magnũ poſſunt tormenta, minæq;,
Vnica ſed ratio ſancta mouere poteſt.
Non tamen expoſcit temerè diſcrimina, tanquam
Effugiat timidi nomen habere viri.
Stultius haud quicquam, quàm ſeſe offerre periclis,
Cùm poſſit tutò non minus illud idem.
Eſt nimium demens, tranquilla ſi quis in vnda
Spumiferos æſtus optet habere freti.

That man ought be counted of magnanimitie,
Or of an high minde and courage valiaunt,
Which in the defending of right and honeſtie,
All hardnes indureth, glad, and with minde conſtant,
Willingly ſubmitting him ſelfe to death inſtant,
Rather then to recule from the defence of right,
No crueltie dreading of tyrant, king, nor knight.

Such one feareth no man, his minde ſo conſtant is,
He boldly contemneth death and daunger mortall,
Deuiſe the tirant Nero nor Fallaris,
Nor all other tyrantes can him nought moue at all,
He preſt is to ſuffer what euer thing doth fall,
Bolde minde is not moued by threatning nor torment,
But onely by reaſon is moued his intent.

Yet a manly courage deſireth not raſhly
To preſume without cauſe on doubtfull thing and hard,
Howe be it euery perſon, for moſte part commonly,
Would not beare gladly the name of a coward,
No thing is more foliſhe then one to ren forward,
To do that with daunger with perill and diſtreſſe,
Which might without perill be done in quietnes.

That man is ouer mad, fonde, and not worthy reſt,
Which being on the Sea in caulme tranquilitie,
Deſireth and prayeth for violent tempeſt,
For rough wanes or foming feruour of the Sea,
Not leſſe ouerſeene, but much madder is he,
Which may haue his pleaſure and minde with pacience,
Yet renning to daunger by haſtye violence.

Qui patriam inſultat, violat qui publica iura,
Non vir magnanimus ille putandus erit.
Eſt audax potiùs, temerarius, impius, amens,

A tyraunt preſuming for to ſubdue Iuſtice,
Inuading his countrey by mad rebellion,
Is not of hye courage, nor valiaunt in no wiſe,
But traytor and rayſer of inſurrection,
A raſhe and bolde bribour ſeeking confuſion,
And while in his quarell foles their lines ſpende,
His life and his purpoſe commeth to ſhamefull ende.

Bolde

Howe may a Clerke discribe a wretche so pestilent,
His minde hath no mercy, but rashe audacitie,
His mad minde amased by purpose imprudent,
Of his native countrey seketh captivitie,
His owne shame, and frendes extreme calamitie,
Such ought not be counted partner of fortitude,
But tiraunte trayterous, presumptuous and rude.

Et quicquid possit lingua referre mali.

Nor he is not manly nor of an hye courage,
Which suffreth great labour and perill of this life,
For his singuler weale and private advauntage:
But that man which siteth for his countrey native,
No violence doing to mayden, childe nor wife,
Nor against his countrey not being violent,
Such one hath hye courage and minde magnificent.

Nec vir fortis erit, quærens sua commoda: sed qui
Vim prohibet patriæ, nec facit ipse suæ.

The minde hath no praysing, nor laude worthy doubtlesse,
Nor that deede is counted of any preeminence,
Where Justice is not guide, where wanteth rightwisenes,
Where health of our countrey is voyded from presence,
And where the common weale findeth not sure defence,
Onely a rightwise man of iust and playne intent,
Ought to be called stronge, of minde magnificent.

Nulla animi laus est, nulla est præstantia facti,
Iustitia vnde procul est, patriæq; salus.
Nec nisi vir rectus, vir simplicitatis amicus,

No man, saue a louer, of iust simplicitie,
Without fraude or fayning boldly supporting right,
Ought for to haue the name of magnanimitie:
Let not thine owne deedes be pleasaunt in thy sight,
All if the common fame them laude with wordes light,
Consider well thy selfe, if they be without blame,
Trust more to that triall, then to the common fame.

Magnanimi & fortis nomen habere potest.
Non te factorum delectet fama tuorum,
Sed per se placita sint benefacta tibi.

Let that onely please thée, and onely thée delite,
A man of bolde spirite considereth honestie,
And in honest deedes, which many doth profite,
Them selfe clere commending hath he felicitie,
Right litle regarding the voyce of commontie,
He hath no bolde courage, which onely doth depende
On the mouth of the commons his deedes to commend.

Magnanimus claris in gestis ponit honestum,
Et populi voces respicit ille parùm.
Non magni est animi, qui vulgi pendet ab ore.

But he is moste manly, which in his deedes can
Geue surely to him selfe all that he doth require,
Not caring the prayses of woman, childe or man,
Who that ouermuch doth great names desire,
Or coueteth vayne titles of honour to conquire,
He should not be counted a man of grauitie,
But a childishe person ensuing vanitie.

Sed dare qui potuit quod cupit ipse sibi.
Qui nimium tribuit titulis, & quæritat illos,
Ille nimis vanus, & puerilis homo est.

It namely belongeth to man of bolde courage,
All vayne thinges outward to despise vtterly,
Counting all thing mundayne, incertayne and bolage,
Which rude common people moste loueth commonly,
Thus a valiant minde alway mounteth on hye,
Despising lowe thinges, thing earthly in no wise
Can content his courage nor noble minde suffise.

Est animi in primis magni, res spernere cunctas
Externas, nimiùm quas rude vulgus amat.
Res humilis spernes, animus petit ardua magnus,
Quicquid habet tellus, se putat esse minus.

All

Non oculus quicquid cernit vel dextera tangit:
Sed quæ mente capit, ardua & alta putat,

Qui ſpernit terras, animo cœleſtia tangens,
Illo non vllus (vt putó) maior erit.
At qui magnus homo eſt, quiſquis verſatur in imis,
Et neq; de terra tollit ad alta caput:
Quis negit eſſe hominis magni, virtute mereri
Dignum cum ſummo rege tenere locum:
Ergo non magnus, ſed maximus ille feretur,
Qui ſummi meruit aulicus eſſe dei.
Quis neget eſſe virum fortem, qui viribus vrbes
Et longa magnas obſidione capit:
Ergo non fortis, ſed erit fortiſſimus ille,
Qui ſiſtet capta victor in arce poli.
Non hominem magnum terrent quicunq; labores,
Vt tandem abſoluat quod benè cœpit opus.
Sic te non pigeat pulſare palacia cœli,
Vt reſeret faciles ianitor ipſe fores.
Non quenquã renuit pulſantem ianitor altus,
Et nulli non dat, ſi modò iuſta petit.
Quare age, non vnquam tu brachia feſſa remittas,
Quando quidem mox te præmia certa manent.
Palmam fine feres, ad finẽ pergito, namq;

All earthly riches whatſoeuer is here on ground
Is leſſe then his courage, nor can not him content,
Suche treaſure as his eye beholdeth here abounde,
Or what euer he toucheth, is not ſufficient:
Yet ſeketh he in minde for thing more excellent,
Thing endles reuoluing and caſting in memory,
Conteyning theſe trifles of thinges tranſitory.

I count him muche greater then Emperour or King,
Whiche in minde attayneth to thing celeſtiall,
Vtterly deſpiſing cauke and earthly thing,
Though he in this worlde poſſeſſe no thing at all:
But on thother partie, what man would great him call,
Which onely reuolueth lowe thing and tranſitory,
Not lifting his reaſon from ground to pereleſſe glory?

What perſon would deny but it were a worthy thing,
And a great nums dede, by vertue to purchaſe
A great rowme or office with Emperour or king:
Then is he muche greater which hath the gift of grace
With the king eternall to purchaſe him a place,
With Angels for to reigne hye in the heauenly hall,
Where is endles ſolace and ioy perpetuall.

What man would deny him both bolde and valiaunt,
Which by long ſieging, ſtrength and audacitie,
Taketh great cities, well peopled and puiſaunt,
Well ſtoyed of riches and armour in plentie:
Then muche more valiaunt, mightie and ſtrong is hē
Which as an ouercommer and mightie conqueroure,
Hath won by his merites the hye and heauenly toure.

No trauayle nor labours what ſoeuer they be
Can moue a bolde corage by fearefull fantaſy
Thing laudable to leaue, but that boldly will he
Perſeuer and procede, concluding finally,
Workes well attempted and firſt begon wiſely,
The bolde nought abideth till all wiſely be done,
For well he conſidereth that thende geueth corone.

And nought can be ſurely prayſed before the ende,
Therfore he therunto contendeth conſtantly:
So be not thou wery but buſely intende,
At the heauenly palace to knocke perſeuerantly,
Then ſhall the porter open the gates finally,
For none he repelleth which bide knocking with might,
Nor none he denieth which aſketh thing of right.

Wherfore haue ye done: ceaſſe not, perſeuer, knock & ſtande,
Remitte not thine armes by knocking fatigate,
Abide, for thy merite anone is ſure at hande,
Thy rewarde is inſtante, thou ſhalt not be fruſtrate,
Before the victorie no man is laureate,
At ending ſhalt thou haue palme, victory and mede,
Then haſte in thy voyage, perſeuer and procede.

Æquore decurso, digna corona datur.
Nec finem nimiùm tibi credas esse remotum,
Cùm minimè reris, sæpè propinquus adest.

Proceede vnto the ende, in flames and tempest
Runne ouer the streames with sure ship and constant,
Thou shalt after trauayle come to the hauen of rest,
And sure port of pleasour and glory triumphant.
Nor thinke not that the ende or porte is farre distant,
Let no suche suspection of longe delay the greue,
The port is oft at hande long or thou would beleue.

Non animus magnus seruit, sed liber ab omni
Est vitio, recti perpetuus q; comes.

A great minde disdayneth in bondage for to be,
But from all maner vice and inconuenience
It selfe it preserueth at libertie and free,
As sone as first motion of vile concupiscence
Attempteth him in minde for to commit offence,
Anone he disdayneth suche vile temptation,
His lustes refrayning with bridle of reason,

The very first mouing or tempting vnto sin
He chaseth from his minde, and doth the same subdue,
By reason well noting that if it entred in
And rested any space, sone after might ensue
Some pleasure or consent, or dede agaynst vertue,
Therfore he resisteth beginning with all might,
And alway for gides taketh reason and right.

Nec pariter, luxus superet, turpisq; libido:
Sed superat sensus fortior ipse suos.
Seruitium maius non est, nec turpius vllum,

He suffreth not vile lust nor blinde lasciuitie
To subdue his reason, witte or intelligence,
But boldly he bridleth all wilde enormitie,
Suche strongly subduing carnall concupiscence,
For certes no bondage nor vile obedience
Is fowler to mankinde first fourmed reasonable,
Then to be subdued to vices detestable,

Quàm quo sub vitijs mēs religata iacet.
Libertas animi vera est, quem nulla voluptas
Imperio cogit, seruitioq; premit.

And lye as outlawed in minde and in reason,
Under greuous yoke of vice or sinne vnkinde,
His carnall lust reigning aboue discretion:
But certenly there is no libertie of minde,
Saue where no vile lustes nor vice doth reason binde,
Where no lust oppresseth the reason in bondage
There is true libertie, not subiect to seruage.

Nil admiratur, nisi quod videatur honestum,
Nil, nisi quod semper q; proprium q; manet.

A man thus indued with so great libertie,
Commendeth no pleasour vnstable nor volage,
That onely which soundeth to laude and honestie
He prayseth and laudeth, of his moste hye courage,
He forceth not fauour of iuuent nor of age,
But that which abideth iust and continuall
He laudeth and prayseth, or els nought at all.

Casibus aduersis constans subcumbere nescit,
Tanquam si semper res sua sana foret.

A bolde minde is constant, one maner man alway,
Not shrinking for sorowe nor harde aduersitie,
But boldly he beareth troubles of euery fray
With stout port and stomake, in maner as though he
Felt none aduersitie, losse nor necessitie,
No chaunce can him chaunge so bolde is his courage,
Disdayning for to fele misfortune or damage.

That

Sed nihil aduerſi cenſebit maximus ille,
Omnia qui in mente credit habere bona.

That holde worthy courage which thinketh hys to holde
His whole treaſure in hart, and all his good in minde,
And not in his body, as in a mortall graue,
Suche one in cernall troubles can no diſpleaſour finde,
Nor none aduerſe fortune reputeth he vnkinde,
Theſe chaungeable chaunces of miſſortune mundayne
Are to him aſſured no diſpleaſour nor payne.

Ille autem ſolus complectitur omnia mente,
Pectore cui Chriſtus nocte dieq; ſedet.
Aſpectum ſeruat, grauitas quem veſtit & ornat,
Nec trepidat verbis, languidiusq; ſonat.
Non magni eſt, toruos oculos vultusq, minaces,
Sed magis eſt mitis frontis habere decus.

He onely conteyneth all goodnes in his minde
Which beareth in his heart Chriſt Jeſu day and night,
This man hath grauitie, nought can his reaſon blinde:
So Chriſt hath inclered his minde with inwarde light,
His countenaunce is one in euery mans ſight.
No more faynt nor fearefull is he of his language
In moſt greuous chaunces, then in chiefe aduauntage.

He ſheweth no ſemblaunce in worde nor countenaunce
Of inwarde diſpleaſour, his courage is ſo ſure,
And certes, it not ſeemeth a great man of conſtaunce
To ſhewe cruell eyes or looke agaynſt nature.
But rather with viſage and countenaunce demure.
Theſe grim threatning lookes betoken no fortitude,
But rather a proude hart, vnkinde, boyſterous and rude.

Non etenim fortis geſtu, vultuq; probatur,
Sed facto, atq; anima ſit mihi magnus homo.

The ſtronge is not tried nor proued by geſture,
By face nor countenaunce, but one may trye and finde
What man hath hys courage and boldnes of nature,
By his worthy dedes and ſtablenes of minde:
Many one is fearefull and cowarde of his kinde,
Counterfayting outwarde a Lions countenaunce,
Vnſtable in his dedes without perſeuerannce.

Non, quia tu populi vereris ferre repulſas,
Propterea res eſt publica agenda minus.

If thou be in office or great authoritie,
Be not more remis, do not thy duetie leſſe
Agaynſt the common wealth, although thou feare to be
Done after depoſed by commons vnkindnes:
The nature of commons is roted in rudenes,
And very harde it is to pleaſe a multitude,
Yet for the common wealth flee not ſolicitude.

Non patriam linguas, quia ſit tibi pugna futura,
Non aliter fortis noſciër ipſe potes.

Leaue thou not thy countrey when battell is inſtaunt,
But boldly prepare thee for it to bide and fight,
Extreme nede beſt proueth a courage valiaunt,
Thou can not better dye then fighting for the right,
Then nede moſte requireth to ſhewe thy force and might,
Thou canſt not be knowen ſtrong nor of bolde courage
Saue in biding daunger and peril of damage.

Prætereà quę ſacra fames, & forma monetæ
Cœperit, haud magnus, immo puſillus homo eſt.
Tormentet quamuis ſceleratа pecunia paruos,
Eſſe tamen magnis illa moleſta nequit.

A wretche whom the faſhion and hunger execrable
Of golde or vile money, hath blinded in intent,
May not be called great, but ſmall and miſerable,
For though this curſed coyne ſinal wretches doth torment,
Yet can it not trouble a minde magnificent,
A bolde minde conſidereth it is gotten with great payne,
Saued or kept with feare, with ſorowe loſte agayne.

No man is more ſimple, vile nor of baſe courage,
Nor no man more pinched nor drowned in dolour
Then he which of money is kept vnder bondage,
Of whoſe wretched treaſure is lorde and gouernour:
But that ſimple perſon is worth a conquerour
Which can deſpiſe riches, content with pouertie,
Coueting no riches nor vayne proſperitie.

Nil minuum eſt animo, nil eſt anguſtius illo,
Qui ſeruit nummis, cui dominantur opes.
Ille autē eſt fortis, qui ſcit contemnere pauper
Diuitias, animo non cupiendo ſuo.

Suche one in beholding the vayne ſolicituds
Of couetous caytiues and wretches of the grounde,
Ye laugheth vnto ſcorne their life and maners rude,
Aduerting to what care and labours they be bounde,
Which doth all the iudgement of their reaſon confound,
Of reſt them bereuing, on treaſure while they thinke
To ſlepe they intende not, nor yet to meat nor drinke.

Thus while they get riches falſe fraile and fugitiue,
Theſe wretches to them ſelues then tirannes more vnkind,
Loſe reſt, fame and frendſhip and alſo the ſwete life,
All this a bolde courage reuolueth oft in minde:
Wherfore no ſuche furour can his eye reaſon blinde,
But if he haue plentie of riches and treaſour
Ye parteth it abrode to nedefull with honour.

Aut ſi diues habet, qui ſic partitur amicis,

Vnto his pore frendes which haue neceſſitie
Ye parteth and ſpredeth his treaſure ioyouſly,
Deſiring for to haue ſuche poſſibilitie
To many men to be ſuccour and ſubſidie,
Ye ſtudieth with treaſour eternall bliſſe to bye,
And louers in this life, as thing more commendable
Then all Creſus riches of golde innumerable.

Subſidio vt multis gaudeat eſſe viris.

Howe common is this clauſe and ſentence of Pyrrus,
Of moſte famous auctours counted of dignitie,
Which vnto the Romans made noble anſwere thus,
When they came to him with treaſure in plentie,
Their captiues to redeme which in priſon had he,
While thambaſſadours tolde their raunſome in golde
Pyrrus thus anſwered with courage free and bolde.

Quam vulgata viros inter ſententia Pirrhi eſt:
Cùm redimit captos ſaucia Roma ſuos.
Inquit enim Pyrrhus, precium numerari volenti,
Non aurum poſco, non mihi dona dabis.
Certemus ferro, non auro: cauponantes
Contractare aurum, nos decet arma viros,
Dignum rege quidem verbum, genus Æacidarum
Oſtendit magnum viribus atq; animo.
Nec minor ipſe animo
Curi dentale fuiſti,
Cùm tibi Samnites aurea dona darent.

Your golde I demaunde not, no ſiluer will I fele,
No gifte ſhall ye geue, your treaſure I deſpiſe,
Contende we with armour of yron and of ſtele,
Not with golde nor giftes as tauerners haue giſe,
Marchauntes and other enſuing couetiſe,
It ſemeth vile wretches to handle copne and golde,
Bright armour beſemeth men valiaunt and bolde.

For certayne this anſwere ſemed ſo noble a king
Of Eacus, worthy to come of hye linage,
Of whom this ſaide Pyrrus had his birth e offſpring,
This worde well him proued ſtrong and of bolde courage.
And thou alſo Curius both ſad ſober and ſage,
Thy ſelfe well declared of minde as ſtronge and bolde,
When the Samnites preſented thē with golde.

As

Tonebas modicum rapas tu lentus ad ignem,
Explicuit famnis cùm sua dona cliens.

As thou sitting idle was roying by the fyre
Small Rapes, as man simple, by vyces set
One of the Sammites vnbent to thine
Layde forth golden gifts which he had in
By signes which he saw, reputing in
By such maner gifts the greatly to
Because thou resembled as poore and indigent.

Malo equidem dixi, figuli cœnare catino,
Quàm fuluis, tecum munera missa refert.
Non aurum volumus, potiùs sed habentibus aurum
Esse super volumus, hoc cupimusq; magis.
Corpore sunt etiam sub eunda pericula rerum,
Sunt res difficiles, improbiorq; labor.
Non tamen hæc temerè, sed rectiùs antè videndum
Quid ratio assentit, quid fieri vè negat.
Non etenim tentet sese maiora, fuisq;
Viribus, vt cœptum turpe relinquat opus.
Sæpè nimis fidès sibi magna negocia sumit,
Quæ neq; cùm perigat, dedecus inde refert.
Attamen & caueat, nimiũ dum prohibet omne,
Ne visus trepidam quærere velle fugam.
Nempe mori præstat, quã turpem viuere vitam,
Seruitio mors est anteferenda viris.
Non certes armis, nisi cùm certare necesse est,
Namq; ferum nimis est conseruisse manus.
Nunquam suscipias bellum nisi pacis amore,
Sed pax nil fraudis, nil habeatq; doli.

But what answere gaue thou? Sothe a wise and
Saying: I had leuer thus homely for to
In an earthen platter, then in a dishe of
Returne with thy gifte, sayde I be vnmynde of
What nede I thy gifte? Sir thou
Of gouernours of golde
Rather then of golde or other

This answere beseemed a minde magnifient
And a man stabled in magnanimitie.
But agayne returne we into our first
A bolde minde in labour must
In thinges of moste peril and moste difficultie,
Where thinges be most hard there must thou
Chiefly put thy body to labour and

Yet though the thing be needfull go not therto rashly,
But before consider what way is right and
What reason affirmeth, and what it
Attempt nothing passing thy
For whose ende and processe is vnto thee
A wise man by reason considereth well this
But fooles ofte begin and leaue
And namely fame, trusting in their
Begin ofte great thinges, meaning to win
But when all their purpose proceedeth
In stede of commending they get there
Another thing beware, which also
So long do not all thing before
That thou seme to leane all as coward at the

Better dye with honour that liue in
And lende thy life dishonest and foule till
A bolde noble courage desiring
Would muche rather dye then liue in
Contende not in battayle, if thou be
Without nede constrayne thee to
To shedde blood is brutall and
It semeth not manhode but
Which of noble reason partener
To delite in shedding
Begin neuer battayle as muche as is
But for the loue of peace, concorde and
And when peace is compast and
Let no fraude nor treason

Nothing in a great man is more commendable
Then to spare where he might in vengeance,
To great God wil wills this man to make semblable:
Lesse diuersly is shewed by force and violence,
Then to subdue those enemies by mercy and clemence,
More laude is in pardon and spare wretches furious,
Then proude great rebellers by battayle to ouercome.

Among all the vertues attributed to Cæsar
This one is remembred chiefe and principall,
That he was more mercifull in peace then in warre,
Sparing the Citizens to him subiect and thrall:
Although the noble Lion be cruell and bustall,
To suche as be prostrate of nature he is milde,
And vnder like maner both to small beast and childe.

Thou shouldest not contende nor fight agaynst thy foe
Except thou hast somewhat playne warned him before,
For gile proueth a minde cowarde and sayntalso,
A false fearefull heart by nought is proued more
Then by fraudefull assaultes and vengeaunce to saye:
Pursue not with hatred, with malice nor enuy,
These binde thine owne minde most streight in misery.

If any haue greued thée with eyther worde or deede
Agaynst right or reason, as often times may fall,
To suche a wretched persons liuing take good heede,
And comfort thy selfe by him nothing greued at all,
But say thou no hurte hath a man substantiall:
This man would in fayne hurt me, but God is good & kinde,
Not graunting his vnrighteous power nor might after his minde.

His rashe hand to greue me, nowe hath it none effect,
Vnto his owne torment nowe turneth his delite,
And more rather haue ether his malice to suspect:
And certenly to sleepe that man hath small respite
Which turneth and wakeneth when euery flye doth bite,
Many greefes happen whom patient silence
Suche better auoideth then open violence.

For certayne no person is greatly hurt in deede
Without he hurt him selfe by sayntthoughtes vnkinde,
Despise not though thy body in diuers places bleede,
Without thine owne consent no man can greue thy minde,
Thy wronges to reuenge when thou shalt power finde,
Let this full suffice thée to haue thy foe subiect,
And to haue suche might his malice to correct.

Take onely suche power for better punishment,
Thou canst not reuenge thy wronge in nobler wise
Then when all thy foes thou mayst haue thine intent
To pardon their trespasse, and their malice to despise,
Of secret detractions enuie thou not the gise,
Blame thou no man absent whispering secretly,
If thou haue cause to blame assayle him openly.

A minde

Dignius in magno nihil est quam parcere victis,
In quo naturæ conuenit ille dei.
Non tantæ est laudis vidébellare superbos,
Quantæ est clementem se placidumq; dare.
Inter Cæsareas virtutes prima refertur,
Quòd placidus victus ciuibus ille fuit.
Magnanimum mitem fecit natura leonem,
Prostratis pueris, exiguis q; feris.
Non nisi præmonito dudum conflixeris hosti,
Namq; animos timidos indicat ipse dolus.
Non odio quenquam, nec sis liuore secutus:
Hoc etenim angustis mẽtibus esse solet.
Si quis te verbis, vel factis læsit iniquis,
Hunc tecum reputa nil nocuisse tibi.
Sed tantùm mentem dicas habuisse nocendi,
Et mentem optatum non habuisse suum.
Nam nisi se lædat, certò non læditur vllus,
Nanq; alius mentem tangere nemo potest.
Cùmq; vlciscendi fuerit tibi facta potestas,
Hoc pro vindicta sit potuisse satis.
Vltio nulla quidem maiori cedet honori,
Quàm tibi quæ spreta, quæq; remissa fuit.
Occulto quenquam non carpes ipse susurro:
Sed si quem argueris, aggrediare palam.

Magnanimum faciet tantum mens conscia recti,
Mens pura & simplex, intemerata fides.

A minde onely grounded on right and equitie,
And it selfe perceyuing rightwise and innocent,
Of spirite may be bolde, with magnanimitie,
These thinges make namely a minde magnificent,
A pure minde and simple, a right and playne intent,
With iust fayth and liuing defiled at no time,
With none enuyme maners, nor grieuous spot of crime.

At trepidum facient sordes & crimina vitæ,
Omnia nam metuit, quẽ sua vita premit.
Cor mundum nunquam torpet formidine tristi,
Nam quicunq; sine est crimine, quid metuat?
An mortem? munus sibi quam natura parauit,
Per quam non dubius regna beata subit?
An vel supplicium? cuius non ille dolorem
Sentit, dum sanans vulnera, Christus adest?
Quid timeat, quem Christus amat? quem virgo tuetur?
Numina cui cœli cuncta benigna fauent?
Martyribus potuit quis quondam inferre timorẽ?
Vincere tam magnos qui potuêre viros?
Non illos Reges superârunt, nonq, Tyranni,
Non populi, admissæ nec valuêre feræ.
Præsidibus coram, iuuenes, puëriq;, senesq;,
Et fragilis mulier non habuêre metum.
Non arcus, non arma neci districta, rogusq;,
Non iaculis feruc, verberibusq; manus.
Non carcer, non longa fames, tormenta, sitisq;,
Non oleum, non pix, non quæ fluenta maris.

But vile and foule sinnes and vices of liuing,
Maketh man be fearefull, sad, heuy and pensife,
For that wretche suspecteth and dredeth euery thing,
Which is harde oppressed with his owne sinfull life,
A pure heart and cleane minde haue this prerogatiue,
Neuer to be sluggishe by heauy dreade or feare,
Who is without trespasse, what can him hurt or deret

Or what hath he to drede, no maner thing be sure,
What should be dreade of death: it is inuitable,
The generall duetie and tribute of nature,
By whom he hath passage to life interminable,
What should be dreade torment of tiraunt intractable:
Of whom he not feleth displeasure, hurt nor griefe,
Sith out Lorde is ready his woundes to relefe.

What matter should he drede: what can him feare or moue:
Whom no trewe troubles, nor vices can oppresse,
Whom Christ his dere master both both defende and loue,
Whom the glorious virgin, eternall Empresse
Defendeth, and is ready to helpe in all distresse,
Whom all heauenly spirites both fauour and defende,
With his foes ready all season to contende.

Who could in time passed these holy martirs feare?
Or moue their great constance from fayth and true beleefe
They princes ouerrame, but no prince could them deare,
No king could them chaunge, ouercome, nor remoue,
No tiraunt nor torment could them in minden greue,
All if their frayle bodyes oft suffred bitter payne,
Thereat their minde constant had neuerly disdayne.

Accused of peoples and falst rulers were soure,
Some cast to wilde beastes in peces to be rent,
But no maner manace nor payne could them ouercome,
Weake women, children, olde fathers, and infant,
Before cruell presidentes standing at iudgement,
And with them yonge virgins seeing their woundes bleede,
Of tyrauntes nor torment had neyther feare nor drede.

No bowes nor darties, nor other like armour,
Nor bright swordes drawen to their deadly torment,
No speares nor fyres kindled them to deuour,
No prison, no scourges, no pitch of lothly vent,
No threatning of prison, nor vtter punishment,
No hunger nor thirst, nor ferment ople hemming,
Could moue them to chaunge their fayth nor pure liuing.

No threatning, nor furiousnes of waters violence
Could chaunge their fast purpose stablied by wisedome,
No gyftes nor treasure of greatest opulence,
No promises of part of empire nor kingdome,
Nor kinges mariage could these martyrs ouercome,
Nor their holy purpose mone nor incline to slight,
In minde herde they strengthed so sure with heauenly light.

Not onely the parentes seine their children in flame
With chere glad and iocunde in heart and countenaunce,
But many their owne children exhorted to the same,
And for no ghast torment to slide from their constance,
O marueilous myndes, O great perseueraunce,
The mother hath oft times with voyce magnificent,
Exhorted her yonge children to payne and torment.

The wife hath exhorted her husbande in like wise,
And one brother another strengthed to martyrdome,
And for our Lordes cause all torment to despise.
But what man of learning, of vertue or wisedome,
Would say that these martirs thus dying were ouercome,
But rather in the middes of all their tormentours,
They stode not ouercome, but liker conquerours.

The Iudge or tormentour by cruell tyranny
Might subdue the body sometime vnto torment,
But the minde persitered stablied constantly
In the fayth and laudes of God omnipotent.
Thus were they by payne and minde magnificent
And by lawful endeuers of their owne corps carnall,
Of tirauntes, tormentours and fendes infernall.

The worlde and wayne pleasures subdued they also,
Despising all pleasure of thinges transitory,
Then, all those ouercoming, who loketh here thereto,
On earth coud no man finde more worthy victory:
In ouerthrowing earth, they wan eternall glory,
And where satan supposes them to haue bene ouerrome,
They ouerthrew both him, earth, and the hye kingdome.

For certayne Lorde Iesu, who thus may dye for the,
To him can nothing be of more beatitude,
Of more perfect swetenes, of more felicitie,
More iocunde, more ioyous, nor yet more gratitude,
Alas we blinde wretches are we not dull and rude,
Seing our Redemer indure for vs such payne,
And no payne nor dolour to indure for him agayne.

Not onely may we dye and suffer martyrdome
By torment of tirauntes, by sworde, water or flame,
But liuing we may dye, if we our selfe ouerrome,
This vile corps despising and lustes of the same,
Who dyeth with sworde, but once him selfe doth tame
By death: but who tameth his members corporall
Is dayly mortified by death continuall.

Mor

Munera, nec regni partes, promissaq; regum
Coniugia, in turpem non pepulere fugam.

Nec tantùm natos læti valuëre parentes
Spectare in flammis, in crucibusq; suos.

Quin magis infantes genitrix hortata tenellos,
Et frater fratrem, sponsaq; chara virum.
Quis possit sanctos morientes dicere victos?
Victores potiùs morte fuêre sua.

Fortius aut melius nihil est quam vincere mundum,

Vincere quàm terras, & superare polos.

Nil pariter fœlix homini, pariterq; beatum,
Nil pariter dulce quàm tibi Christe mori.

Nec tantùm gladio, sed viui possumus ipsi
Hoc tibi contempto corpore Christe mori.
Qui gladio moritur, tantùm semel occidat ille,
Occidat hic sæpè, qui sua membra domat.

Nec datur hanc cunctis gladij contingere mortem,
Qui cupiunt gladius gratia ſumma dei eſt.

Nor this death is graunted not vnto euery man,
Which couete for to dye for Chriſt our Sauiour,
Some would fayne be martirs by ſwords, but they ne can,
That is a ſpeciall grace of our dere redemptour,
But this ſaide other death, to vanquiſhe all errour,
To tame this frayle body, and luſt to mortify,
To euery one willing is graunted commonly.

Quem fuerit Chriſtus dignatus morte perire
Conſimili, certè eſt proximus ille deo.

But whom Chriſt vouchſaueth to dye by martirdome
Of tiraunkes torment, no doubt is, but he is
Next ioyned vnto God aboue in his kingdome,
In endleſſe fruition of his eternall bliſſe,
And next them innocentes which haue not done amiſſe,
But not without merite and endleſſe ioy is he,
Which him ſelfe ſubdueth by magnanimitie.

Wherfore haue done (Reader) addreſſe thee to vertue,
In whoſe cauſe and quarell be bolde to ſtande and fight,
Thy blinde carnall luſtes of frayle membres ſubdue,
Be ready for to dye for Juſtice, truth and right,
Deſpiſe all iniury, ſo ſeemeth Chriſtes knight,
Subdue this falſe world, it is but vanitie,
Then thinke thy ſelfe ſtabled in magnanimitie.

What are theſe paſſions of troubles tranſitory,
But cloudes conſuming, and nothings for to call
Pain from worldly ioyes to bliſſe and endleſſe glory,
Make not double damage of one diſpleaſure ſmall,
Be ſtronge, truſt no tempeſt can laſt continuall,
After ſoreſt ſtormes moſte clereſt ayre we ſee,
After aduers fortune ſhineth proſperitie.

Who can not abide the one, ſhall not attayne the other,
The ſoure ſauce is ſerued before meat deynteous,
Joy ſauced is with payne, remember this my brother,
Myxt with miſaduenture be chaunces proſperous,
This life is reſembled a buisomething ruinous,
Nowe ſhaked with the winde agayne, nowe reparate,
So fareth by troubles and chauntes fortunate.

The children of Iſraell paſſed firſt the red Sea,
And thirtie yere wandred in ſauage wildernes,
In lande of promiſſion or they in reſt could be,
And longe time of battayle indured harde diſtreſſe,
At laſt were they ſtabled in reſt and quietnes,
So God will his ſeruauntes here in this life chaſtiſe,
Before he receyue them to reſt in paradiſe.

Then haue done, take confort, be of ſtoute courage,
Haue hope that theſe troubles are earneſt (truſt to me)
Of ſolace and confort in endleſſe heritage,
Make light thing of labours by magnanimitie,
Auert all thing mundane hath mutabilitie,
Haue vertue well roted within a ſtedfaſt minde,
Nothing is here conſtant, all tourneth as the winde.

Nothing

Nothing is here constant, nought permanent at all,
Euer perils passed are pleasure for to tell,
A man on grounde resting can not much lower fall,
Let hope and holde spirite all misery excell,
Auert what is written plainly in the Gospell,
He must trauers troubles which will our Lorde insue,
Renounce the fraple world, and his owne selfe subdue.

Our muse hath remayned ynough as thinketh me,
In the shape describing of stoute perseueraunce,
Or payntyng the picture of magnanimitie,
God guiding our stile, nowe let vs forth auaunce
To describe the vertue of comely temperaunce:
But fauourable Reader thinke not payne, but delite,
Reade forth, for I promit both pleasure and profite.

Iam satis in magnis animis versata Thalia es,
Nunc reliquum propera sancta referre pede.

¶ Thus endeth the description of the thirde Cardinall vertue named Magnanimitie, or Fortitude, or strength of great minde: And hereafter ensueth the description of the fourth and last Cardinall vertue, called Moderation or Temperaunce.

¶ Of Temperaunce.

De temperantia.

Before haue we treated of mindes inuincible,
Nowe place, time, and purpose exhorteth our scripture
In meter for to write as playne as is possible
Of mindes temperate, well mannerd and demure,
Who violeth his lustes, well ordring his gesture,
Keping comlynes in deede, worde and countenaunce,
Such one ought be counted a man of temperaunce.

Therfore that thou mayest be such one of gouernaunce,
By comely temperaunce thy deedes to dispose
Thy motions of minde, note well in remembraunce,
Whether they be honest, or nothing to purpose,
If they be laudable, then after them compose
Thy maners and liuing, if thy desires be
Repugnant to reason, then vtterly them flee.

Those onely be good desires, cleane and sure,
Which nature requireth, obeying to reason,
Not they whom haute purpose, making reason obscure,
Desireth of proude minde and blinde ambition,
One hauing his owne selfe in his possession,
Him ruling by reason, doth not much require,
Such him selfe possessing, nought further will desire.

For much he not needeth, which of him selfe is Lorde,
But him selfe he counteth riches sufficient,
Who can him selfe gouerne in deede, in thought and worde,
Aboundauntly is euer great, riche and opulent
In all nedefull treasure, and neuer indigent,
What man would affirme such one without treasure,
Which of all his deedes is lorde and gouernour.

Dliximus inuictas mentes nunc ferre modestas,
Et locus, & tempus, propositumq; monet.
Qui cohibet motus animi, seruatq; decorum
Dictis, & factis, is moderatus erit.
Ergo, vt sis talis, tecum tua vota rependas,
Et bona persequere, cœtera missa face.

Sunt bona, quæ simplex tantùm natura requirit,
Non ea, quæ fastus, ambitioq; iubet.

Non eget hic multi, qui se possederit ipsum,
Qui se possideat, se putat esse satis.
Omnibus & rebus prædiues semper abundat,
Esse vel absq; opibus diciër ille nequit.

Thus

Nam ſe quiſq; poteſt per ſe præſtare beatum,
Si modò poſſideat omne quod intùs habet.
Cui ſua non ſat ſunt, aliud ſed quæritat extra,

Thus euery man may make him ſelfe full of riches,
Repleniſhe him with wealth, ioy and felicitie,
His owne inwarde giftes if he can well poſſeſſe,
Stalling his deſires on thinges of honeſtie,
But miſerable, carefull, and euer needy he,
Which can not welde him ſelfe, ſubduing all errour,
With him ſelfe not content, ſeking outward treaſure.

Ille miſer ſemper, ſemper egenus erit.
Nam numero quamuis habeat ſibi plurima dines,
Plura tamen multo ſemper habere cupit.

Which thinketh not enough the treaſure of his minde,
But of outwarde riches ſeketh him ſelfe for to finde,
For certayne the riche is ſo gredy and blinde,
That though he haue plentie, him ſelfe he counteth poore,
And euer more in minde doth couete much more,
As his coyne increaſeth, and treaſure temporall,
His gredy appetite increaſeth ſtil withall.

Seſe autem totum (ni fallor) poſſidet ille,
Qui ſanæ eſt mentis, quiq; videnda videt.
Corpore ceu totus cenſetur & integer eſſe,
Omnia qui validus integra membra gerit.

For ſoth he poſſeſſeth him ſelfe moſte perfectly,
And ethe part to reaſon is one obedient,
Which is of whole minde, beholding inwardly,
All thinges to be ſeene to right expedient,
Such one him ſelfe ruleth by perfect iudgement,
And is called perfect, as men him perfect call,
Which hath his whole members and partes corporall,

Contrà, non totus cenſetur lumine caſſus,
Nec, ſi cui naſus, pesq;, manusq; deeſt.
Sic etiam, ſi cui caligant lumina mentis,
Merſus in errores non ſibi totus adeſt.

But contrarywiſe, this part to vnderſtande,
That man is not perfect which is noſeleſſe or blinde,
Or wanteth any part, as arme, legge, kne or hande,
In like wiſe that perſon is not perfect of minde,
Which one thing perfourmeth, another left behinde,
Or whoſe light of reaſon is drowned in darkines,
Or whom ſandry errours inuoluing doth oppreſſe.

Inough can it not be thee to defende from yre,
And to be ſubdued of beaſtly gluttony,
What vayleth to auoyde fraple Venus raging fyre,
And ouercome to be with malice and enuy,
What helpeth patience, where reigneth lechery,
Or what helpeth meekenes, where reigneth couetiſe,
An whole minde and perfect ſubdueth euery vice.

Ergo te habe primum, nec res perquire remotas,
Pars tibi cùm deſit, proxima quæq; tua eſt,
Vt ſeſe prudens habeat, de corpore morbos
Pellit, & aſſiduè noxia cuncta cauet.

And ſtriueth to vanquiſh all errour criminall,
From his minde excluding all braunche of miſliuing,
For this cauſe ouercome thy deſire firſt of all,
And thy ſelfe poſſeſſe thou, as was my firſt bidding,
Then care not, nor ſeeke not for no further thing,
It is not a token of man diſcrete nor wiſe,
To ſeeke outwarde thinges and inwarde to deſpiſe.

The prudent man ſpareth no treaſure temporall,
To driue from his body ſickne and euery ſore,
To haue in poſſeſſion his limmes corporall,
That keepeth good diet when he is whole before,
Then ſhouldeſt thou deſpiſe vayne treaſure much more,
And all outwarde thinges vtterly deſpiſe,
Thy treaſure of vertue to put in exerciſe.

Beholde howe abusion infecteth frayle mankinde,
All seketh remedy of payne corporall:
But very fewe or none regarde the soule or minde,
Let se who receyueth with will poyson mortall,
Or in a pit profounde willingly will fall,
But rather if he take a drinke intoricate,
Howe doth he for phisike and ayde inuestigate.

Quisnam consulto sumit,
potatq; venenum?
In foueam quis se præcipitanter agit?
Quin si quis biberit casu
vel fraude cicutam
Antidotum, medicos pro
tinùs ille petit.

If any weake his legge by fortune aduenture,
Anone a bone setter he byeth forthwith,
Or if his sight him fayle or ginne to waxe obscure,
Nature him constrayneth to seke for remedy:
But yet shall I touche one thing more largely,
If an asse go lame, men tary not a weeke,
But strayte to Smith for remedy they seke.

Quin oculis lippis & medicina sua est.
Quod magis est, dicam,
claudus si incedit asellus,
Continuò fabrum tu pro
prio ore vocas.

This cure thou committest for helpe of the body,
If disease haue greued thy reason and thy minde,
Why seekest not succour, for helpe and remedy,
Namely sith the same so easy is to finde,
Alas man thou sleepest, thy reason is to blinde,
Thou shouldest of thy minde haue much greater cure,
Then of thy frayle body, a sacke of vile ordure.

Cur quoq; si morbus sensum, mentemq; grauauit,
Non adhibes curam restituisq; tibi?

Howe much more the minde excelleth thy body
In nobilesse of nature and eminent valour,
So much more thou shouldest for it finde remedy.
When it by thy folye is wounded by errour:
Consider of thy soule the excellent honour,
It hath shape and ymage of God omnipotent,
Thy body is mortall as beast or vile iument.

Hoc etenim cura est maior
tibi mentis habenda,
Quo superat corpus nobilitate sua.

Then purvay for thy soule, thy vile body despise,
Why haste thou such pleasure to lose so great treasure,
In so great bayne labours mowning thy minde this wise,
It tourning as a whele in vices euery houre,
And in doubtfull damage inuoluing, and errour,
What meanest to torment it night and day in fyre,
And moste feruent flames of thine vncleane desire.

Quid iuuat in tantos illam
mersare labores?
Semper vt ancipiti se rotet illa malo?
Cur illam in flammis noctesq;, diesq; fatigas?

Say, what delite haste thou to lose without profite
Thy dere inwarde Jewell and principall treasure,
Unkinde is thy pleasure, O bayne is this delite,
Unpitifull art thou and cruell tormentour,
Which thine owne proper minde thus mownest in errour,
If he be much cruell which doth his body quell,
Who killeth his owne soule is much more cruell.

Et perdis melius, quod
potiusq; tenes?
Impius es nimiùm, nimiũ
crudelis & asper,
In te qui proprias iniicis
ipse manus.

Wherfore doest thou contende tinuolue and wrap thy mind
In snares and great nettes of thought, labour and payne,
From which at thy pleasure thou shalt no meanes finde,
The same to liberte for to get forth agayne,
Beholde it is troubled waking with cures bayne,
And nightly when nature demaundeth quiet rest,
The minde moste with cures is tossed and oppressed.

Quid tantis certas inuoluere retibus illam,
Si licet vnde volens expli
cuisse nequis?
En quatitur vigilans curis,
quatiturq; quiescens,

As

Acta velut stimulis irrequieta furit.
Tu tanquam tortor, tanquam bellona flagello
Persequeris sæuus, illa misella fugit.
Nonne foret satius de corpore perdere dextram,
Quàm partem, cuius viribus ipse sapis?
Quam partem, è summo quæ est tibi tradita cœlo,
Qua sine cum reliquis annumerére feris?
O tibi quàm falsa est spes viuo, & funere functo,
Si vitæ & mortis dux tuus æger abest?
Sunt ergo imprimis morbi de mente fugandi,
Quo tibi sis totus, deficiatq; nihil.
Hanc tu persalubres, & rectos dirige calles,
Sana tibi officium præstet vt ipsa suum.
Sed nè te longum teneam chariſſime lector,
Officium sanæ mentis id esse puta:
Vt tantum speret, quod prosit tempore in omni,
Quodq; sit immensum, vel sine fine bonum.
Vt timeat, quicquid possit sine fine nocere,
In quo non affit qui ferat vllus opem.
Omnibus vt studijs soleris ea gaudia quærat,
Quæ nullus morbus frangere, viscq; potest.
Vt doleat solum damnum quod nulla voluptas
Consequitur, vel quo vita salusq; perit.
Cætera nil pendas, nisi quantùm pendetur vsus

As a shippe is tolled in vehement tempest,
So pricked is the minde unquiet by furour,
Thou chasest, it flyeth in raging without rest,
Thy minde is miserable, thy selfe art tormentour,
With scourge it pursuing and lashing with rigour,
As cruell Bellona the goddes of battayle,
So thy wofull minde thine owne selfe doth assayle.

To lose from thy body a foote or els an hande
Were it not lesse damage and losse more tollerable,
Then to lose that parte which maketh vnderstande,
And maketh vs to differ from beast unreasonable,
This is our soule or minde whiche is incomparable,
Geuen vs from heauen, without whose governing
From wilde and brute beastes we differ little thing,

But well might be counted with them unreasonable,
O what hope differentful! while thou both quicke & deade
If thy minde be from thee sicke, blinded and unable
Which both in life and death is graunted thee to lende:
Wherfore here what counsell of reason both thee reade,
First clense all diseases out of thy minde and thought
Then art thou sure and safe, and syghe thou canst nought.

Then art thou sounde and whole, then art thou perfite,
If thy minde and reason be pure and without vice,
So that thou gide thy minde right vnto thy profite
In wayes good and holesome, and righteous exercise,
Then shall it to thee be full ioyfull and office:
But briefly to shewe thee, O Reader deare and kinde,
Thinke this is the vsefe of perfite and whole minde.

An whole minde and perfite desireth that onely,
And that onely hopeth which lasteth perdurable,
Which all time doth profite the minde to ioyfully,
And good without measure or ioy interminable.
On the other partie it dreadeth payne damnable,
And all thinges noying with endles dolour,
Wherin none assisteth with comfort nor succour.

More briefly to declare, the minde desireth this,
And would flee that torment which is interminable,
With all craftie studie and meanes glad it is
To seke that sure glory and ioy incomparable,
Whiche none may minister to vntaught is able,
It onely doth fauour those soules and corsage
Whom no ioy of flesh doth not pleasaunt accompange.

But by whom life endles and soules health is sought,
This dreadeth all whole minde and feareth inwardly,
In other earthly pleasour it fareth like an hoste,
A shorte time sojourning and flitting by and by,
Thing earthly and caduke despising vtterly:
Then vse thou like a ghest, take riches in like case
As one not long willing to tary in one place.

Consider this moreouer and stedfastly beleue
That temporall treasour of fraple mundayne riches
Is nought but a burthen the soule and minde to greue,
And in sundry troubles blinde wretches to oppres
With thought, labour, sorowe, care and beauines,
Which burthen doth eyther oppres & slea thy mirthe,
Or els in thy iourney hinder thee farre behinde.

A way faring person ought gladly to auoyde
Both ponderous burthen and all disease also
Wherby in his iourney he might sone be accloyde:
This life is a passage or way wherein we go,
Circumdate in compasse with misery and woe,
But the life ensuing is countrey permanent
Of rest, ioye and solace, or els endles torment.

Thus eyther he graunteth sure rest or exile,
If it graunt vs rest, then endles ioy is ours
Among blessed liuers, in this life counted vile,
Among our forefathers and olde progenitours,
Where filled with gladnes and voyde of all dolours
We shall all together haue rest interminable,
And one like fruition in blisse inestimable.

But if the life comming put vs in banishement,
Then extreme destruction shall vs wretches oppresse
In endles perdition, fire, mourning and torment,
And all maner kindes of dolour and distresses
But suche shall in exyrtie the laude of life possesse
Which ruled by the gifte of whole minde, haue ben sayed
To rid them from sinnes and vile pleasures mundayne.

But on the other parte, such entreth in exile
Which driuen in errours to their confusion
Could finde in their hartes to turne no time nor while
To vertue nor goodnes from blinde ambition;
The minde blindly erreth as often as reason
Not ruleth, but seing clerely what thing is best,
The worst it ensueth by frowardnes oppressed.

But ouer longe digression we make as I suppose,
The matter requireth vs forwarde to aduance
And briefly to returne againe to our purpose
To speake of the vertue of wyse temperance
Of well ordred maners and godly gouernance
And what order saineth and worthy commendes
When men lyue their dedes discretly to redres.

In this thing our speche, whole writing, and our stile
Or communication, shall hence forth prosede,
As playne as our ingine vs graunteth to compile,
Wherfore first and namely endeuor and take hede
To kepe comely order in euery worde and dede
In all dede and dyetie maner of effect doubtlesse
Is to rule thine ages in ordred comelines.

This

Hospicij, vnde parat hospes abire citò.
Quin ea tu pondus credas morbosq; grauamen,
Quæ te vel perimunt, vel remorantur iter.
Debet onus morbumq; simul vitare viator,
Vt peregrè coeptam qua cupit ire, viam.
Est via qua gradimur, vita hæc erit altera vita,
Patria perpetuum vel dabit exilium.
Si patria, ad charos proauos charosq; parentes
Ibimus, ut constet omnibus vna quies.
Sin vero exilium, capiet nos vltima labes,
Accipiet fletus, perpetuusq; rogus.
In patriam redeunt, qui freti munere sine
Mentis ab aduersis se explicuere malis.
Exilium contra subeunt, qui erroribus acti,
Vtere se ad verum non potuêre bonum.
Mens errat, quoties ratio non imperat, & cùm
Quæ bona sint, cernit deteriora sequens.
Sed nimiùm fuimus digressi, iamq; redire
Causa monet, nostrum propositumq; sequi.
Interpres fuerat nostrum moderatio morum,
Quodq; nitet rebus conspicitur q; decus.
Hæc in se noster sermo versabitur omnis,
Tam liquidò, quantum nostra thalia potest.
Im primis igitur studeas seruare decorum,

Vis magna officijs eius ineſſe ſolet.
Dicitur id duplex, cùm quoddam ſit moderantis,
Quoddam commune, quod generale magis.
Quod cõmune ferunt, eſt, quod comitatur honeſtũ
Omne, & ineſt illi, nec valet eſſe ſine.
Hoc magis apparens oculis ſimul auribus extat,
Hoc ſine nil rectum, nil reor eſſe bonum.
Non aliud fuerit, quàm cõuenientia rerum,
Quas homines rectè vel ſapienter agunt.

This comelines reſteth in due conuenience
And ſemely proporcion, ordering thy dedes all,
Of whom to reduce thee to cleare intelligence,
One comelines is called proporcion ſpeciall,
Another comelynes common and generall:
The firſt one belongeth to mans owne body,
The other to behauiour with outwarde company.

¶ Of outwarde comelines in behauiour.

This outwarde comelines common and generall
Is ſo ſure annexed to life of honeſtie,
That without it honeſt can be no thing at all,
So is it apparaunt and open to the eye,
Open to beholders both for to heare and ſee,
Without this behauour, after my iudgement,
No life can ſeme honeſt, right nor conuenient.

This comelines called nought els ought to be
But of mens dedes a due conuenience,
That is when their wordes and workes well agree,
Well ſitting and ſeming by wiſedome and prudence,
Nought done without meaſure nor without prouidence:
This wiſe vpon prudence is grounded temperance,
As next vnto reaſon gide of good gouernaunce.

Et velut in toto confuſa eſt corpore forma,
Nec tamẽ eſt corpus, ſed magis id quod ineſt:
Sic etiam recto cenſetur ineſſe decorum,
Quod rectum exornat, quodq; videre iuuat.
Sic mouet hoc animos, oculos vt forma venuſta
Corporis oblectat, detinet, atq; mouet.

And as fourme and beautie is in the whole body,
Yet is it not the body, but ioyned therunto:
Right ſo is comelines conioyned ſemblably
To mans behauour, the ſame adorning ſo
With order, looke, geſture, and circumſtances tho,
That men taketh pleaſour, ioy and felicitie,
Thing right and well ordered ſo ſemely for to ſee.

Aptius id cernas interno lumine mentis,
Quàm verbo, aut calamis id referare queam

And like as the fayrenes with corporall beautie
Deliteth and moueth with pleaſour to beholde,
So comelines of life with great felicitie
Reioyſeth to mans mind much more a hundred folde,
For good men count vertue more precious then golde,
And well ordred maners ſurmounting all riches,
And namely adourned with pleaſaunt comelines.

Sed decus eſt aliud, quod partem ſpectat honeſti,
Quæ proprios motus temperat, atq; regit.
Hoc habitu, geſtu, menſura, voce, pudore,
Eſt poſitum, in cultu, tempore, tumq; loco.

This common comelines or order generall
More playnely appeareth, and ſheweth more perfite
By the light of reaſon, and in his minde one ſhall
More playnely perceue it then any pen may write,
Or that man with wordes is able to reſite,
Wherfore this omitting, let vs our ſtile addres
Compendeouſly to touche the ſeconde comelines.

¶ Of the ſeconde comelines in behauour.

The ſeconde comelines concerning honeſtie
Belongeth to mankinde, in proper gouernaunce
To temper his motions, that all they well agree
In habite, voyce, geſture, in looke and countenaunce,
In ſhamefaſtnes, meaſure, time, place & circumſtaunces,
So that all thy maners in worde, looke and geſture,
As the time requireth be ordred by meaſure.

Suche maners shall thée make pleasaunt and acceptable,
Among common people hauing great laude and fame,
And before all other accept and amiable,
Nor after my counsell despise thou not the same,
Whether a multitude do thée commende or blame,
The iudgement of many is greuous to despise,
And oft common rumour is truth I thée promise.

It nedes muste be true which euery man doth say,
Therfore fame despise not, and se that thou attende
Unto the common voyce of people to obey,
For he which his credence no further will extende
But him selfe and ates all onely to commende,
Not forsing what other him hinder or auaunce,
Is iudged not parties of pride and arrogance.

Some maners vncomely by their disformitie,
By their ill example or vnkinde iniury,
Offendeth mens mindes and woundeth, as we se
Howe violent weapon ofte woundeth the body:
But suche of vile maners are called communly
Vile persons vnmannered and wretches without shame,
Them hurting the body vnrighteous may we name.

Nor thinke it not inough nor thing sufficient
All onely for to kepe order and comelines
Of gesture of body, as is conuenient,
Also thou muste study with greater busines
The comelines of minde inwarde to rewles,
And inwardly to kepe that beautie moste of all,
Suche rather then hauour or gesture corporall.

This comelynes is kept and good order of minde
When cleare reason ruleth as regent souerayne,
Or if it be subiect agaynst nature and kinde,
Then sone to his power it to restore agayne,
And still in holy trone it after to mayntayne:
For where reason ruleth or is sure reparate,
By no luste vncomely can minde be violate.

Of yre to be eschewed.

In this parte moste namely defende thé from foule yre,
This foule vice disfourmeth both countenaunce & minde,
The tonge it distayneth, brenning the heart in fire:
What canst thou consider more lothly to mankinde
Then a wrathfull visage reigne as tiraunt blinde:
Oft grinning, oft gnashing and foming in furour,
Or gaping as a beare poore wretches to deuour.

As a Bore assayled with Dogges round about,
Or as a proude Palfray chafed with spur or bit,
From their mouthes casteth white foming streames out,
So fareth this blinde wretche raging for want of wit,
As ready in his furour all mischiefe to commit,
No man would suppose him a man of wit laudable,
But turned to furies like a beast vnreasonable.

And

Hoc facit vt placeas, gratus sis omnibus vnus,
In populum de te fama perennis eat.
Nec spernas populus de te quid sentiat omnis,
Est graue cunctorum spernere iudicium.
Iudicio inserui populi: nanq; esse superbus
Creditur is, solus qui sua facta probat.
Offendunt animos hominum deformia quædam,
Vt violant corpus spicula missa manu.
Qui tamen offendunt, hos dicimus inuerecundos:
Dicimus iniustos, qui violenta mouent,
Corporis haud tantùm seruandum crede decorem,
Est animi interius, sed magis, atq; magis.
Ast animum potent componere quisq; decenter,
Imperium ratio si tenet ipsa suum.
Aut si deiecta est propria de sede, resumit
Confestim solium, quo se det illa, sacrum.
Hic primum à turpi tete seruabis ab ira,
Deformat vultum quæ simul atq; animum.
Turpius irato quid possis cernere vultu,
Cùm fluit a rabido spumeus ore liquor?
Sic dispumat aper cinctus latrante caterua,
Sic etiam frenis exagitatus equus.
Non hominem dicas, feruens quem concitat ira,
In furias versus incipit esse fera.

Consilium perdit tanquam furiosus & amens,
Pœnitet hunc facti protinùs inde sui.

And as one furious mad raging without minde,
He loseth all counsell and righteous iudgement,
His reason subdued, his wittes all made blinde,
And oft he committeth hastie and violent
Dedes, which long after him causeth to repent,
He sodenly striketh with worde or els knife,
And wening to correct depriueth name or life.

Quò pestem hanc fugias tecum meditaberis antè.
Vt constes, si te causa furoris adit.

Then streight he repenteth and penitue is therfore,
And without remedy his wrath turneth to woe,
For neyther name nor life can he agayne restore:
Thus losing another him selfe is lost also,
And by his occasion ofte diuers other mo,
The deare wife and children, and often all the kinne,
Long sorowe and bewayle one hastie wretches sinne.
Howe man may refrayne and beware of yre.
This pestilent plague to vanquisshe or auoyde
Or ire take his entrée, consider well this clause,
That if it inflame thée thy reason is accloyde,
Therfore at beginning resist a space and pause,
Well pondring and musing what is the ground & cause,
And whether by rashe anger thou remedie mayst finde,
If not then restrayne thée and mitigate thy minde.

In specula tanquam vigilat qui præuidet hostes,
Sic vigila, incauto ne ruat ira tibi.

Like as a wise warriour signeth a souldiour
For enemies aproching to watche and to espie,
Beholding forth a far from windowes of a towre,
So watche thou for wrath and anger semblable,
Consider his assaultes and wisely put them by,
Resist at beginning, ponder that patience
More often preuayleth then yre and violence.

Egrediensq; domum, tanquam certamen adires:
Limine sub primo prouidus arma cape.
Teq; para, sicut timeas, nè fortè latrones,
Aut tibi non visus hostis obesse queat.
Si tamen incautus fueris prolapsus in iram,
Ne tuleris mersum te iacuisse diu.

As passing thy lodging prepare thée to battayle,
Drawe nere thée thine armour as wise and prouident,
At the first motion when yre shall thée assayle
Stande stoutly, resist him strongly incontinent,
Like as thou would withstande thy foes violent,
Or as if thou feared théues approching nere
Of thy life to reaue thée, or thing to thée most dere.

Intereà nullo sumas de crimine pœnas,
In pœnis vllum non habet ira modum.
Sæuitiam nimiam tu detestabere semper,
Et modicas pœnas tu pius vltor ames.
Præcipuè dulces genitor si affligis alumnos,
Cùm modica in natos pœna sit apta patris.

But if thou vnwarely be fallen into yre
Then suffer not thy selfe therin longe to remayne,
But rise thou as quickly as from a flaming fire,
To fall lesse rebuke is so man sone rise agayne,
But in the meane season while yre doth thée distayne,
Take not rashe punishement of any creature,
For yre hath no maner, no mercy nor measure.

At all times abhorre thou to muche cruelte,
For great offences take little punishement,
Reuenge thy wronges with mercy and pitie,
And namely thou father be meke and patient
Anenst thy deare children, and not to violent,
For small punishement doth sore and great appere
Of a tender father agaynst his children dere.

While men thinke, by rigour folly to mitigate,
Ofte time the transgressour correct beyonde measure
Is proner vnto sinne, more harde and obstinate:
Sith prone vnto mercy thee fourmed hath nature
Folowe not in maners a beastly creature,
Blast not after blond by cruell vengeaunce,
Thus art thou commaunded by worthy Temperaunce.

Of to muche bourding or sport to be eschewed.

Another wilde motion to raging yre contrary,
As dissolute sportes and wanton game to play
Also muste be voyded as thing not necessary,
Mankinde is not borne to sport and bourde alway,
Though lustie this requireth yet reason will say nay
Of nature to trifles product none of vs be,
But to sadder pastime and warke of grauitie.

Be rather in wordes fruitefull and profitable
Then iocundly iesting with wordes of wantonnes,
Wen iudgeth the licour to the vessell semblable,
And ofte time the wordes doth mans thought expresse,
Vse seldome times bourdes, but often vse sadnes,
Yet temperaunce chargeth not sportes to refuse,
But in time and measure all thinges for to vse.

Neyther it semeth to vse thée in that wise
That all men forsake thée for solemne grauitie,
Nor to be so wanton that all men thée despise,
For companable sportes and familiaritie
Seke not to get glory nor lawdes vnto thée,
Of a common gester or bourder hauing name
Thou counteste this worship, but certes it is shame.

Like as it is lawfull to people fatigate
And wery with labour their bodies to comfort,
And sometime them resting their strength to recreate:
Right so is it lawefull to bourdes to resorte,
And sometimes the spirites to recreate with sporte,
But mingle so in measure mirth and iocunditie,
That men not repute thee forgotten grauitie.

Vse mirth with good maners and moderate measure,
With honeste shamefastnes and not outragious,
Or els in suche wordes of mirth thy selfe inure
Wherby thou mayst appeare quicke and ingenious
Not raging in gestes as ribaulde vilanous,
But when thou seest season and felowes like to thée,
Then season thy bourdes with prudent grauitie.

And vnder iocunde gestes close wisedome and substaunce,
Not gigling nor laughing for others vayne pleasour,
As the time requireth alter thy countenaunce,
And after thy matter, not wanton nor soure,
Exalte not thy wordes in dissolute clamour,
Nor in speche superflue, in going and gesture
Be not rashe nor hastie, but sober and demure.

Ac veniam pronum cum te natura crearit,
Siluestres crudus non imitere feras.
Est quoq; vitandus motus contrarius iræ,
Qui semper ludo vertitur, inq; ioco.
Non nos ad ludos genuit natura iocosq;,
Sed multò grauius illa requirit opus.
Vtilis in dictis sis plusquã voce facetus,
Seria sint crebrò ratior ipse iocus.
Non tamen illa vetat nos ludere, nonq; iocari,
Sed iubet in rebus omnibus esse modum.
Non decet, vt tanquam durus fugiaris & asper,
Nec quoq; contemptus sis leuitate tua.
Gloria non ludo tibi sit quæsita iocoq;,
Vt tota fias ludius vrbe vagus.
Vt liquit fessis vires reperare quiéte,
Sic salibus raris te recreare licet:
Cumq; iocum misces, sic sic moderabere dictis,
Ne facile ex ipsa tu grauitate cadas.
Sit iocus ingenuus, moderatus, sit verecundus,
In quo vel multum luceat ingenium.
Ergo vbi tempus erit, non tanquam scurra volabis,
Sic salibus pondus, gestus & ipse grauis.
Vox tua non nimio fuerit clamore soluta,
Nec citus incessus, cuiq; tumultus inest.

Yurte

Non ledant quenquam, cà
ueas tua vetba iocoſa,
Contriſtent nullum, ſint
ſine dente ſales.

Hurt no maner perſon with thy geſting boordes,
Geuing them occaſion of anger or ſaurey,
Auoyde of all checkes ſée that thou vſe thy bourdes,
To moue one to malice, another to gladnes,
It ought not be landed, but reproued doubtles,
Though many by thy mirth be iocunde in an hall,
One checked and hatty ſome trouble may them all.

Nec ridere vetant quen-
quam mea ſcripta modeſtè
Sed nimium riſum forma
decora vetat.

And briefly ſuche bourdes are litle of valour,
Which purchaſe diſpleaſure of any creature,
In cauſing one to laugh, another for to loure,
For no man forbiddeth our writing or ſcripture
To laugh, ſo it be done in maner and meaſure:
But comlynes of chere, and ſhape of countenaunce
By laughing ſuperflue is grieued of ſemblaunce.

¶ Of ouer much laughing to be forborne.

Turpis enim riſus nimius,
nam ſuſus vbiq;,
Quid pueri, & fractus
quid muliëris habet.

Ouer much laughing is foule and dishoneſt,
Unto the face and figure not ſmall deformitie,
One alway loude laughing at euery toy and ieſt,
Paketh his hid foly playne euident to be,
One euery where laughing, as is a childe, to ſée,
Loude gigling and laughing is but a foliſhe ſigne
And euident token of maners feminine.

Eſt odio dignus, qui furtim
riſerit, & qui
De damno alterius ſolue-
rit ora iocans.

Grin not in deriſion with fayned countenaunce,
A fayre iocunde ſmiling is counted commendable,
Who laugheth at miſchiefe therein hauing pleaſaunce,
Of hatred is worthy, as lewde and reprouable,
To laugh at vice committed is grieuous and damnable,
As theft or aduoutry, or others loſſe or griefe,
Such seme by their laughing maynteyners of miſchiefe.

¶ Of ouer much and dishoneſt play to be eſchewed.

In ludis vites, quo quæſtus
quæritur, & quo
Iacturam nimiam tempo-
ris ipſe facis.

Flée gamning and playes as rote of ſundry crime,
And moſte namely ſuche, where lucre is damnable,
Or where loſſe enſueth of goodes, name and time,
And falſhood committed by meanes diſceyuable,
Where is murther, periury, and othes abhominable,
And other his concluſion, theft, ſtrife and beggery,
Or goodes falſly gotten by fraude and tretchery.

Si fueris iuuenis, ludum ti-
bi quære laboris,
Qui cauſam præſtet, quê
moderere tamen.

Of freſh luſty iouent if thou be in the floure,
Then get thée to ſportes, as is to thée ſeeming,
Thy ſtrength to exerciſe in paſtime of labour,
But vſe muſt thou meaſure and order in all thing,
With time and company, as ſeemeth beſt fitting,
Obſerue theſe circumſtaunces, and gamning is laudable,
Or els it is folly, and thing vituperable.

Ludere non vnquam vidi,
nec perdere tempus
Egregium, & digna cum
grauitate, ſenem.

Age neuer ſawe I play, and without loſſe of time,
For gamning and age do very ill agrée,
A ſmall fault to youth, in age is grieuous crime,
No olde man can play, and kepe his grauitie,
Of death the remembraunce, his gamning ought to be,
It is a fonde fury, and very blinde dotage,
To haue childiſhe pleaſure in colde decrepit age,

Age

Age wise and great player neuer sawe I in my life,
Nor a ponge man geuen to greatly vnto play,
Which in time to come was likely for to thriue
Or come to great honour, but rather sone decay,
Wherfore youth, refrayne thé, consider this alway,
Well mayest thou recouer riches and honestie,
But time past and mispent reuoked can not be.

Nec iuuenem vidi nimio se dedere ludo,
De quo præcipui spes sit habenda boni.

Of wise men and learned frequent thy company,
When thou art disposed thy minde to recreate,
After wery watching and labour of study,
Of such company if thou be cleane priuate,
Vse then on some pleasure not hurting thine estate,
Meditation augmenteth the wittes semblably,
And quickeneth, as walking doth comfort thy body.

Sit tibi congressus cũ doctis, cumq; peritis,
Cum studio lassus, te recreare cupis.
Ingenij vires auget meditatio, gressus
Incolumes artus non minus ille facit.

¶ Of lust Venerous to be refrayned.

Be not beastly ready thy lustes to fulfill,
Let Venus sele bridle her pleasures to refrayne,
For if thy carnall desire abroade wander at will,
Thy soule name and body it greatly shall distayne,
Who to much on Venus fretth his minde and brayne,
Or leaneth to his belly, is beastly of nature,
Of man onely bearing the name, shape and figure.

Sentiat & frenum Veneris sibi adesse voluptas,
Ne, quantum libuit, sit spaciata procul.
Qui nimis indulget Veneri, paretq; palato,
Re pecus est, tantùm nomine dictus homō.

Nought lightneth more mankinde to passe vnreasonable,
Then gluttony and slouth, and lust without reason,
These three confederate, in working agreable,
To vertuous maners are venemous poyson,
Both wit and discretion keping in dongeon,
And who that persuereth in any of these same,
He loseth soule, body, life, riches and good name.

¶ Vvhat remedies are against bodyly lust.

Who would of vilde Venus alay the feruent flame,
Or quenche in his body the nutriment of lustes,
Must take away the fiery brandes from the same,
Remembring it shall turne to carion and dust,
Nought kindling for this flame, in minde reuolue he must,
And sobernes obserued, he must auoyde excesse,
Nought kindleth more Cupid then beastly dronkennes.

Quisq; Cupidineas poterit compescere flammas,
Qui fomenta rogis abstulit apta suis:
Quique nihil voluens animo, quod concitet ignem,
Nec nisi seruata sobrietate, bibit.

When fayre flattering Cupid shall thée with dart assayle,
Abide not the bickering, stande not to striue and fight,
It is a strife doubtfull, and daungerous battayle,
And moste for aduauntage it is to take thy flight,
Auoyde place and presence, flée wordes, flée the sight,
Flée bed, borde and chamber, trust not to thy wisedome,
Els art thou made subiect, and wretchedly ouercome.

In pugnam dubij noli prodire duelli
Cum Venere, & mensa prælia inire caue.

Nor be thou not in purpose to proue or to assay
Howe thou canst in chastitie and sobernes abide,
When the table charged, and Thais decked gay,
To tempt and prouoke thée be ready by thy side,
But flée and withdrawe thée, beware, and stand awide,
Contayne not fire to flare, the one hote, the other drye,
It harde is to keepe both, flaming sodaynly.

Nec tentare velis, quàm sobrius atq; pudicus,
Cùm Thais, & mensa sit tibi structa propè.
Difficile est flammam non se inclinare repentè,
Proxima cum rapido sit sita stupa rogo.

Turpia quò vincas, fac cer-
tes eminus illis,
Fac tua ne subeat tecta pe
culca cohors.

That thou mayest ouercome these bitter bestiall,
Fight with them alouse, and neuer approche nye,
Of the sort of Thais suffer them none at all
In the house to enter, farre flie their company,
Their gorgious disguising regard not vtterly,
Their peakes nor pappes, their glistring payntes shun
Auoise not, for these are hid snares vnto some.

Ne veniant intrò, cum vec-
tibus obstrue portas,
Non tutum est illis con-
seruisse manus.

Their false heare inuolued, in nettes intricate,
Their wrestes vnbrated, their smerking payuted chin
Of youth and confusion, and the fendes bayte,
From God to Lucifer ponge people for to win,
Therfore barre thy gates, let none of them come in,
Auoyde them as sure as ed out of hell,
It is extreme peril with any of them to mell.

Non sine te victo, credas,
in fine recedent,
Ipse triumphatus, & spo-
liatus eris.

For if they onte entre and ponte thy heart inflame,
Beleue, they depart not (to ronis they for the nonce)
Till they haue ouercome thee to thy rebuke and shame,
And till thou be spoyled, and giuen to the bonde:
Therfore flee their clawes, flee and voyde at once,
For itis but foly to trust thy wit and might:
For herein is gotten sure victory by flight.

Quæritur hac in re solùm
fugiendo triumphus,
Quis mirére magis? est da
ta palma fugæ.

And that is more wonder and muche more maruayle,
The palme here is geuen to such as will not fight,
But flyath in all haste, and will not abide battayle,
Remembring a coward, and auoyding out of sight,
Trust not thy wisedome, thy grauitie nor might,
These feminine flattering, and weping sayndly,
Subdueth all constance, and might they mollify.

¶ Of meanes to redeme thee from bondage of Venus.

Deniqué captiuus si fortè
Cupidinis ires,
Te properè redimas quã
minimo ære potes.
Excute de miseris laqueos
ceruicibus ipsos,
Vim facias, fugias, est mo-
ra plena mali.
Nam quicunq; fuit Veneri
blanditus, ab illa
Durius affectus ignibus
esse solet.
Cùmq; homo sis, certè di-
uinæ mentis imago,
Vt deus à carne est, sic pro
cul esse stude.
Quamuis clàm pecces, sem
per tamen es tibi testis,
Cur alium quàm te, tu ve
reare magis?

If thou to vile Venus, or blinde Cupid bolage
Be led as subiect, bounde in captiuitie,
For as small as thou can, thy selfe rid of bondage,
Haste thee by some trayne out of prison to be,
Sone slide off thy fetters, get thee to liberte,
If small thinges helpe not, no perill se thou spare,
Vse violence or strength to breake thy deadly snare.

Shake off thy coler from thy necke miserable,
In tary is no trust, but ieopardy mortall,
As olde rooted sores appereth incurable,
So is it harde to flee olde lust venereall,
Who flattereth blinde Venus hath moste bondage of all,
And while man prolongeth to leaue his wilde desire,
Him Venus moste flameth with feruent deadly fire.

Sith thou art man fourmed to Gods owne ymage,
Preserue Gods figure from beastly vilany,
Folowe not thy lustes, as running in outrage,
But from carnall pleasure auoyde thee vtterly,
Remember thou canst not offende so secretly,
But that thine owne person is witnes present there,
Then why should the other more then thine owne self feare

Thou

Thou wouldest not offende before a king present,
Nor any other person which is eeth honestie,
Then art thou afeard of God omnipotent,
So foule dedes commit before his maiestie:
Doest thou not consider that God all thing doth see
Alas, whether goest thou flee to perfourme thy lust,
But God there is present, and see thee nedes must.

Flee vp to the cloudes, or hide thee in the grounde,
Inclose thee in caues or place vnesti gable,
In heauen, hell, and earth, or in the sea profounde,
Our Lorde all beholdeth, O caytife miserable,
Consider this in minde, and liue as reasonable,
If thou wouldest abash before a lorde or knight,
Then feare thou more greatly to sinne in Gods sight.

Wherfore, sith our Lorde doth euery thing espye,
And searcheth the secretes of thine heart and minde,
Order and dispose well thy maners inwardly,
And thine inward motions in comely order binde,
And though they be secret, yet leaue them not behinde,
For though none perceaue thee, that thing forceth but small,
Sith thine owne conscience, and God beholdeth all.

Though vile lust of Venus in all men be vnnumble,
Yet is it most lothsome and vile in croked age,
In age can nothing be more foule and reprouable,
Nor thing more resembling to frenesy or rage,
For this thing belongeth to fathers olde and sage,
By their good example to gouerne wilde iuuent,
And not to induce them to workes insolent.

And so beholde men aged in communication
Before youth behaue them, filed with none offence,
That their good example of conuersation
May reduce frayle iuuent to vertue and prudence,
Whereby they may to age haue greater reuerence:
For such good example and hauiour commendable,
In olde time men aged were greatly honorable.

And for such example sad fathers auncient,
Were honoured of fathers more yonge, of their linage,
Agayne this belongeth to duetie of iuuent,
To worship and honour olde fathers sad and sage,
To sustayne and comfort their life and feble age,
To guide and assist them in Churche, way and strete,
Geuing them sede and seruice, where euer they them mete

And whether court or market require, or solem day,
This longeth to duetie of yonge men commendable,
To folowe sage fathers, and cleue to them alway,
With trusty attendaunce and wayting seruiable,
Of whom youth shall desire sad doctrine profitable,
To knowe whose example them seemeth to insue,
Whose gestures to folowe, and whose they should eschue.

For

Qui latitant intùs, motus compone decoros,
Nec minus id cures, ij quia fortè latent,
Namq; parùm refert, quòd nemo perspicit illos,
Quos tacitò tecum nocte dieq; vides,
Omnibus est vitio Veneris damnosa libido,
Sed nihil in senibus fœdius esse potest.
Prætereà senibus nimirùm conuenit illud,
Exemplo vt iuuenes, consiliisq; regant.
Se præstent tales coram sermonibus illis,
Vt possint multo semper honore coli.
Hoc solo quondam fuërat veneranda senectus,
Hoc solo antiquos ij coluêre patres.
Sed contrà iuuenes senio venerentur, adorent,
Sint comites longæ, subsidiumq; viæ,
Curia seu poscat, seu sacra festa diei,
Hærebit senibus officiosa cohors.
Ex quibus optabunt, cuius præcepta sequantur,
Gesta simul cuius sint imitanda magis.

Est (fateor) magnum signum virtutis in illo,
Obsequio gaudet qui celebrare senem.

For truth a great token is in him of vertue,
Which glad is with seruice to honour feble age,

Confirmet iuuenum labor & patientia corpus,
Arcendi a Venere sunt, nimioq; mero.

For his good example shall many mo insue,
And honour shall be haue after of his image:
But one yonge despising olde fathers sad and sage,
Is likely in his age to be of small valour,
And not worthy seruice, loue, worship nor honour.

¶ Of temperaunce to yonge men belonging.

Yonge men should dispose them alway to busynes,
And laudable labour, refusing for no payne,
And therein them custome, auoyding idelnes,
From excesse of wines they must them selfe abstayne,
And vise lust of Venus by sobernes refrayne,
For idle youth disposed to beastly gluttony,
Runne headlong to riot, vile lust and lechery.

Sintq; cibi viles positi, vulgataq; mensa,
Nam tantùm venter, non saturanda gula est.
Non epulas iuueni mittat famosa popina,
Sed quas decoxit, parca coquina patris

Therfore ought their meates be common and homely,
Not ouer aboundaunt, costly nor deynteous,
To content their body, and not for gluttony,
Serue them not iuuent with dishes sumptuous,
From the costly kitchen of taste delicious,
Small thing pleaseth nature, let them content the wombe,
With scarse meat in measure of pore kitchin at home.

Sed neq; desidiæ dederint se ætate senili,
Quis neget à senibus plurima posse geri?

Conforted is nature by meates in measure,
Mans life is lengthed by diet temperate,
By meates immoderate confounded is nature,
Complexion corrupt, and life is inquinate,
The clere wit obscured, and reason violate,
And with sluggish sloth the body whole oppressed,
And when belly full is, the bones would haue rest.

Aut leget aut scribat, cùm primùm ex æde reuersus
Sacra, iam primo sole oriente, fuit.
At puer addiscat, tum plurima corde reponat,
Nam facile est puerum cogere ferre iugum.
Ne cures, sensus si non perrepit ad vnguem,
Cùm recitat multos ordine mente libros.

Thus temperate diet, labour, and exercise
Belongeth vnto youth, to gette their bye courage,
And withdrawe their mindes from le lude pleasure of vice,
In like wise is labour belonging vnto age,
It seemeth not olde men, them selfe reputing sage
To geue them vnto slouth: which wise man can deny
But that to many things men aged may apply.

After they a morning at sonne first rising,
Haue serued deuoutly our maker first of all,
Then may they write or reade, or do some other thing,
Of light or lasy labour, as best doth them befall:
But children ought to learne, and rulers on them call,
To close in their mindes learning, as chiefe treasour,
For youth soner is moued to burthen of labour.

Sed neq; desidiæ dederint se ætate senili,
Quis neget à senibus plurima posse geri?

Sone is youth compelled the yoke strongly to beare,
Therfore let them learne and render humble eare,
And as for this matter haue thou no care nor feare,
All if they conceyue not ech sentence perfectly,
Though they diuers bookes can render by and by.
For séede is not sowen into the grounde in vayne,
Though it spring not by imediment again.

For

For as certayne season is ordeyned within the grounde,
Differring for to springe, putrifieth it at laste,
But in the meane season it resteth and is bounde,
Nourished in the grounde, and tasting it selfe fast,
As in the mothers wombe, but when that time is past,
And it hath receyued his nutriment and strength,
To bud, to blow, frute & springeth at the length.

So vnder like maner a childe tender and naiue,
What thing he hath learned in his frayle tender age,
Shall serue thereof the fruite, when he passed childe,
And come to mannes estate, with double aduauntage,
Therfore first remoue thou, as birde within a cage,
In thy lappons inuent thy tones tempting longe,
And then at mans estate forth with thy pleasaunt songe.

Be comely in thy clothing as semeth thy degree,
Vete vnto grauitie, to wisedome and sadnes,
Flee pompone apparayle least outward vanitie
Right shewe thy vile thoughtes and inward foulnes,
For oft proude apparayle doth openly oppresse,
Light mindes misformed, vile in the minde within,
As inward corruption appeareth in the skin.

A red bile or blister appearing outwardly,
Is token that ill bloud corrupt and putrified,
Is closed in the bodye or bayned inwardly,
Right so by the clothing ill maners are espied,
Such euident signes and tokens to be deuised,
Thus dissolute clothing, wanton and variable,
Declareth vnto vs manners, inwardly vnstable.

Such wanton apparell, and disguising delicate,
Belongeth to women, light, lasinge and vnstable,
And which is repugnet to mans stad estate,
Yet is it in woman not greatly commendable,
Nane onely that vsen vnseemly in their rable,
And frayle structures of vayne vnparfite,
In outward disguising vaine speciall delite.

Wherfore, if such pleasures of pompose vanitie
Come to thée by fortune, do not to them apply,
If fortune dispose them as contrary to thée,
Then likewise despise them, nor lacke them not greatly,
A man ought to count it indigne and vnseemely,
To cloath him repugnant to custome of nature,
In womans appayrayle, or feminine vesture.

Such maners be worthy scorne and derision,
What is more vnseemely repugnant to nature,
Then man to leade his life in frayle condition,
Vnder fonde disguising of feminine vesture,
But yet in thy clothing be not vile and impure,
Least some man repute thée a rude rurall vilayne,
From excesse and contempt in like maner abstayne.

Nam sparsum in terra semen, producere germen
Differt per menses, & tamen inde feret.
Interea terræ matris nutritur in aluo,
Cui tacitò vires suggerit illa suas.
Sic puër à teneris quæcunque acceperit annis,
Reddere iam fructus sentiet ille senex.
Sit tibi conueniens cultus, grauitateq; dignus,
Ne retegat vestis, quod tibi corde latet.
Vestis enim multos molles detexit, & intùs
Innatum prodit quod latet vlcus iners.

Quæ rubet in summo carnis vesica pusilla,
Est index infrà sanguinis illa mali.

Delicias potiùs credas mulieribus aptas,
Quamuis nec nimias in muliere probem.

Quare deliciæ si sint, non mollis inhære,
Nec, si non fuerint, anxius ipse pete.
Fœmineos cultus, & gestus sumere molles,
Vir putet indignum, ridiculumq; simul.
Quid magis est contra naturam, siue decorum,
Quàm sub fœminea viuere veste virum?
Sorde tamen careas, nec tu videaris agrestis,
Molliciem pariter, duritiemq; fuge.

Sis pauper quamuis, tu mundè viuere debes,
Nam neq; qui pauper, sordidus esse licet.

Go neyther in clothing to wanton nor to bille,
In all thinges measure is counted commendable;
Though nedie powertie all welth from thée stille
Yet go cleane and clenly as muche as thou art able;
For though thou be powre yet honestie laudable
Will that thy apparell be not filthie, but cleane,
By powre cleane apparell good life is outwarde seene.

Nec qui te mollem prohibet te suadet agrestem
Et durum, quod stat inter vtrumq;, probat.
Dedecet, extremis nimiũ quodcunq; propinquat,
Est laudi, centrum quod mediumq; tenet.

But though I forbid thée manie curiositie
Yet do I not counsell nor move thée to rudenes,
But measure I commende, which kepeth honestie
Betwene tendey clothing and rigour of barones;
Penury I prayse not, nor yet commende excesse,
Extremitie in all thing is very ill sitting,
But meane and measure is lauded in all thing.

Simplicitas mensæ placeat (non arte paratæ)
Quæ possit tantùm tollere parta famem.
Sufficiens victus tibi sit, nec præbeat vllam
Mensa voluptatem, sed tibi nuda cibum.
Exitet ipsa fames ieiunum longa palatum,
Non sapor inuentus mulceat arte gulam.

Of temperaunce in liuing and diet to be obserued.
Content thée with measure of diet at the table,
Nor seke not for meates costly nor exquisite,
Prepare not by cunning swete meates variable,
To slake thirst and hunger haue onely thy diet,
Let foode be sufficient to slake thine appetite,
Garnishe not thy borde for lustie and gluttony,
But onely for nature and nede of thy body.

Let hunger be thy sauce thy meates to season,
Prouoke thine appetite by holesome abstinence,
Care not if thy dishes or meates be geason,
Where one dishe sufficeth can be none indigence,
Inough is a banquet and pleasaunt opulence,
By sauour of sances the stomake to excite
Is signe of gluttony and bestiall delite.

Fercula non muneres, escas sed posce salubres,
Et placeat quæ olim cœna placebat auis.

Reckon not thy dishes but holesome meate desire,
Content thée with diet of fathers auncient
Which whilome were called from plough to an empire,
To rule all the worlde for liuing excellent,
Colde fruites for their foode thought they sufficient,
Then what pleasure haste thou so costly to procure
So deinteous dishes of them to make endure.

Nec magni esse puta, quod gloria, parta culina
Sit tibi, sed potiùs sobriëtate stude.

Thinke it not great glory to get thy selfe a name
By smoking of kitchens, for like as the smoke doth waste,
So lightly with the smoke doth banishe suche fame,
And thy laude forgotten when hunger is once paste:
While the riche is replete, vnethes at the laste
Is one simple morsell set to the wretches powre
Which in colde and hunger forth standeth at the doore.

Say what is thy glory for meates thus wisely spent,
It is for vayne glory, thy merit is right small,
If thou wilt make feastes for God omnipotent
Then fede Gods seruauntes powre people first of all,
Herein is sure merite and laudes speciall,
And right path directing to laude and ioy endles,
Wherfore thus behaue thée, in vie thou sobernes.

Of all thinges beware of, deftall dronkennes,
For it may defyle with moste deformitie,
And doth not for the time it self differ from madnes
When it is enflamed to rashe audacitie,
By madnes it hindreth all vile enormitie,
It discloseth counsell, and casteth to the grounde
Moste famous olde cities the fame doth it confounde.

It febleth the body abridging mans life,
It moueth debates and kindleth lechery,
Thousandes it murdreth without weapon or knife,
It breaketh lonedayes and causeth robbery,
The witte it confoundeth with hasty frenzy,
When these vile dronkardes are ingorged as swine,
What seke they but brawling, lust murder and rapine.

No counsell nor comfort, no graunte nor grace,
None order, no maners, no lawe nor honestie,
No wealth, strength or riches, can rest wher it hath place,
But all it confoundeth by bestialitie,
Reioysing in mischefe and all iniquities
Alas wretched dronkarde aduert thy beastly sin,
Consider in what state and blindnes thou art in.

While thou wastest drinke the drinke wasteth thee,
While thou wine consumest by lustes insaciable
Thy selfe art consumed in thine enormitie,
Before our Lorde art thou counted abhominable,
Of angels despised as beast vnreasonable,
Of men art thou scorned and hated of moste parte,
And of all vertues playne destitute thou arte.

The sendes infernall also doth thee confounde,
Thy reason is blinded and drowned in ordure,
And as a witlesse beast all treade thee to the grounde,
Alas grace thou loosest and confoundest nature,
Finally abhorred of euery creature:
In blaspheming othes is thy delectation,
And headlong thou rennest vnto dampnation.

Wherfore this consider and ponder in thy minde,
What mo diuers perils procedeth of dronkennes,
In boundes of measure therfore thy liuing binde,
And purchase thee vertue of holesome sobernesse:
But though I geue counsell to flee and voyde ertesse,
Yet geue I not counsell to be so scarse and harde
That men may repute thee a couetous nigarde.

And vse in all places of thy maners to bable,
So that thy liuing to streite in nigardnes
Among common people be as a common fable.
Also in small thinges vse not so great hardnes
That no place be graunted to pleasour and gladnes,
Fire thou no lawes betwene other and thee,
But that sometime gladnes may comfort granitie.

Nec tamen parcus eris ſubeas quòd nomen auari,

Et fias vulgi fabula trita tui.

In minimis rebus ne cures figere leges,

Lætitiæ vt nullus ſit datus vſq; locus.

For

Nam res parua quidē per magnum dedecus affert,
Et tamen illa nihil vtilitatis habet.
At, cùm sint multæ partes causæq; decori,
Præcipua est, scimus qua variare vices.
Non semper fit idem sub quoquo tempore honestū
Vt Protheus, multas vertitur in facies.
Quicquid enim iuuenem decuit puerumq; tenellum
Non eadem possunt illa decere senem.
Conditio, officium, tempus distinguit, & ætas,
Vt modò quod decuit, nunc tibi turpe putes.
Iamq; magistratus, modò quòd priuatus agebas:
Desine, nunc aliud publica causa monet.
Quæ fuerant, medijs tibi verba ferocia castris,
Vrbe morans mitte, respuit illa togo.
Si studijs ageris iuuenilibus ipse senescens,
Scito, quòd officium deseris omne tuum.
Si neq; mutauit mores prouecta senectus,
Vt tetrum monstrum, diffugienda tua est.
Optasti iuuenis pertingere aduſq; senectam,
At nunc optanda est altera vita seni.
Ridendus senior, pueri qui suscipit artes,
Tanquam si in cunis nūc recubare velit.
Aspice quàm differs alijs in veste sacerdos,
Tantúm differre moribus ipse velis.

For ofte of small thinges commeth great dishonour,
Yet suche a small thing grounde of dishonestie
Is of little substaunce, pleasour or valour,
And playne of no profite nor yet commoditie:
Therfore I counsell thée suche nigardise to flée
And solemne countenaunce, one peny with gladnes
Sometime is better spent then horded great riches.

But though many poyntes belong to comelines,
Yet this is the chiefest and moste especiall,
Our maners to vary and dedes to redres
To time, place and causes, according as they fall,
One selfe thing is not done honest in times all,
Our dedes muste alter and vary be thou sure,
As monstrous Protheous ofte varied figure.

Suche thing as beseemes yonge Iuuent and volage,
Or thinges of a childe commended as well done,
These can not be comely beseeming man of age,
For time, place, age, office, roume and condition,
Deuideth and varieth all thinges vp set downe:
That suche thing semed earst honest and laudable,
Nowe semeth dishonest, vile and incommendable.

Suche thinges as thou did being of simple name,
Without rowme or office lauded in diuers wise,
When thou art in office thou muste vary the same,
And of thine olde maners the greatest parte despise:
In Court or in Citie thou must not vse that gise
In rough speche and cruell which thou had in battayle,
There rigour aduaunced, here mekenes doth preuayle.

If thou waxing aged vse youthes busines,
Knowe thou for certayne thou passest thy nature,
Thy duetie and boundes excedest thou doubtles,
As an erring dotarde of childishe wit obscure,
For if thy feble age in childishe life indure,
And alter not maners from wilde to grauitie,
Thine age as a monster all people ought to flée.

When thou wast a yong man thy speciall desire
Was to liue till age, but when thy selfe art olde
A newe maner of life thou nedes muste require,
Where thou in youth liued rashe negligent and bolde:
Agayne age requireth wise maners sad and colde,
An olde man and childishe of maners, ought certayne
Be scorned as he lay in cradle newe agayne.

Consider, O Priest sacred to God omnipotent,
Thy gowne and thy clothing, thy name and dignitie,
These are to lay people muche greatly different,
So muche let thy maners from lay men disagrée,
Howe muche more thou passest in great authoritie,
In meter or order, in office or prebende,
So muche loke in vertue and maners to ascende.

And as thou procedeſt as Regent honorable,
In vertue and maners likewiſe be Preſident,
And though none about thée to thée be comparable,
Yet be thou not more proude, more bautie or negligent,
Nor truſt not more greatly to thine owne iudgement,
But do in due order what longeth vnto thée,
Not folowing the life nor ſecte of commontie.

Et quò maior apex cingit tua tempora, tantò
Eſt morum cura maior habenda tibi.
Non facias, vt quiſq; facit, cùm non tibi quiſquam
Collatus fuerit, perfice maius opus.

If thou be made a Lion take maners of a Lion,
I meane if men ſet thée in rowme and dignitie,
Vſe Juſtice with mercy, lawe with compaſſion,
Of maners like a mouſe no longer mayſt thou be,
Cleare eyes of an Eagle when Chriſt ſhall graunt to thée
Then clerely loke vpwarde, and liue as thou art bounde,
And be not as a moule ſtill digging in the grounde.

Si leo ſis factus, mores aſſume leonis,
Non vltrà mores muris habere licet.
Cùmq; oculos aquilæ dederit tibi Chriſtus, in altũ
Suſcipe, nec pergas vertere talpa ſolum.

When thou wert a knight or a ſtuborne ſouldiour
The weapons of warfare were pleaſaunt vnto thée,
But nowe thou art Chriſtes knight thy weapon & armour
The Croſſe of Chriſt Jeſu of duetie ought to be,
When thou of Phiſition vſed the faculti̇e
Thou cureſt ſicke bodies of ſores corporall,
Thou nowe made a paſtour cure ſores ſpirituall.

Cùm fueras miles, caſtrorum tela mouebas,
Nunc Chriſti miles accipe tela crucem.
Cùm medicum gereres, cũrabas corpora morbis,
Nunc debes factus paſcere paſtor oues,

Geue nowe to pore languent ſpirituall medicine,
And watche well thy ſoldes as ought a good paſtour,
A paſtour well watcheth by night dreding rapine,
Leaſt violent wolues might his weake ſhepe deuour,
It can not be inough for merite and honour
Thine owne priuate perſon in ſauegarde for to kepe,
Thou muſte in like maner preſerue thy flocke and ſhepe.

Aduigilans noctu paſtor cuſtodit ouile,
Ne pecudes perdat vis rabioſa lupi.
Nec ſatis eſt ſeſe paſtorem reddere ſaluum,
Sed debet ſaluum reddere & ipſe gregem.

But who that his owne life in maner doth deſpiſe,
And alſo his pore flocke expoſeth to deuour,
Nought caring for the ſame nor him ſelfe in like wiſe,
Is not to be called a heard but a rauinour,
And ought to be moued from rowme of gouernour.
Many be which count them heardes without blame
Which rather be wolues vnworthy their firſt name.

At qui cùm propria vitam contemnit ouilis,
Amotus proprio iure erit ille grege.
Paſtores ouium multi ſeſe eſſe fatentur,
Sortiti falſò nomina tanta ſibi.

For neither haue they thought on their pore hungry ſhepe,
Or if they haue cared them both to gide and fede,
They haue not the cunning nor wayes them to kepe,
To cure of their ſoules thus can they not take hede,
But this notwithſtanding yet loke they for their mede,
Their duetie they chalenge, and neuer are content,
Though they in their duetie be neuer ſo negligent.

Nam neq; iciuni curam meditantur ouilis,
Nec quoq; ſi cupiant, munera ferre ſciunt.
Quin ſatur eſt paſtor rarus licet omnia pleno
Suppeditet ſtomacho lux urioſa gula.

And gredy ambition them blindeth in ſuche wiſe
That though they be laded with cures innumerable,
And haue but ouermuche, that can them not ſuffice,
The moſte febleſt aſſe ofte counteth him moſte able
To beare of ambition the ſacke inſaciable,
The ſacke without bottome which neuer can ſay how,
The mo they receyue, alway they gape for mo.

Adde etiam, nulla careas vt parte decori,
Proſpice, perſona quæ magis apta tibi.
Eſt alij laudi vultum ſeruare ſeuerum.
Aſt alij læta frons magis apta ſedet.
Si velit hic triſtem ſe reddere, fiet ineptus,
Si velit ille hilarem, non magis aptus erit.
Eſt alius lenis, facilis, ſermone facetus,
Hic quoq; triſtitiæ poſſit habere nihil.
Hic ſimplex, veri, & recti ſit ſemper amicus,
Hic niſi cum multa neſciat arte loqui.
Quiſq; igitur teneat, ſibi quod natura ſecundat,
Si modò nil vicij, nil fouet ille mali.

But leaue we theſe wretches inuolued in blindnes
As people incurable by pompous inſolence,
And agayne returne we to purpoſe and proceſſe:
Take hede on all partes with prudent diligence
That thou want nought longing vnto conuenience,
On all ſides conſider what perſons behauour
To thée may be meteſt and comlyeſt for honour.

Some man it becommeth for to kepe grauitie
And ſadnes in geſture, in ſpeche and in viſage,
An other beſt beſemeth mery and glad to be,
If this iocunde perſon would alter his viſage,
And counterfayt in chere an heauy father ſage,
It ſhould not beſeme him, no more ſhould it agrée
For one ſad of nature to mery for to be.

Another man is mery, ſofte, iocunde of language,
Lightly intreated, all geuen to gladnes,
So moued of nature aſwell in youth as in age,
Suche one ſhould vnſemely diſpoſe him to ſadnes:
Another man is ſimple all geuen to playnnes,
Without fraude or fayning, ſet whole on veritie,
Another all thing ſpeaketh with craft and ſubtilitie.

A barbarike vilayne to play the oratour
Or counterfeyt tearmes in language eloquent
It were muche vnfitting, ſo wiſedome or honour
To vſe rurall language were inconuenient:
Briefly, euery perſon ought to be diligent
To folowe and to kepe that nature doth inflame,
So that no vnclennes and vice be in the ſame.

Eſt operæ precium doctos ſpectare colonos,
Semina qui reddunt congrua cuiq; ſolo.
Agricola imprimis naturam quærit agelli,
Inſerit hinc plantas: quas regio inſa cupit.
Collibus infigit vites, in vallibus alnos,
In ſiccis meliùs creſcit oliua locis.

A worlde it is to ſée wiſe tillers of the grounde,
And huſbandes to beholde howe they be diligent,
To cauſe all their fruites more largely to habounde,
Committing euery ſede to ſoyle conuenient:
Firſt is the huſbandman quicke and not negligent
Of his ſede to knowe the naturall condition,
Then graffeth his plantes after the region.

As nature of the ſoyle is moſte conuenient,
His vines he faſtneth on hilles and mountaynes
Or on pendent cliffes, then is he diligent
His cornes for to ſowe on fayre fieldes and playnes,
Choſing ſoyle appropred to euery ſorte of grayns,
His willowes and alders in moyſt grounde commonly,
For olines he choſeth ground harde, ſtony and dry.

Frigida caſtaneis ſunt pinguia conſita malis,
Litoribus myrtùs, citrea poma virent.
Gaudet monte pyrus, ſed creſcit aquatica lotos,
Et platanus riguis maxima creſcit aquis.

For Chaſtaynes colde places commonly choſeth he,
The Myrtre and Orange by ſea bankes doth growe,
In hye grounde or hilles reioyſeth the Peretre,
But the Lote and Planetre where waters often flowe,
Thus ſome loue hye drye ground, ſome watery flowes.
So knowe thy complexion and after thy nature,
Order thy behauour with all labour and cure.

And leaue to the nature and disposition,
And with all thy power persener in the same,
For man best becomm th his owne condition:
As thine owne maners and wit doth thee inflame
So vse thou thy behauour in sadnes, mirth or game,
In counterfayting other vse not to loure nor gest,
But folowe thy nature, that shall become thee best.

Harde is to auoyde suche inclination
As man hath by planet at his nativitie,
And thing to man contrary by constellation
To win is not easy but great difficultie:
When shall the bolde lion leaue his audacities
When shall the hinde or hare leaue their olde dred & feare:
Or leaue their olde rapine when shal the wolfe and beare:

To drede the bolde lion what time leaue shall the bull,
When shall the simple lambe not dread the wolfe to see:
When shall the asse forsake his nature to be dull:
Or when shall the false fore forsake his subtilitie:
When shall the diuer leaue in waters for to be:
The rauen neuer shall sing as swan or nightingale,
Nor the crowe nor cockowe like other birdes smale.

The roe, bucke or doe shall neuer leaue the woddes,
The frogges leaue poles, nor hogges leaue ordure,
The turtle cease to mourne, nor fishes leaue the floddes,
Nor bees leaue floures swete and of freshe verdure:
All thing in their kinde obeyeth their nature,
It is not lesse folly to striue agaynst kinde
Then a shipman to striue agaynst both streme & winde.

A mariner rowing his ship by strength of ore
Agaynst the streame striuing and winde to him contrary,
Ofte time is caste backewarde worse then he was before,
Arte small thing auayleth where nature doth deny,
Unto porte desired suche seldome time apply,
Be they neuer so stoute, so valiaunt and wight,
Ouercome by labour is all their force and might.

Likewise who despiseth his giftes of nature
And others behauour would counterfayt alway,
His owne ofte he loseth, of others nothing sure,
And who sure hath one gifte and busily would assay
As a fading shadowe an other to purchase,
While he two destreth he so deluded is,
That of one and other ofte times he doth mis.

But if thou constrayned without any refuge
Muste take charge and burthen of vnexpert office
Touching a common wealth, as Orator or Iudge,
Knowing what therto belongeth in no wise,
And if thou muste prepare after the common gise
To speake in common place in termes elegant,
Being both in Rhetorike and Grammer ignoraunt.

Ergo tuam noscas naturã, hærebis & illi
Sedulus, vt præstes, nam sua quenq; decent.
Ingenio splendere tuo nitére, labora,
Et tibi non pluris sint aliẽna tuis.
Non benè deuitat, quod quis sortitur ab astris,
Nec facilè acquiret, quòd sibi stella negat.
Quãdo metum ceruus deponet, quando leonem
Non timeat taurus? agnaq; parua lupum?
Quando vel assuetam mittet vulpecula fraudem?
Aut erit auritus absq; timore lepus?
Non vnquam mergus se mergere desinet vndis,
Non canet & coruus, vt modulatur olor.
Caprea non siluas, non linquet rana paludem,
Non gemitum turtur, arbore mæsta canens.
Non aliter cupimus quicquam, renuente Minerua,
Quàm nauta aduerso flumine ferre ratem.
Qui trahit aduersis nauem currentibus vndis,
Gaudere optatis non solet ille diu.
Quippe quòd amissis superante labore lacertis,
Reijcitur præceps deteriore loco.
Sic sua qui spernit, captans aliẽna, frequenter
Amittens propria, non aliẽna capit.
Quiq; vnum retinens, aliud studiosiùs optat,
Sæpè hic delusus stultus

vtroq; caret.
At si te munus Prætoris, siue Tribuni
Officium ignotum fortè subire iubet.
Vt quia verba foro tibi sint facienda desertè,
Cùm neq; sis rhetor, grãmaticusq; minùs.
Tunc causam meditare prius, scitare peritos,
Quod nescis, discas, suppleat ipse labor.
Vt, si non possis nomen laudemq; referre,
Non referas saltem dedecus atq; notam.
Quæ semel est autem viuendi forma recepta,
Hanc serues, temerè nec variare velis.
Si tamen est ratio mutandi, & perferat ætas,
Fac mutans doceas, quod ratione facis.
Non leuis vt ventus, sed pro re mobilis assis,
Constans, non durus, pro positiq; tenax.
Nam variare genus vitæ leuitatis habetur,
Si temerè, leuitas non leue crimen erit.

Tunc quoq; paulatim mutes, nam facta repentè
Versio non hominum suspicione caret.

Ipse magistratus cùm sis, tunc exue mentem
Priuatam, populi te caput esse putes.

Then, thou thus constrayned, before must well deuise,
Thy cause well discussing, what is expedient,
And learne what thou lackest of men ornate and wise,
Fulfill thine ignorance with labour diligent,
So, though thou win not laude nor name preheminent,
At least wayyet mayest thou auoyde rebuke and shame
By such wise prouision all if thou get no name.

¶Of maner of liuing not to be rashly charged, but with good counsell and admisement.

Such maner of liuing as thou hast once begon,
Continue in the same, and vary not rashly,
By so chaunging thy state, scorne and contempt is won,
But if reasonable cause constrayne thee to vary,
And if thine age also be not thereto contrary,
Then do, that in chaunging it may be seene profitable,
That thy cause is honest, rightwise and reasonable.

Be not light as winde, but with reason mouable,
As the cause requireth, after thy time and state,
Differre longe, assay all or thou be variable,
Be constant discretly, not harde nor obstinate,
It is a signe of minde light and infatuate,
The maner of thy liuing to change sodainly,
And great fault and foly, if it be done rashly.

By litle and by litle therefore thy liuing change,
For sodayne mutations repugneth to nature,
And amonge acquaintaunce alwell as among straunge,
Such changing not wanteth suspection be thou sure,
Then, eyther wisely chaunge, or in one state indure,
An olde tree transposed shall finde small auauntage,
Nor an olde birde taken and closed in a cage.

Hanging in sowre windes, blowing from north and west,
And vnkindly serued, such birde loseth her songe,
But yonge fetherlesse foules streyght taken from the nest,
Nought knowing of pleasure, may more suffer of wrongs
A hauke fed vnkindly can not continue longe:
What should a childe do playing with singing birde or foule,
As good for the season a cuckowe or an oule.

Amonge olde parables this often haue I read,
A vilayns subiect, a selous boyes wife,
And a childes birde are wo and harde bested,
In continuall torment, abridged of their life,
And at last consumed with deepe colour penlife,
Therfore well aduise thee before thou change estate,
Els mayest thou mourne to death as wretche infortunate.

Of the duty and hauour of men in great roume and office.

If thou be auaunced to rowme of dignitie,
Then voyde and exclude thou thine olde and priuate minde,
Seeke not (as before) thine owne vtilitie,
Remember howe thy charge and office doth thee binde
To seeke the common wealth, leauing thine owne behinde,
Consider thou art set in place of great labour,
To serue a multitude as head and gouernour,

And rather haste thou name of labour then honour,
In this wise promoted to troublous dignitie,
All tho thou be ruler, thou art but seruitour,
Therfore note that people séeie, sée, and speake by thée,
Then wholly dispose thée for their vtilitie,
Preferre common profite before profite priuate,
For priuate behauiour beséemeth not a state.

Per te nunc populus loquitur, sentitq;, videtq;,
Vtile quod fuerit omnibus, ergo vide.
Publica priuatis præferri commoda debent,

The lawyer in pleading for his pore client,
Before his owne profite should set Iustice and right,
But agayne returning vnto our first intent,
Whether thou be prelate, king, duke, baron or knight,
Or other gouernour of name, power or might,
Obserue comelynes, maners, or maiestie,
In worde, loke, and habite, as séemeth thy degrée,

Iuridicus debet immemor esse sui.
Tum decus obserues quod maiestate verenda
Sit dignum, mutes os, habitumq; tuum.

To Maior, Judge, or other set in authoritie,
Much thing is forbidden not comely nor séeming,
Which are not prohibite, but sounde to honestie,
To a priuate person or man of meane liuing,
Also the time and place refuseth many a thing,
For in one time and place a thing may be laudable,
Which after, and els where done were incommendable.

Multa quidem prætor prohibitur, plurima consul,
Quæ neque priuato sunt prohibenda viro:
Multa etiam damnare solet tempusq;, locusq;,
Quæ neq; sunt alio tempore digna nota.

Therfore the sage father renowmed Sophocles
Sitting in iudgement with great authoritie,
Was worthely blamed of his felowe Pericles,
Because he forgetting his rowme and grauitie,
Stedfastly beheld, and prayed the beautie
Of a goodly strippling of stature excellent,
Which was that time present in time of Iudgement.

Iurgauit meritò Sophoclē collega Pericles,
Quòd puerum inspexit, dum sacra iura daret.

If this same Sophocles had after done the same
In a place of sportes, in fielde or wrastling place,
Pericles should haue had no matter him to blame,
Thus time is of sadnes, and time is of solace,
And place is of sadnes, and pleasure in like case,
The chiefe point belonging to maners and reason,
Is, euer to consider place, person and season.

Si fecisset idem campo, mediaq; palestra,
Causa fuit iurgi nulla Pericle tibi.

For like as in a harpe men vseth commonly
For to tune the stringes in order and concorde,
The eares to reioyce by craft with melody,
So time, place, age, person, gest, countenaunce and worde,
To thinges make agrée, anoyding all discorde,
Which thinges obserued in euery busynes,
Geue beauty and brightnes to pleasaunt comelynes.

Ergo velut cytharæ concordant ordine nerui,
Vt cupidas aures mulceat arte sonus:
Sic tempus, persona, locus concordet, & ætas,
Officij vt species, enit eat que decus.

¶ Of the duetie in behauour of priuate Citizens liuing together.

It also beséemeth one Citizen with other,
If they be of one state, oppression to eschewe,
And to liue in quiet as brother with brother,
And not one another vnkindly subdue,
For the poorest person, simple, playne, iust and true,
Should not him selfe suffer subdued for to be,
Of one right admitted to none authoritie.

Est quoq; priuati ciuis cū ciuibus æquè
Viuere, nec socios subdere velle suos:
Nec tamen inferius patiatur subditus esse,
Cum quo iura volunt viuere lege pari.

Non adeò ſimplex, vt contemnaris ab vllo,
Dumq; velis lenis, langui dus eſſe caue.
Non cuiquam viſus ſis ambitioſus & audax,
Fac te ſubmittas, non tamen abiicias.
Æquus eris paribus, ſed nec contemne minores,
Maiores æqua tu quoque mente colas.
Non tamen hos metuas multa formidine triſtis,
Nam quicunque ſine eſt crimine, non metuit.
O quantum debes turpi tu labe carere,
Res ſola hæc homines abſq; timore facit.
Factio non placeat, communis pacis amator
Conſule tranquillæ, perpetuæq; rei.
Qui benè geſſerunt iam publica munera, vel qui
Nunc præſunt, merito ſemper honore cole.
Quos quoq; vulgauit virtutis nomen, honora,
Pulchrum eſſet natis eſſe in honore patres.
Ipſe peregrina ſi fortè moraris in vrbe,
Nullius vrbanæ ſit tibi cura rei.
Sed tantùm proprij maneat tibi cura negoti,
Ne tibi quis dicat: aduena vade foras.
Sed neq; tu debes peregrinos ſpernere ciuis,
Accipias quemq; mitis in vrbe tua.
Durus in externos, hominem ſeſe exuit omnem,
Et verſum in ſæuam ſe probat eſſe feram.

And whom lawe commaundeth to liue indifferent,
Nor be ſo ſimple that all men thee deſpiſe,
While thou would behaue thee demure and patient,
Beware, be not remiſſe nor ſheepiſh in no wiſe,
Be not to deſirous to honour for to riſe,
Be not proude nor pert, ſuch riſe not, but decay,
Submit thy ſelfe gladly, but caſt thee not away.

Be like with thy felowes, iocunde and compinable,
Deſpiſe nor diſdayne not thy powre inferiour,
And honour thine elders, to them be ſeruiſable,
Namely, if their liuing be worthy of honour,
Nor dreade not ouermuche their lokes nor rigour,
For what man is faultleſſe, what nedeth him to feare,
Oft blame may he bide, but nothing can him deare.

Therfore, O howe greatly ſhould thou awayte all time,
And with all thy wittes intentiuely geue hede,
That thou mayeſt be faultleſſe and clere of ſinne and crime,
For this ſame thing onely deliuereth man from drede:
Loue thou not diſcorde nor ſtrifes for to ſede,
But loue common concorde as muche as is in thee,
Slake ſtrife, and loue peace and kepe tranquilitie.

Such as in time paſſed haue taken great labour,
To guide the common wealth without deſerued blame,
Them see that all ſeaſon thou worſhip and honour,
And ſuch as nowe preſent alſo intende the ſame,
Such as of iuſt liuing and vertue haue clere name,
Honour them alſo, for great is the pleaſour,
For children to beholde their fathers in honour.

And oft time yonge heartes are kindled with deſire,
To deſerue like honour by liuing vertuous,
Likewiſe as a candle inflamed is by fyre,
So youth which of honour is alway deſirous,
In hope to win honour doth actes glorious,
So vertue commended riſeth to great flame,
And yonge noble heartes are kindled with the ſame.

How a forriner ought to behaue him ſelf in a ſtrange Citie.

If thou be a forriner dwelling in a ſtraunge Citie,
Medle with none office nor matters more or leſſe
Concerning the Citie, nor yet the commontie,
Order thou alonely thy proper buſynes,
Leaſt by much meding thou win vnquietnes,
And ſome one may bid thee, forth forriner auaunt,
To thy native countrey auoyde thou aliaunt.

¶ Of the duetie of a Citizen anenſt a forriner.

But thou a Citizen, deſpiſe thou no forraine,
Receaue euery ſtranger with manner amiable,
One harde vnto ſtraungers ſheweth him ſelfe vilane,
More like to a tiraunt then to a man companable,
And proueth him as bad as beaſt vnreaſonable,
Conſider that hereafter thy ſelfe may forrayne be,
Then deale as thou woldeſt that men ſhould dele with thee.

All

All men may not discende of hye and noble bloud,
Nor all men be borne in one lande of best name,
What force of the countrey, so that the man be good,
Some good for their countrey bide oft outbrayde and blame,
And oft another wretche to his whole lande is shame.
Should men out of Englande our Lorde Jesu exclude,
Because that he was borne within the lande of Jude.

Non alia causa vertit sua membra Lycaon,
Quàm quòd in externos sæuus & asper erat.

When from this wretched life at last thou must depart,
And come to heauen gates to sée the eternall king,
It shall not be asked what countrey man thou art,
Frenche, English, Scot, Lombard, Picard or Fleming,
But onely shalbe asked thy merite and liuing,
A poore Scot of good life shall finde him better then,
Then some riche Lumbarde, or noble English man.

Therfore thou should straungers in no maner despise,
Outbrayding nor scorning with déede or wordes fell,
For none other cause, but for like cruell gile:
Licaon the tyran, as Poetes do tell,
Was iustly transfourmed to raging wolfe cruell,
To rage among beastes excluded from pitie,
As he first on straungers had vsed crueltie.

¶ Of vnclennes to be auoyded.

Count euery burthen to thée right tollerable,
And all weyght of labour without difficultie,
But weyght of vnclennes repute thou importable,
Or what euer repugneth maners of honestie,
Count that ouer weyghty, and labour it to flée,
Count all thing to grieuous which may defile thy fame,
And nothing more pleasaunt then whole and perfect name.

Omne tibi credas, quod sit tollerabile, pondus,
Sed quod turpe, grauat, intollerabile erit.
Turpe grauat, quicquid mores subuertit honestos,
Et quicquid famæ te facit esse malæ.

¶ Of honestie in behauour and speech to be obserued from wordes vnclenly.

Kéepe secrete thy members of vnclenlynes,
Which are in place secrete of euery creature,
Wherin very nature is vnto thée maistres,
Hiding them in places hid, couered and obscure,
A disguised Juggler or vile gester vnpure,
Is not so foule ribaude, but that in gest or game
His members he hideth for dreade of open shame.

Turpia naturæ celabis mẽbra verendæ,
Nam natura tegens illa, magistra tua est.

And therfore appering all naked in a play,
If his part so require presented for to be,
He kéepeth his foule partes hid in a bréech alway,
Not shewing what nature hath set in printie:
Suffer not thy selfe be more shameleslesse then he,
Which without all blames may boldly play his part,
Honest or dishonest after his rayling art.

Histrio, qui in scænam vadit, sibi subligar aptat,
Ne prodat, quicquid lex verecunda tegit.
Non igitur tuleris, quòd te verecundior is sit
Senicus, impunè cui licet esse malo.

Nor geue thou not credence to suche people vnpure,
Which openly conioyned as dogges without shame
Committeth nought vnclenly belonging to nature,
And all wordes honest, which any man may name,
Ensue not this vile sect, nor thinke thou not this same,
But what nature chargeth, that worke thou prinily,
Nor speake not vile wordes before men openly,

Nec Cynicis credas, quib⁹ omnia nomina honesta,
Turpia sed caueas dicere verba palàm.

Turpibus abstineas dictis, grauiora loquutus,
Turpia iacturam dicta pudoris habent.
Sit tibi circuitus, cùm dicere postulat vius,
Mens etenim & lingua debet honesta loqui.
Turpia nam subeunt dicta ad penetralia mentis,
Solicitantq; animum, quę tenet alta quiës.
Tamq; ea tu spernas, quā res malè spernis olentes,
Quàm spernis lubricum progrediendo locum.
Nam quod olet, nares lædit, via lubrica plantas,
Sed lædunt mores turpia verba bonos.
De qua nil didicit, quisquam non arte loquatur,
Nam sæpè est præsens, qui sua dicta neget.

Abstayne from vile wordes in speeche and communing,
When thou haste to common of thing of grauitie,
For oft time vile wordes corrupteth good liuing,
And are to shamefast life no small deformitie,
But when thou must in speeche touche of necessitie,
Such maners vnclenly vse circumlocution,
And let thy minde and tonge be honest all season.

For foule wordes spoken oft time doth reason blinde,
And doth both the speakers with vile thoughtes infame,
And hearers, in entring the secretes of the minde,
And where it earst was quiet, they trouble sore the minde,
Wherfore flee such wordes which sounde vnto shame,
As thou wouldest auoyde vile place or thing that stinke,
Or as thou would eschewe a slymy slipper brinke.

For like as ill sauers hurteth the head and brayne,
And as slipper pathes cast men oft to the grounde,
Right so suche vile wordes do good maners distayne,
And persuing quiet mindes, with hid and secrete wounde
Both thought, wordes and liuing they vtterly confounde,
And briefly to conclude, the life of euery age
May clerely be iudged by gesture and language.

¶ How euery man ought to mell on his owne faculte.

Gręca parùm doctus non deserat ore latinus,
Virgilij interpres nec quo que gręcus erit.

None ought with any craft nor science intermit,
To be busy babling and arguing the same,
Without he haue learned and be expert in it,
For oft some is present not much knowen by fame,
Which in the same science is worthy haue name,
And might well such foles wordes playne dempe,
Or beate him with scilence, and scorne him priuily.

If thou be somewhat expert in true latine,
What should thou do babling of straunge wordes of greke,
Or if thou haue in greke had all thy discipline,
To dispute in latin what nedeth thee to seeke,
And surely thy lecture shall scant be worth a leeke,
If thou take vpon thee a coment to compile,
(Knowing litle of latin) on Ouid or Virgill.

Qui studuit leges, dimittat de medicinis
Dicere, cui tantùm nescia credat anus.

What should a lawyer dispute of medicine,
Scant would an olde wife to him geue audience,
A merchaunt to dispute against a diuine,
Were a thinge vnlemely and signe of insolence:
Let euery wise man mell with his owne science,
For who that will meddle with euery faculte,
Is eyther a starke fole, or pæuish proude is he.

¶ Of maners to be kept in going.

Præterea incessu sua debet inesse venustas,
Cùm pateat semper omnibus ille palàm.

Furthermore, in going a man ought be diligent,
To keepe honest maner and ordred comelynes,
Sith the same is outwarde to all men euident,
And often time the gate doth mannes minde expresse,
The gate sheweth constance or rashe vnstablenes,
Yea iudge sore the pace, for by the same we se
A wilde minde vnquiet, or prudent grauitie.

And

And briefly, the going oft doth the minde declare,
And plainly expresseth the maners and nature,
Wherfore go not dreaming, nor yet be fleeing, beware
Of much hastye, or slownes, both are against nature,
Wherfore betweene these both lowe temperate measure,
It is gate vncomely (as doth a crane) to stride,
With countenaunce aloft, which is playne signe of pride.

Sæpè etenim incessus grauiter censetur, ab illo
Namq; animi mores sæpè videre potes.
Non igitur lentus, non sit festinus, ametur,
Quem neutra in parte dicimus esse nimis.

It seemeth not to iet with rouling countenaunce,
With legges and armes shaking on euery side,
It seemeth not in streete as palfray to praunce,
Nor solemly procede, as we beholde a bride
Led stately to the Churche on her chiefe day of pride,
Nor thy pace to temper I count it not laudable,
As men bearing dishes vnto a Lordes table.

Non placet incedas, sicut qui fercula portant,
Nec sicut solita est tradita sponsa viro.

Neyther is it comely to ren so hastyly,
That thou pant, as wery, faynted, and fatigate,
Nor yet to go mouping in maner of a spye,
Nor gasing on the ground as one infatuate,
As in other thinges is maner temperate,
So going requireth maner and honestie,
For by outward gesture hid thoughtes open be.

Non tamen vt nimio cursu defessus, anheles,
Aut capite incuruo præcipitatus eas.

¶ Of temperaunce in speaking.

Likewise, as in going is laude and comlynes,
So soberly speaking with semely grauitie,
Thou mayest finde great laudes, and prayse not the lesse,
Pronouncing thy wordes with humble honestie:
Among olde companions if thée fortune to be,
Or dere faythfull frendes proued stedfast and sure,
Pronounce then thy spéeche lowe, mery, and demure.

Nec minùs in verbis speciem, formamq; decori
Inuenies, laudem ferre loquendo potes.
Dum loqueris socios inter, charosq; sodales,
Tunc insit sermo pressior ore tuo.

But when thou must nede speake before a communtie,
Exalt then thy wordes with more contention,
Or thy right defending, speake with audacitie,
That men may more plainly here thine intention,
Beware by rashe wordes to rayse dissention,
Though thou speake with stomake, pronounce plain & clere,
That all may perceyue, which shall thy wordes here.

At cùm verba foro facies, contentio maior,
Nisibus inque aures vox tua missa fluat.
Verba tamen studeas præclara expromere voce,
Claram natura cùm tua cura dabit.

If clere voyce to thée be denyed of nature,
By cure and exercise then do thy selfe auaunce,
If thou speake of sadnes, loke sadly and demure,
If thou speake of sportes take mery countenaunce,
Vse sadnes in déedes and other circumstaunce,
Rather then in wordes, and rather let thy life
Shewe forth sad grauitie then countenaunce pensife.

Seria si tractas, vultus assume seueros,
Si leuius quicquam, sit tibi fronte lepos.
Iudicio fueris plus, quàm sermone seuerus,
Sit tibi, quàm vultus, vita seuera magis.

Season thou thy spéeche with wisedome and prudence,
Geue place to thy felowe, and harken his wisedome,
Sometime is lesse honour to speake then kéepe silence,
And often mayest thou count great prayse to be ouercome,
Say truth nor glose not, flatter not as do some,
With none carry fauour, if thy party be sure,
But in thine opinion obserue alway measure.

Sit sale conditus sermo, cedatq; libenter
Consortio, & vinci sæpè putato decus.

Mayntayne

Veridicus fueris, nulli tua verba fecundent,
Sed tamen hac in re debet ineſſe modus.
Nam ſatis eſt certè te diſſentire fateri,
Cui non conſentis, deſine turpe loqui.
Aſculta ſocios, cum ſis tua verba locutus,
Teſolum turpe eſt omnia velle loqui.
Si quis contendat (vel falſum) cede proteruo,
Iurgia ne fortè ſint inēunda tibi.
Non ideò turbes alios audire volentes
Hoc, quia delectent te referenda parùm.
Quin patiens alios audi quæcunq; loquentes,
Exeat & ſermo ratior ore tuo.

Maynteyne none opinion in maner obſtinate,
Contende not in wordes with ſuche as thou ſhalt ſe
Of wordes ſuperfluе, frowarde and indurate,
In communication inough is to ſhewe the
To contrary partie in minde to diſagree,
And where as to other thou liſt not to conſent,
Yet ſpeake no rebukes nor wordes violent.

When thy ſelfe haſt ſpoken beare thy companions,
It is agaynſt maners thy ſelfe to ſpeake onely
Without ſuffering any to thine opinions
To make any anſwere, to reaſon or replye,
If any kepe opinion, contending frowardly,
Geue place for a ſeaſon although his part be wrong,
Leaſt both fall to brauling or ſome ſtripes among.

When any thing is ſaide not pleaſaunt vnto the
Yet trouble thou not other willing to heare the ſame,
For ſome men hath pleaſure and great felicitie
To heare that which other deſpiſe, refuſe and blame:
If thou wilt be counted of maners in gentlenes,
Heare other men gladly what euer they will ſay,
And ſpeake thou as ſeldome and little as thou may.

Men often haue repented of wordes ſuperfluе,
But ſeldome of ſilence doth any man repent,
Wherfore ſcarce of wordes is counted great vertue,
And a fole is knowen by ſpeche negligent,
And to buſy babling in wordes imprudent:
If a fole were able to kepe him in ſilence
He ſhould be reputed a man of ſapience.

Si iuuat aut triſtem te fronte, vel eſſe ſeuerum,
Non damnes illos, quos iuuat eſſe hilares.
Si tibi contemptus nemo, quia purior illo es,
Conſilio & facto ſed magis ipſe iuua.
Dum loqueris, caueas, ne ſermo lapſus ab ore
Indicet id morbi, quod tibi corde latet.
Non quenquam carpes abſentem, nanq; videris
Proditor incauti cedere terga viri.
Sed ſpectes etiam, ne ſis te carpere viſus:
Dum damnas illos, quos imitare viros.

Where man is diſpoſed to wordes ſuperfluе,
Not forſing what he ſay, but ſpeaking all by chaunce,
And is full of wordes, they can not all be true:
And if thou liſt be heauy or ſad of countenaunce,
As thy kinde requireth or vſed gouernaunce
Obſerue thine owne maner, but while thy ſelfe art ſad
Yet blame thou none other diſpoſed to be glad.

Deſpiſe thou no perſon although thou paſſe hi
Of clothing, of cunning, of birth, of eloquence,
Of riches or ought elſe, opportune then is he,
Rather helpe him with dede and counſell of prudence,
And while thou art talking (geue hede to this ſentence)
Beware that no wordes vnwarely fro the ſtart
Diſcloſing hid faultes and ſecret in thy heart.

Blame thou no man abſent as detractour vnkinde,
For in thy ſo doing I the repute ſemblable
Vnto a cowarde traytour aſſayling one behinde,
When his wretched power in preſence is nought able:
Beware leaſt thou blame thine owne ſelfe as culpable
While thou blameſt other for fault that is in the,
Whoſe life thou doeſt folowe in all enormitie.

Be no tale bearer, vse not detraction,
Sowe nat vile sedes for maintenyng discorde,
Nor paynt not thy language by adulation,
Dispersе thou no slaunders in token nor in worde,
Whisper no newe tales in Church, strete nor borde,
Despise no poore person with wordes of rigour,
To all men in speaking vse reuerent honour.

Quoscunq; alloqueris, fac vt digneris honore,
Nec minimum è plebe spernere visus eris.

But rather indeuor thy selfe in commoning
To seme vnto all men louing and amiable,
And proue thy selfe louing, for proued is this thing,
Except him that loueth no man can finde loue stable,
For true is this saying and often founde probable,
If thou wouldo finde fauour or loue first sowe the seede,
Shewe thou loue to win loue in worde, heart and dede.

Quin potiùs studeas, omnes videaris amare,
Nam verè id fertur: Non nisi amatus, amat.

With fayre pleasaunt wordes win fauour of all men,
And vse thou no wordes to breake olde amitie,
With speche win thée fauour and so demeane thée then
To mayntein that fauour with true humanitie:
A frende sone is gotten, kept with difficultie,
Demaunde no question with wordes rigorous,
And answere with wordes demure and amarous.

Cunctorum placidis inde unda est gratia verbis,
Et seruanda vetus semper amicitia est.
Non quenquã interoges acri, nec voce minaci,
Responsum mitis tu facilisq; dabis.

Commende none ouermuche with wordes or flesse
But that thou mayst after agayne him discommend
If he fall by fowlenes or turne to badder life.
Nor none beyonde measure blame nor reprehende,
Let not laude nor blaming beyonde measure extende,
But in both vse measure, and do that none thee call
In any of both parties to greatly partiall.

Non nimis extollas quenquam, nec presseris vllum,
Laudibus, & vitijs assit vtrisq; modus.
Sic lauda aut damna, nè possit dicere quisquam,
Iudicij nimiùm, vel bonitatis habes.

Furthermore in language vsurpe thou no delite
To wounde any person with wordes in absence,
Nor any out of sight to slaunder nor backbite,
For all suche as heare thée then being in presence
If they haue clere reason, wit or intelligence,
Shall thinke that by them thou shalt commit the same,
And when they are from sight them so backbite & blame.

Inſuper idcircò non delectabere lingua,
Vulnus absentes vt iaculere viros.
Quisq; quòd absentes carpentem signat, & odit,
Dum putat absenti non secus esse sibi.

For as thou doest to one so wilt thou do to other,
And that all men marketh and doth thy maners hate,
And none shall beleue thée although he were thy brother,
But that thou in absence shall serue him in like rate:
Agayne newe I warne thée like as I did but late,
Let no man thée flatter, nor no man flatter thou,
For both is like errour which wise men disalowe.

Non tibi blandiri quenquam patiare, nec vlli
Tu blanditus eris, error vterq; grauis.
Blanditus caueas, quòd tu merceris amicos,
Sed neq; blanditus te magis vllus emat.
Non plus esse putes, si te quis laudat iniquus,
Quàm tibi si causa laudis iniqua foret.

How none should winne him frendes by flattery.

Beware, win no frendes by meane of flattering,
Ill won and inconstant shall be suche amitie,
And suche as thée flatter with fayre wordes glosing
Are not more sure frendes nor more louers to thée,
In suche fayned frendship is little certentie:
If any wicked person praise thée set nought therby,
For lewde wretches praysing is shame and vilany.

Aſcribe ad laudem veram
maledicta malorum,
Summa etenim laus eſt
diſplicuiſſe malis.

Therfore count their prayſing and commendation
As if thou were not worthy, but as rebuke and blame,
Deſpiſe of ill liuers their adulation,
And if they diſprayſe thee to blame aſcribe the ſame,
Their diſprayſe is prayſing, their prayſe rebuke & ſhame,
No token can be better of honeſt men laudable,
Then for to be hated of vile wretches culpable.

Difficile eſt blandis verbis
occludiẽ aures,
Egregium imprimis idq;
refertur opus.

When falſe adulation with fayre wordes doth gloſe,
And flatterers doth truth with paynted wordes pall,
It is difficultie thine eares then to cloſe,
And counted a maſtery and labour principall:
Theſe are the mermaydes whom men Syrens call,
And meruelous monſters by ſong and melody,
Blinde people induſing to deadly ieopardy.

Non puto Syrenas alias
quas ſpreuis Vlixes,
Quàm blandas linguas,
ſunt ea monſtra ſatis.
Semper blanda magis quã
tu maledicta timebis,
Nam vitia oſtẽdunt hæc,
magis illa tegunt.
Quem ſentit morbum, me
dicari enititur æger,
At, quem non ſentit, neg-
ligit, vnde perit.

Theſe flatterers by whom the worlde is acloyde
I count the ſame monſters, whoſe gileſull armony
Viſſles deſpiſed, and namely did auoyde,
Him ſelfe ſo preſeruing and all his company:
In flatterers then chiders count greater ieopardy,
For chiders and braulers vſe vices for to blame,
But falſe gloſing flatterers are wont to cloke the ſame.

A pacient perceyuing his malady and ſore
Can kepe him from daunger of meate contagious,
And buſy is to puruey ſome medicine therfore,
But a ſore vnknowen is namely ieoperdous:
The ſicke man ſuſpecteth no matter perillous,
For bid ſore prouiding no cure nor remedy,
Will at laſt he periſhe at once ſodenly.

Quod patet exterius, faci-
le eſt, curabile vulnus,
Phileriden fallet quod la-
tet interius.

What ſore forth appeareth in woman, childe or maid,
Anone is regarded and lightly is curable,
But bid ſore diſceyueth a wiſe Chirurgian:
So founde is a blamer ofte ſeaſon profitable,
But ſwete gloſing flatterers are alway diſceyuable,
Better to be blamed of frende that faythfull is,
Then of a flattering foe to haue a Iudas kiſſe.

Non aliud quàm ſis, ſtude-
as in plebe vidcri,
Sed neq; quod non eſt,
finx eris eſſe tibi.
Non etiam referas tua for-
tia facta, genusq;
Et proauos, quicquid no-
bilitaris habes.

Study thou not outwarde among the commontie
To ſeme any other then thou art inwardly,
Nor in thine owne concept ſuppoſe thou not to be
More better then thou art, for both are like folly,
Nor cuſtome not thy ſelfe to boſte and magnifie
Of valiaunt dedes, of kinred or richeſſe,
For ſuche vayne wordes are ſigne of foliſhneſſe.

It folly is to boſte of kinred or linage,
The laude is in thy kin perchaunce nought in thée,
Or to boſte of riches ſith fortune is volage,
And folly is to boſte of ſtrength or beautie,
When ſickneſſe aſayleth both are but vanitie:
It folly is to boſte of ſuche caduke thing,
Man onely is noble by vertue or cunning.

It semeth none to be proclaymer by bosting
Of his proper laudes, his pretony or name,
Nor it is not comely but very ill sitting
Another mans dedes or linage for to blame,
Resist not with wordes anothers laude and fame
By malice or enuy, nor yet in case semblable
Sing not thine owne laudes, both are in like culpable.

For like as the wise man discloseth not his fault
Nor his vice bewrayeth before the commontie,
Right so he is well ware with wordes proude and haut
To preach forth his vertues, eralted for to be:
For this is a prouerbe sounding to veritie,
Of thy proper mouth thy laude is not laudable,
But other mens prayse is greatly commendable.

Suche bosting besemeth a brayneles souldiour
Which scarsly durst reaue yong chikens from an hen,
Suche craking declareth an heart of small valour,
For the greatest crakers are not the boldest men:
Some semeth good ynough to fight with nine or ten,
But if one scolding quean fought with him hand to hand
He were not so manfull hir distaffe to withstande.

Therfore ceasse thy craking, and order thy liuing
In doing manly dedes according to vertue,
That suche as come after and all thy whole offpring
May see good example thine actes to ensue:
But certenly that fole which doth his faultes shewe
To many, as bosting or ioying in the same,
Of all may be counted a mad man without shame.

And whether suche a fole bosse him of false or true
All way is he worthy of vtter punishement,
For if his life be suche as bosting he doth shewe
Then well he deserueth the galous for torment:
But if he bosse of vice, yet be iudged innocent,
Yet the wretche is worthy of punishment and care,
For who slaundreth him selfe, whom other can he spare:

But this notwithstanding vnknowen if thou be,
And if people knowe not thy cunning and science
Thou mayst the same shewe forth if it be true in thee,
But beware (in shewing) of pride and insolence:
Of any faculties if thou haue experience
Do that men may knowe it, but see well as thou can
That the same be noysome or grenous to no man

By bosting of the same, or other businesse
Vnto their displeasour or quietnes contrary,
As by this example thou mayst perceiue expresse
None closeth in a corner a kindled luminary,
Nor ouerneré the eyes the same agayne doth cary,
Betwene both is measure, so hide not thy cunning,
Nor shewe it not to moche by craking or bosting.

Non decet, vt laudem quis
quam sit præco suarum,
Nec decet, alterius stema-
ta voce premat.
Alterius famæ dictis non
liuidus obstes,
Cantator facti sis minus
ipse tui.
Vt sapiens nullus populo
sua crimina vulgat,
Sic neq; virtutes prædi-
cat ille suas.

Nam laus (vt fertur) pro-
prio sordescit in ore,
Præsertim falsa, milite
digna leui.

Sed magis id facito, quo tu
referaris ab omni,
Ductus in exemplum po-
steritate tua.
At, sua qui fatuus diuulgat
crimina multis,
Omnibus hic iure credi-
tur esse furens.
Et seu falsa ferat de se, seu
crimina vera,
Dignior est pœna, digni-
or ille cruce.

Si tamen acciderit, quòd
sis ignotus, & ipsa
Sint tua, tunc parcus illa
referre potes.
Fac noscant homines, fue-
rit tibi si qua facultas,
Ne tamen ijs fiat illa mo-
lesta, vide.
Nemo etenim accensam
posuit sub corde lucernam,
Aut oculos propiùs quàm
decet esse, locat.

Gloria nam ſtudio non eſt tibi vana petenda,
Non ſapit is, ſi cui gloria vana placet.
At vana eſt omnis, quia quicquid geſſimus ipſi,
Non nos, ſed ſummus dux fuit ipſe deus,
Propterea eſt omnis cœleſti debita patri
Gloria, ſic Chriſti dicere ſponſa docet.
Immeritis igitur nobis eſt ſi qua tributa,
Hæc poterit vana diciër atq; leuis.
At ſi quem obiurges, cura, ne percitus ira
Sis viſus, ſed quòd ductus amore facis.
Sæpè nihil prodeſt nimiũ reprehenſor acerbus,
Plus prodeſt hilaris, nam magis ille docet.
Errori veniam facilis do-nabis, & illi
Non dandam dices, ſi repetitus erit.
Si neq; verba valent, & carior ipſe reprenſus:
Vtere carceribus, compede ſtringe pedes.
Non nimiùm longè fueris iurgando profectus,
Inter diſiunctos acrior eſſe caue.
Si ſapias, medicos iurgans imitare peritos,
Qui tantũ vt ſanent, putrida membra ſecant.
Sic tu, quo proſis, prudenter corripe charos,
Non odium quæras, dum malefacta refers.

Yet ſuche as inhabite amonge neighbours vnkinde
May prayſe his owne giftes and his owne parte defende,
For enuy and malice ſo many wretches doth blinde,
That els ſhould none at all his vertues commende:
But beyonde his boundes he ſhould not him eſtende,
Leaſt his giftes knowen heape and augment enuy,
And cauſe him line after muche more vnquietly.

Of vayne glory not to be coueted.

Sith all worldly glory is ſmall and tranſitory,
And all holy liuers the ſame in heart deſpiſe,
Therfore thou oughteſt not to ſtudy for vayne glory,
What man it deſireth ought not be counted wiſe:
But vayne is all glory nowe haue I tolde thée twiſe,
For what good we wretches do any time or tide
Our ſelfe it perfourme not, but God which is our guide.

And therfore all glory, all prayſe, laude and honour
Is due to the father hye and celeſtiall,
So teacheth holy Church ſpouſe of our Sauiour,
Wherfore if glory or honour temporall
Be geuen here vpon earth to vs people mortall,
Suche honour and glory may well be called vayne,
As wayning and fading, not able to remayne.

If thou be conſtrayned any perſon to blame
Do that thou not ſeme for wrath him to reprone,
But with all demurenes behaue thée in the ſame
As not led by malice but rather of good loue:
Oft time a great blamer is little for behoue,
But rather maketh worſe by to great cruelte,
Where as a mery blamer is great vtilitie

To the frayle offender by countenaunce demure,
So glad chere doth profite when yre rageth in vayne.
Be light to forgeuenes, and bid giltie be ſure
Not to haue like mercy yf they treſpaſſe agayne:
If thou loue the ſinner, and worde can not conſtrayne
Him to ceaſſe his folly, then vſe thou more rigour,
As fetters or priſon to ſober his furour.

Better is to ſuffer him for a time to smerte
Then wander vncorrect to manifolde errour,
And after ſée him ende with ſad and wofull herte
To his owne confuſion and frendes diſhonour:
Nor go not thou to far, blaming with wordes ſour,
Or raging and chiding for any crime or ſinne,
Namely agaynſt ſuche as are not of thy kinne.

If thou be wiſe folowe the maner what thou can
Of a wiſe Phiſition or Leche experient,
For dead fleſhe they cut out of woman, childe or man,
In moſte eaſy maner, onely for this intent
To reſtore vnto health the paynefull pacient:
So blame thou with wiſdome thy frend aboue all thing,
Leaſt thou win but hatred by rigorouſe chiding.

Aduert glaſſe is brickle, but yron, ſteele and braſſe
Indureth great ſtrokes or they receyue figure,
But the triſping yron ſuffiſeth britle glaſſe:
So man muſte be treated as ſemeth their nature,
Some roughly, ſome mildely with fayre wordes demure,
Therfore blame but ſeldome and without iniury,
And that when thou ſeeſt none other remedy.

How he which is blamed ought behaue himſelfe.

Agayne, if another thée blame or reprehende,
Or warne thée of thy fault, indure him pacientlly,
If he warne thée for thy profite to his wordes intende,
Were not his rebukes nor wordes beauili,
For if thou haſte miſdone of blame thou art worthy:
So did he thée profite, if thou be not culpable,
Yet thought he vnto thée for to be profitable.

Si quis te contra moneat, patiare monentem,
Qui monet, vt proſit, non graue dicta feras.
Nam, ſi te meritò iurgauit, profuit ille,
Sin minus, is voluit vtilis eſſe tibi.

This wiſe loue and thankes deſerueth his good minde,
And not worſe art thou rebuked innocent,
And certes it is better ſharpe wordes and vnkinde
To ſuffer of a frende ſpoken for good intent,
Then of a foe to haue fayre ſpeche and fraudulent,
The one would thy profite although he ſeme not ſo,
Put ofte gloſed language cloketh a mortall foe.

How man ought behaue himſelfe anenſt his enemies.

If any teſtie foes ioyned as burre to burre
Aſſayle thée by malice, to wrath prouoking thée,
Grinning and gnarring as doth a butchers curre,
Forget thou not ſufferaunce nor thine olde grauitie,
Diſdayne thou ſuche wretches eyther to heare or ſée,
Sith ſuche want good maners, all reaſon and wiſdome,
One ſhall them deſpiſing in beſt maner ouercome.

Te ſiquando procax inimicus dente laceſſit,
Vtere & aduerſus hunc grauitate tua:

O howe muche hath greued a ſubtle foe mortall
Without ſworde or weapon, if he by wordes fell
From thy wonted grauitie conſtrayne thée for to fall,
Wherfore if thou be wiſe worke after my counſell,
Heare not that ſcolder and brauling hounde of hell,
Though his mouth by malice brauling do fome & blede,
Let no worde vnworthy out of thy mouth procede.

Heu, quantum nocuit ſine ferro callidus hoſtis,
Si facit, vt ſolita tu grauitate cadas.
Non quicquam indignũ ſancto tibi decidat ore,
Quamuis ille canis improba verba latret.

Of maners to be kept in ſpeaking.

Furthermore intende thou that thou in commoning
Erre not from the purpoſe to farre in wordes vayne,
If thou make digreſſion go not ſo farre wandring
But that thou may to purpoſe by light returne agayne,
Leaſt ſome in deriſion warne thée in wordes playne,
Saying, ſyr conſider it draweth faſt to night,
At laſte drawe to purpoſe, returne while it is light.

Præterea intendas, ne ſermo longiùs erret,
Digreſſus propera, luce reuerte domum.
Proſpice, ne quiſquã dicat iam luce propinqua,
Iam tandem ad cauſam, propoſitumq; redi.

Nowe briefly concluding, when thou ſhalt fele and ſée
Thy longe ſpeche tedious to thy felowes preſent,
Ceaſſe, and procede no more tedious for to be,
For ſhort longe and pleaſaunt is moſte conuenient,
And ſhorte tale commended is beſt of men prudent:
As ſmall meate prouoketh a gredy appetite,
So ſhorte ſpeche geueth to hearers moſte delite.

Deniq;, cùm ſentis ſocios ſermone grauari,
Deſine, ne pergas longiùs eſſe grauis.

Deſire

Non habites ædes, pictura & marmore cultas,
Sed ſalubrem cures inco luiſſe domum.
Hanc ſeu tu fabricas, precio ſeu ſuſcipis emptam,
Aſpice, qualem vſus exigit ipſe tuus.
Nam domus humanos cũ ſolum fiat in vſus,
Aſſit duntaxat vſibus apta tuis.
Nec tibi decultis domibus quærenda voluptas,
Sed magis è cella eſt interiora tua.
Hanc ſi mundabis, miros tibi fundet odores,
Sume voluptates, quot cupis inde tibi.
Cumq; domo verſes non toto tempore vitæ,
In cella maneas noctibus atq; die.
Propterea Aſſyrio cures hanc ſparĝere odore,
Hæc cures, omni quo decoretur ope.
Non igitur dominus pulchra noſcatur ab æde,
Sed domus a domino ſit celebrata ſuo.
Non decet, vt totus tibi ſplendor ab æde petatur,
Splendorem domini ſed iuuet ipſa domus.
Non queat illa frequens in te ſententia dici,
Quam diſpar dominus eſt tibi priſca domus?
Sæpè ego dicentes audiui tempore noſtro,
Heu antiqua domus, quã tibi diſpar herus,
Non etiam condas maiora palacia furi,
Quàm modò præſcriptus dictet in æde modus.

Deſire thou not to dwell in curious building
Of marble and picture or grauing curious,
Suche building beſemeth an Emperour or king,
But before all other it ſemeth Gods houſe:
Oft time the houſe ſheweth proud minde glorious,
Wherfore ſeke in houſing holſome commoditie
Rather then proud building or curioſitie.

And whether thou ſhalt builde, bye or hire thy houſe,
Marke if it be nedefull and competent to thee,
Seke more eaſe and profite then grauing glorious:
Sith houſes are builded for mans neceſſitie,
And onely for mans vſe and commoditie,
Prepare thine abiding and habitation
After thy nede, thine vſe and occupation.

Nor ſeke thou not pleaſure in coſtly apparayle,
In decking thine houſes with coſtly ornament,
In outwarde ornament is pompe and ſmall auayle
Firſt garniſhe and cenſe the houſe of thine intent,
Then cenſe thy bedchamber from all diſpleaſant ſent,
In a little parler cleane and of ſwete odour
Is roume ſufficient and plentie of pleaſour.

For in thine outwarde houſe thou ſeldome doſt frequent,
In chamber thou reſteſt ofte time both day and night,
And therfore it garniſhe with herbes redolent,
And with fragrant odours thy ſpirite for to light,
Make it ſwete in odour and comely vnto ſight,
That this thy pleaſaunt cell adourned in beſt wiſe
May declare thy clenneſſe and fully thée ſuffice.

Therfore the houſholder and maſter of the houſe
Ought not to be noted for ſumptuous building,
Nor by outwarde grauing or workes curious,
But let the houſe be lauded more after his liuing:
Unto thy laude and honour it is but little thing
That on thy fayre building thy name ſhould whole depend,
Yet the building somewhat the maſter may commend.

Let not this olde ſentence which people ofte frequent
Agaynſt thée be ſpoken, which is this to recorde,
O noble mancion, O houſe moſte auncient,
Howe greatly vnto thée diſcording is thy lorde,
For often in my time my ſelfe haue harde this worde,
Alaſſe noble building, houſe of antiquitie
Howe muche is thy maſter and lorde vnlike to thée.

All thinges here ſpoken of building curious
Concerning the Citie thou muſt them vnderſtande,
In like wiſe forbidding great building ſumptuous
And houſes ſuperfluе in Countrey or vplande,
For of many follies this one I count moſte fonde,
To builde coſtly cages in foreſt, parke or wood,
Which neyther to man nor beaſt can finally do good.

So gouerne thy geſture of body, foote and hande,
Of countenaunce, eyne and mouth with fayre ſemblance,
That who thée beholdeth, may ſée and vnderſtande
Thine inward behauour by outward countenaunce,
And where thou ſéeſt other of frowarde gouernaunce
And geſture diſhoneſt, againſt nurture and ſkill,
Conſider that like geſture ſhould thée beſéeme as ill.

Sic manuum geſtus, ſic os, oculoſq; gubernes,
Indicium vt præſtes qualiter intus habes.
Quos autem geſtus aliorũ ducis ineptos,
In te crede illos poſſe placere minùs.

And whom thou reputeſt well manered, diſpoſe thée
Their maners to folowe in manerly geſture,
And if thou in nurture dreade of incertaintie,
Take counſell of frendes proued louing and ſure,
So Poetes and paynters in verſes and picture,
Take counſell of other inquiring their ſentence,
To their owne conceyte before they geue credence.

At, ſi quid dubitas, fidos tibi conſule amicos,
Vt quicquid peccas, te monuiſſe velint.
Sic faciunt docti pictores, ſicq; poetæ,
Interogant alios, quale videtur opus.

Of honeſt occupation to be vſed conuenient to mans ſtate.

In like wiſe behaue thée, and this in any wiſe
I warne thée to beware of artes of vilenes,
Or foule occupation to haunt or exercyſe,
By wretched couetiſe to gather great riches,
Flée lucre diſhoneſt, by frandes or fallenes,
Vile lucre is lothſome both vnto God and man,
And cauſeth the getter oft time his purpoſe ban.

Sed neq; tu cupidus turpes ſectaberis artes,
Multarum vt dominus efficiaris opum.
Sed pariter fugias, quæ ſordida lucra putantur,
Namq; odij cauſas, inuidiamq; parant.

For thereby is the ſoule in daunger for to ſpill,
And the fame defiled with name of vilany,
And man winneth hatred, bid rancour and ill will,
Therefore namely flée thou the ſpot of ſimony,
And all maner branches of cloaked vſury,
By frandes and falſhod do not thy god extende,
For godes falſly gotten come ſeldome to good ende.

Wherfore be no towler, catchpoll nor cuſtomer,
No broker nor botcher, no ſomner nor ſergeaunt,
Be thou none Inholder, hoſteler nor Tauerner,
No bribing excheatour, nor yet Bayliffe errant,
An officiall or Sheriffe are honeſt, but right ſcant,
The moſte of this number liueth by double towling,
By cloked extortion by frandes and by polling.

Quare non cuſtos portus, nec fœnoris auctor,
Non lanius, caupo, ſordet id omne genus.

Wherfore theſe, and other vnto them ſemblable,
Are vile buſyneſſes, hurting both name and thought,
And all ſuch craftes are vile and ſcant laudable,
Whoſe worke (and not cunning) is vſed or yet bought,
In ſhoppes or in ſale of good cunning is nought,
Nor yet wit nor wiſedome, but gile and ſubtiltie,
Where diſceyte is wiſedome, there is no honeſtie.

Et ſordent omnes, quorum non artis emetur
Ingenium, ſed opus id genus omne fuge.

Nor nought is prayſe worthy in crafty cokery,
By ſaued equitie and meates prodigall,
Kindling carnall luſtes by meane of gluttony,
The diſe are damnable, and fury infernall,
Vayne daunſing is nurſe to vile luſtes carnall,
Vile Jugglers and pipers by wanton melody,
And ſonges exciteth youth oft to ribaudry.

Nil habet ingenij, quicquid vulgata taberna
Expoſuit, quæq; eſt prõpta popina gulæ.
Alea, ſaltator ſeruant nil prorſus honeſti,

Mercator tenuis, ſordidus ipſe quoq; eſt.
Quiſquis emit merces, illas ſubitòq; reuendit,
Periurus vanus ſemper is eſſe ſolet.
Nil autem vano & periuro turpius extat,
Namq; homines fraudat, negligit ille deos.
At ſi mercator magnus ſit mercis opimæ,
Vt puto, non magno vertitur ille probro.
Hic quoq; laudari poterit, ſi plenus ad agros
Se tandem vertens, agricola eſſe cupit.
Nil melius cultu terræ, nil dignius illa,
Quæ pauca accipiens, plurima donat hero.
Hanc quondam mundi victores rure modeſto
Vtere cum propria non rubuêre manu.

A poꝛe pety merchaunt oꝛ pedler is but vile,
And ſuch as nowe bying, retayle anone agayne,
Theſe commonly frequent fraude, periury and gile,
And harde is from lying their tonges to refrayne,
Then a vile periurer nought is moꝛe vile certayne,
Foꝛ him ſelfe foꝛſwearing, by wꝛetched couetiſe
Both men he defraudeth, and God doth he deſpiſe.

But a famous merchaunt, great, riche, and haboundant,
And rightwiſely dealing, is not vituperable,
But woꝛthy with great rulers foꝛ to be conuerſant,
As to Court and Citie nedefull and profitable:
But yet ſuch a merchaunt is counted moꝛe laudable
To leaue court and Citie when he hath full ynough,
And to be an huſbande to gide the wayne and plough.

Curia conſcriptos patres cogebat ab agris,

Foꝛ amonge all craftes and woꝛldly buſynes,
Nothing is moꝛe lauded then tilling of the grounde,
Which foꝛ litle labour yeldeth great riches,
And ſmall ſede receyuing, cauſeth the Loꝛde abounde
In plentie, wherewithall both he and his are founde,
And wholſome vnto body is this ſame exerciſe,
And alſo to the ſoule, quenching the rote of vice.

Quiq; hodiè eſt Conſul, antè bubulcus erat.

Whilom the great Romans moſte mighty conquerours
To whom all the woꝛld was made ſubiect and bounde,
Were nothing aſhamed to take the ſame labours,
With their proper handes to turne and dig the grounde,
And often ſuch fathers were in the fieldes founde,
That diuers were called from plough to the empire
At princes requeſtes, and commons great deſire.

Artifices inter medicus laudatur, & Archi
Tectus, qui fabros ædificare docet.

Some of homely plowmen, iuſt, ſimple and rurall
Made ouer the whole woꝛlde moſte woꝛthy emperours,
And ſome other called to dignitie royall,
As Dictatours, Conſuls, and prudent Senatours,
Which after great actes and deſerued honours
Haue left their great Loꝛdſhip, and after were right fayne
Vnto the quiet fieldes and plough to turne agayne.

Thus the Romane lawes conſtrayned men rurall
Foꝛ ſober behauour and wiſe frugalitie,
From plough to be princes in rowme imperiall,
So ſome thone day lifted to great authoꝛitie,
Was yeſterday an heard content with pouertie,
Thus of all labours and euery exerciſe,
The tilmans labours is counted of moſte price.

Among Artificers the wiſe Chiꝛurgian
Is lauded not a litle, and foꝛ neceſſitie,
And not leſſe is lauded the good Phiſitian
And lawyer which leaneth to right and equitie,
Maſons, Carpenters, and other ſuch as be
Foꝛ mans life nedefull and greatly profitable,
May well be admitted as craftes commendable,

But no maner ſcience, no craft nor exerciſe
Can be in it owne ſelfe ſo good and neceſſary,
But that may be blamed and obſcured by vice,
If the ſame be vſed wronge, and to way contrary,
In all thing diſcretion is guide and luminary,
It weake thing ſuſtayneth, and lightneth obſcure,
And all thing directeth in order and meaſure.

Officij exactor non ſis, ſi redditur vltro
Gratia, non ſegnis ipſe receptor eris.

Deſire thou none office nor cure in any wiſe,
If it vnrequired be geuen vnto thée,
If thou thinke thée able, do not the ſame deſpiſe,
And thanke thou the geuer with due humanitie,
Geue thou not ſone credence to voyce of commontie,
For oft time ill tonges confederate, apply
Of cuſtomed malice to flatter or to lye.

Non citò credideris vulgo quæcunq; feruntur,
Sæpè fuit falſum, quod mala lingua refert.
Sæpè mali quærunt ſub nomine ſimplicitatis
Dum referunt falſa, præcipitare bonos.

And lewde, vnder colour of playne ſimplicitie,
Compoſing their lyes oft times craftily
Supplanteth good people and men of honeſtie,
This is their chefe ſtudy and findly pollicy,
Reſiſt thou ſuch wretches, and their wordes defye,
Deſpiſe thou what they ſay, and their déedes deſpiſe,
For all is but flattery or gile that they deuiſe.

Artibus iſtorum quantum potes, ipſe reſiſte,
Deſpice quæ dicunt, deſpice quæ faciunt.

Shewe thy ſelfe moſte humble, moſt demure and milde,
When moſte wealth and riches ſhall vnto thee abounde,
When be thou moſte curteous to man, woman and childe,
For the more thou haſte, more ſtraygbtly art thou bound,
And though thou haue but litle, yet fall not to the grounde,
Take comfort to thy ſelfe, in hope of better ſpéde,
Nor let not all men knowe thy miſery and néede.

Te placidum ſtudeas rebus præſtare ſecundis,
Nàm magis id debes, quo magis ipſe potes.
At, ſi ſint tenues tibi res ſolatia quæras,
Nec fueris viſus omnibus eſſe miſer.

When thy ſelfe bewayleſt thy néede and miſery,
Common not of others wealth, eaſe and quietnes,
Leaſt thou ſeme to murmure by malice and enuy
Againſt others fortune, health, honour and riches,
Loue euer for to learne ware wiſedome and goodnes,
For of whom thou learneſt, thou néedeſt not diſcerne,
Let it well ſuffiſe thée good maners for to learne,

Non tua cùm doleas, aliorum commoda narres,
Ne videare ſuis inuidus eſſe bonis.
Diſcere ſemper ama, nec ſit tibi maxima cura
A quo tu diſcas, ſit didiciſſe ſatis.

And what thou haſte learned, teache thou the ſame agayne
To ſuch as learning count treaſure and ſtore,
On obſtinate dullardes breake not thy wit and wayne,
In apt mindes cunning declared wareth more,
Remember of other thy ſelfe learned before,
So let other of thée: ſo learned may delate,
For make not thée ſcience to mony ſubiugate.

Quod noſti, doceas alios id ſcire volentes,
Sis memor ex alijs te didiciſſe priùs.

Nowe my Muſe Thalia, aſſigne me to conclude
This my preſent labour, and inſtant buſynes,
And what thing remayneth, with more ſolicitude
In time more opportune I gladly ſhall expreſſe:
But good reader pardon my tedious rudenes,
For onely my purpoſe is inuent to profite,
And yonge tender mindes to maners to excite.

Iamq; operi finem noſtro præſcribe Thalia,
Tempore quæ ſuperant commodiore canes.
Da veniam lector ſi ſum nimis ipſe profectus,
Nam niſi prodeſſe, nil mea Muſa cupit.

For as a rayled table with white coulour alayde,
Is ready to receiue all maner of picture,
So youth is disposed(as comonly is sayde)
To all good or ill maners,as men put them in vre,
But though vnto the worst youth leaneth of nature;
Yet an earthen vessell is euer swéete or soure,
And after still kéepeth taste of the first licour,

Which men at beginning for season put therin:
So wilde youth abused first with frayle pleasours blinde,
Long after is proner and readier to sinne:
For foly by custome oft turneth vnto blinde,
That none wholsome doctrine can rase it fro thy minde,
Wherfore O tender youth,loke on this small treatise;
And leaue barrayne ballades moouing the minde to vice:

Reade this litle treatise,O iuuent of Englande,
As mirrour of good maners,ye chiefly of London,
And when ye,it reading,shall profite vnderstande,
Geue ye laude and thankes to Giles Alington
Knight,at whose precept this treatise was begon:
If this do you profite,that shall my minde excite
Of mo fruitfull matters after this to write.

FINIS.

PETRI CARMELIANI,
In Dominici Mancini Libellum de quatuor virtutibus *Cardineis,Hexasticon.*

QVi cupit eximios mores, vitāq; beatā
Noscere, Mancini carmina docta legat.
Cardineas libro virtutes quatuor vno
Is benè describit, moribus assimulans.

Who coueteth to knowe chese maners commendable,
And with holy life himselfe would illumine,
Let him reade this treatise pleasaunt and profitable,
First in latine meter composed by Mancine,
This right prudent master did wittyly combine,
The foure noble vertues surnamed cardinall,
In one litle treatise including thing not small.

Whereby he infourmeth man to direct his life
To the towre of vertue,and maners most laudable,
Which authour in writing hath chefe prerogatife
Aboue all olde writters, in sentence delectable,
In eligance of meter and spæche incomparable,
Compendious in sentence,and playne aboue them all;
Which wrote of this season of vertues cardinall.

Mancino cædant Curij,cædantq; Catones,
Ædita vel quorum scripta fuêre priùs.

Wherfore olde Curius and Cato most morall,
With Seneca sad and sage, Tully and Petrarke,
Pontane,and other most noble authours all,
Which in times passed were vsed in like warke,
All these may well knowledge them selues diffuse or darke,
Them both,and their workes submitting to Mancine,
Which this fruitfull treatise composed in latine.

Certayne Egloges

of Alexander Barclay Prieſt,

Whereof the firſt three conteyne the miſeryes of Courtiers and Courtes of all princes in generall,

Gathered out of a booke named in Latin,

MISERIÆ CVRIALIVM, compiled *by Eneas Siluius Poet and* Oratour.

¶ The Prologe.

The famous Poetes with the Muſes nine
With wit inſpired, freſh, pregnant and diuine,
Say, boldly indite in ſtile ſubſtantiall:
Some in Poemes lyke and heroicall,
Some them delite in heauy Tragedies,
And ſome in wanton or mery Comedies.
Some in Satyres againſt vices dare carpe,
Some in ſweete ſonges accordant with the harpe.
And eche of theſe all had laude and excellence
After their reaſon and ſtile of eloquence.
Who in fayre ſpeeche could briefly comprehende
Moſte fruitfull matter, men did him moſte commende.
And who were fruitleſſe, and in ſpeeche ſuperfine,
Men by their writing ſcantly ſet a qu.
Therefore write Poetes to sharpe and proue their wit,
In homely ieſtes wrote many a mery fit.
Before they durſt be of audacitie
Auenture thinges of weyght and grauitie.
In this ſaide maner the famous Theocrite
Firſt in Siracuſe attempted for to write
Certayne Egloges or ſpeeches paſtorall,
Inducing Shepherdes, men homely and rurall.
Which in playne language, according to their name,
Had ſundry talking, ſometime of mirth and game,
Sometime of thinges more like to grauitie,
And not exceeding their ſmall capacitie.
Moſte noble Virgill after him longe while
Wrote alſo Egloges after like maner ſtile.
His wittes proning in matters paſtorall,
Or he durſt venture to ſtile heroicall.
And in like maner nowe lately in our dayes
Hath other Poetes attempted the ſame wayes:
As the moſte famous Baptiſt Mantuan
The beſt of that ſort ſince Poetes firſt began.
And Frauncis Petrarke alſo in Italy
In like maner ſtile wrote playne and merily.
What ſhall I ſpeake of the father auncient,
Which in briefe language both playne and eloquent,
Betwene Mathea, Bewlis ſtoute and bolde
Hath made rehearſall of all thy ſtoryes olde,
By true hiſtoryes vs teaching to obiect
Againſt vayne fables of olde Gentiles ſect.
Beſide all theſe yet finde I many mo
Which haue employed their diligence alſo,
Betwene Shepherdes, as it were but a fable,
To write of matters both true and profitable.
But all their names I purpoſe not to write,
Which in this maner made bookes infinite.
Nowe to my purpoſe, their workes worthy fame
Did in my ponge age my heart greatly inflame.
Dull ſlouth eſchewing, my ſelfe to exerciſe
In ſuch ſmall matters, or I durſt enterpriſe
Cohyer matter, like as theſe children do,
Which firſt bie to creepe, and after warde to go.
The birde vnaſed firſt flying from her neſt
Dare not aduenture, and is not bolde nor preſt
With winges abroade to flye as doth the olde,
For vſe and cuſtome cauſeth all thing be bolde:
And litle cunning by craft and exercyſe
To perfect ſcience cauſeth a man to riſe.
But or the Paynter can ſure his craft attayne,
Much froward fashion tranſtourmeth he in vayne.
But raſing superfine, and adding that doth want,
Rude picture is made both perfect and pleaſant.
So where I in youth a certayne worke began,
And not concluded, as oft doth many a man:
Yet thought I after to make the ſame perfite,
But long I miſſed that which I firſt did write.
But here a wonder, I forthe pere ſame ſtayne
Proceeded in age, founde my firſt youth againe.
To finde youth in age is a probleme difficile,
But nowe we heare the truth, and then no longer muſe.
As I late turned olde bookes to and fro,
One litle treatiſe I founde among the mo:
Becauſe that in youth I did compile the ſame,
Egloges of youth I did call it by name.
And ſeing ſome men haue in the ſame deſire,
At their great inſtance I made the ſame perfite.
Adding and bating where I perceyued neede,
All them deſiring which ſhall this treatiſe rede,
Not to be grieued with any playne ſentence
Rudely conueyed for lacke of eloquence.
It were not fitting a heard or man rurall
To ſpeake in termes gay and rhetoricall.
So teacheth Horace in arte of poetry,
That writers namely their reaſon ſhould apply
Mete ſpeeche appropring to euery perſonage,
After his eſtate, behauour, wit and age.
But if that any would nowe to me obiect
That this my labour ſhall be of ſmall effect,
And to the Reader not greatly profitable,
And by that maner as vayne and reprouable,
Becauſe it maketh onely relation
Of Shepherdes maner and diſputation.
If any ſuche reade my treatiſe to the ende
He ſhall well perceyue, if he thereto intende,
That it conteyneth both laudes of vertue,
And man inſourmeth miſliuing to eſchue,
With diuers bourdes and ſentences morall,
Cloſed in ſhadowe of ſpeeches paſtorall,
As many Poetes (as I haue ſayde before)
Haue died longe time before that I was borne.
But of their writing though I enſue the rate,
No name I chalenge of Poete laureate.

The Prologe to the Reader.

That name vnto them is mete and doth agree
Which writeth matters with curiositee.
Mine habite blacke accordeth not with grene,
Blacke betokeneth death as it is dayly sene,
The grene is pleasant, fresh lust and lotite,
These two in nature hath great diuersitie.
Then who would ascribe, except he were a foole,
The pleasaunt laurer vnto the mourning cowle.
Another reward abideth my labour,
The glorious sight of God my sauiour,
Which is chiefe shepheard and head of other all,
To him for succour in this my worke I call,
And not on Clio nor olde Melpomene,
My hope is fixed of him ayded to be
For to accomplishe my purpose and entent
To laude and pleasour of God omnipotent,
And to the profite, the pleasour and the mede,
Of all them which shall this treatise here and rede.
But to the Reader nowe to returne agayne,
First of this thing I will thou be certayne,
That fiue Egloges thus whole treatise doth holde,
To imitation of other Poetes olde,
In whiche Egloges shepheardes thou mayst see
In homely language not passing their degree,
Sometime disputing of courtly misery,
Sometime of Venus disceatfull tirranny,
Sometime commending ione honest and laudable,
Sometime despising ione false and deceyuable,
Sometime despising and blaming anarice,
Sometime exciting vertue to exercise,
Sometime of warre abhorring the outrage,
And of the same time the manifolde damage,
And other matters, as after shall appeare
To their great pleasure which shal them rede or heare.

The Argument of the first Egloge.

Two simple shepheardes met on a certayne day,
The one well aged with lockes hore and gray,
Which after labours and worldly business
Concluded to liue in rest and quietnes.
Yet nought had he kept to finde him cloth nor fode,
For diuers holes his heare grewe through his hode,
A strike patched felt hanging ouer his eyne,
His coarse clothing was threedebare kendall grene,
His patched cockers shunt reached to his knee,
In the side of his felte there stacke a spoune of tree,
A botte his cote on the one side had toorne,
For hanging the eare was nere a sunder worne.
In his owne hande alway his pipe he bare,
Wherof the sound him released of his care,
His wallet with bread and chese, so then he stood
(A hooke in his hande) in the middest of his good.
Mone that he dolled to haue experience
Of worldly thinges, by practise and science,
Him selfe he called Cornix by his name.
The other shepheard was like vnto the same,
Saue one that he had irued all his dayes
In keping his flocke, and sene no farther wayes.
Yet was he to sight a stoute and lusty freake,
And as he bolted he borne was in the peake.
Coridon by name his neighbours did him call,
Him selfe counted the stoutest of them all.
This Coridon sware and saide to Cornix sure
That he no longer would there that life endure
In wretched labour and still in pouertie,
But to the Citie he saide that he would hye,
Or els to the Court, and there with some abide
Till time that fortune would better life prouide.
By which motion Cornix shewerh playnly
Of Court and Courtiers the care and misery.

The first Egloge of the miseries and maners of the Court and Courtiers.

¶ *Coridon first speaketh.*

Of sooth frende Cornix nought can my heart make light
When I remember the stormes of yester night,
The thunder & lightning, the tẽpest & the hayle
Hath playnely washed our profite and auayle,
The fearefull thunder with greeuous clap and sounde
Our Corne hath beaten downe flat vnto the grounde,
With tempest after and violence of rayne
That it as I doubt shall neuer rise agayne.
The hayle hath beaten our shepe within the folde,
That all be febled aswell the yong as olde,
Our milke is turned and waxen pale and soure,
The storme and tempest vpon our couches poure,
Our flocke and fieldes is all our whole riches,
Which still is subiect to suche vnhappines:
For after that we haue done both cost and payne,
One sodeyn tempest destroyeth all agayne.
Then farewel welfare, worse chance we dede not feare
Saue onely to sucke our clawes with the Beare.
The Citizens haue great treasour siberly
In cofers closed auoyde of iesspardie,
Their coynes couched fast vnder locke and key,
From place to place they may the same conuay
When they of the thefes perceiue the din and sounde:
But still must our corne remayne vpon the grounde,
Abiding stormes, hayle, thunder and tempest,
Till that it be for sithe ripe and prest.
As for their riches no thunder, frost nor hayle,
No storme nor tempest can hurt or disauayle.
Suche carefull chaunces and such aduersitie
As alway kepeth in wretched pouertie.

Cornix answereth.

O Coridon my mate I sweare so haue I blis,
Thou playnly speakest like as the matter is,
But as for my parte my minde and wit is blinde
To knowe who gideth all wether storme and winde,
But this thing I knowe, but yet not parfitely,
Yet bolde dare I be to speake to thee playnly,
For if that I spake it in some audience
Some men would maligne and take it for offence,
If God (as men say) doth heauen and earth sustayne,
Then why doth not he regarde our dayly payne?
Our greeuous labour he iustly might deuide,
And for vs wretches some better life prouide.
Some nought doth labour and liueth pleasantly,
Though all his reason to vices he apply:
But see with what sweat, what business and payne

Our

Our ſimple liuing we labour to obtayne:
Beholde what illes the ſhepheardes muſt endure
For flocke and houſholde bare liuing to procure,
In feruent heate we muſte intende our folde,
And in the winter almoſt we freſe for colde:
Upon the harde ground or on the flintes browne
We ſlepe, when other lye on a bed of downe.
A thouſande illes of daunger and ſickneſſe,
With diuers ſores our beaſtes doth oppreſſe:
A thouſande perils and mo if they were tolde
Dayly and nightly inuadeth our poore folde.
Sometime the wolfe our beaſtes doth deuour,
And ſometime the theefe awayteth for his hour:
Or elſe the ſouldiour much worſe then wolfe or theefe
Againſt all our flocke inrageth with miſchefe.
See how my handes are with many a gall,
And ſtiffe as a horde by worke continuall,
My face all ſcorpy, my colour pale and wan,
My head all parched and blacke as any pan,
My beard like briſtles, ſo that a pliant leeke
With a little helpe may thruſt me throw the cheeke,
And as a ſtockfiſhe wrinkled is my ſkinne,
Suche is the profite that I by labour winne.
But this my labour ſhould greue me much the leſſe
If reſt or pleaſure came of my buſineſſe:
But one ſodayne ſtorme of thunder, hayle or rayne,
Againe all waſteth wherfore I take this payne.
This is the reward, the dede and worke diuine,
Unto whoſe aulters poore ſhepheardes incline:
To offer tapers and candles we are fayne,
And for our offering, lo, this we haue againe.
I can not declare what pitie and mercy
Wrappeth vs wretches in this harde miſery,
But this wot I well, it is both right and mede,
There moſte to ſuccour where doth appeare moſt nede.

Coridon

Ho there frende Cornix, thou wadeſt nowe to farre,
Thy ſelfe forgetting thou leapeſt ouer the barre:
Small is my knowledge, thou many a thing haſt ſene,
Yet out of the way forſoth I ſee thee clene.
The king of heauen is mercifull and iuſt,
And them all helpeth which put in him their truſt:
When we deſerue he ſtriketh not alway,
This in the pulpit I heart fyr Peter ſay,
Yet ofte he ſtriketh when man is obſtinate,
And by no meanes will his miſliuing hate:
So all theſe plages and inconuenience
Fales on vs wretches onely for our offence.

Cornix

For what offences? thou art mad ſo to ſay,
Were we of that ſorte which did our Lorde betray,
Or that conſented our Lorde to crucify?
We neuer were ſuche thy ſelfe can teſtifie.

Coridon

Nowe truſt me truly though thou be neuer ſo wroth,
I nought ſhall abaſhe to thee to ſay the troth:
Though we ſhepheardes be out of company,
Without occaſion we liue vnhappely,
Seke well among vs and playnly thou ſhalt ſee
Theft, brauling, malice, diſcorde, iniquitie,
Wrath, lechery, leaſing, enuy and couetiſe,
And briefly to ſpeake, truely we want no vice.

Cornix

What, nay man pardie all we do not offence,
Yet all haue ſorowe without all difference,
Say nought man but truth, do God nothing deſerue
Without difference, yet be all like to ſterue.

Coridon

What ceaſſe man for ſhame thou art of reaſon ſcant,
The wiſe nowe muſt learne wit of the ignorant:
I haue no knowledge ſaue onely of my tarte,
Yet this I perceaue, man ſhould not ſeke to farre
In Gods workes, he all doth for the beſt.
If thou findeſt here no eaſement, wealth ne reſt,
What then, ſeke farther, for playnely ſo ſhall I,
In ſome place fortune beholdeth merily.
I bide no longer by ſaint Thomas of Kent
In ſuche bare places where euery day is lent,
The Frers haue ſtore euery day of the weke,
But euery day our meat is for to ſeke.
I nought haue to bye, begge can I not for ſhame
Except that I were blinde, impotent or lame:
If ſuche a gadling as I ſhould begge or craue
Of me ſuche mercy and pitie would men haue,
That they for almes (I ſweare by Gods ſockes)
In euery towne would make me ſcoure the ſtockes:
That can one Drome by many aſſayes tell,
With that ill ſcience I purpoſe not to mell,
Here nothing I haue wherfore I nede to care,
Nowe Cornix adue ſtreight forwarde will I fare.

Cornix

Streight forwarde man, bet Benedicite,
All other people haue as great care as we,
Onely bare nede is all our payne and wo,
But theſe Towne dwellers haue many paynes mo,
Our payne is pleaſour here in compariſon
Of their great illes and ſore vexation.
Of all ſuche thinges haue I experience,
Then mayſt thou ſurely geue to me credence:
Whither wilt thou go to liue more quietly?
Man all the worlde is full of miſery.

Coridon

What man, the court is freſhe and full of eaſe,
I can drawe a bowe, I ſhall ſome lorde there pleaſe,
Thy ſelfe can report howe I can birdes kill,
Mine arowe toucheth of them nothing but the bill,
I hurte no fleſhe, nor bruſe no parte at all,
Were not my ſhoting our liuing were but ſmall:
Lo here a ſparowe, lo here be thruſhes four,
All theſe I killed this day within an hour.
I can daunce the raye, I can both pipe and ſing,
If I were merry I can both hurle and fling,
I runne, I wraſtle, I can well throwe the barre,
No ſhepheard throweth the axeltree ſo farre,
If I were merry I could well leape and ſpring,
I were a man mete to ſerue a prince or king.
Wherfore to the Court nowe will I get me playne,
Adue ſwete Cornix, fare well yet once againe,
Deuide for thy ſelfe, ſo ſhall I do for me.

Cornix

Do way Coridon, for Gods loue let be,
Nought elſe is the Court but euen the deuils mouth,
And place moſt carefull of Eaſt, weſt, north & ſouth:
For thy longe ſeruice there nede ſhall be thy hyre,
Out of the water thou leapeſt into the fyre.
We liue in ſorowe I will it not deny,
But in the Court is the well of miſery.

Coridon

What man, thou ſeeſt, and in likewiſe ſee I,
That luſty courtiers go alway iolily,
They haue no labour yet are they wel beſeme,
Barded and garded in pleaſaunt white and greme,
They do nought elſe but reuell, ſlepe and drinke,
But on his ſoldes the poore ſhepheard muſte thinke.

They rest, we labour, they gayly decked be
While we go ragged in nede and pouertie,
Their colour inskie, they bide no stozme noz shours,
They haue the pleasoures, but all the paynes are ours,
They haue all thinges, but we wzetches haue nought,
They sing, they daunce, while we soze sigh foz thought.
But what bzingeth them to this prosperitie,
Strength, courage, frendes, crafte and audacitie.
If I had frendes I haue all thing beside,
Which might in court a rowme foz me pzouide.
But sith courtiers haue this life continually,
They haue all pleasour and nought of misery.

Cornix.

Not so Coridon, oft vnder yelowe lockes
Be hid foule scabbes and fearefull French pockes,
Their reuide shirtes of cloth white, soft and thin
Ofte time clokketh a foule and scozuy skin.
And where we labour in wozkes profitable,
They labour sozer in wozke abhominable.
They may haue shame to set so vp and dowue
When they be debtours foz dublet, hose and gowne,
And in the tauerne remayne they last foz lag,
When neuer a crosse is in their courtly bag.
They crake, they bosse, and daunt as they were wood,
And moste when they sit in midst of others good.
Nought haue they fooles but care and misery,
Who hath it pzoued all courting shall defy.

Coridon.

Mary syz by this I see by experience
That thou in the Court hast kept some residence.

Cornix.

Remembzing of court the payne continuall
I thinke these paynes bitt easy, shozt and small:
So the remembzaunce of greuous care and payne
Causeth me gladly this hardnes to sustayne.
Who that hath liued in court I thee assure,
In stede of pleasour may this our life endure.
Our nede is eased with pleasaunt libertie,
There care is heaped with harde captiuitie,
I thought our liuing care and vexation
Before of the court oz thou made mention.

Coridon.

If the court be suche as thou dost playnly tell
I thinke it sauly with it to deale oz mell,
Better is free will with nede and pouertie
Then in the court with harde captiuitie:
But tell me Cornix I pzay thee instantly,
Howe knowest thou first this geare so perfitely.

Cornix.

While I in youth in Croidon towne did dwell
Often to the court I coles bzeught to sell,
And then I learned and noted parfitely
Of court and courtiers the care and misery.
For I lurked and none regarded me,
Till I had knowledge of hye and lowe degree,
What way their maner, behauour and vsage,
The moze I tarried moze sawe I of outrage.

Coridon

Then farewell courting, I see thou countest best
Here to remayne in simple welth and rest,
But in the meane season I pzay thee hartily
Declare me all whole the courtly misery.
Behelde our wethers ipe chewing of the cud,
Here is no perill of water dike noz mud,
Stouth loueth slombzing, muche slepe is repzouable,
But merry talking is greatly comfoztable.
Here is colde shadowe, here is a cleare fountayne,
When wozdes greueth dzinke and begin agayne,
Foz longe time passed I haue heard of thy lozе,
Which thing me moueth to heare thee talke the moze.
Begin and shewe me the courtes wzetchednesse,
So I perchaunce shall set therby the lesse:
And where longe talking oft greueth many a man,
I shall thee furnishe with wozdes nowe and then.
What say on Cornix, why art thou nowe so still?
Thy wit and reason was wont to be at will.

Cornix.

Fayne would I common foz pleasour and pastime,
But truth is counted most greuous fault and crime,
And some might me heare which by their wozdes soure
Might bzing me in court to greuous displeasoure,
Because I shall pzoue all them that court doth haunt
Miserable fooles, mad men and ignozaunt.
Therefoze Coridon among the bowes pzye
If there lurke any Jay, Sterling, Thrush oz Pye
To note my wozdes, and chat them foozth agayne,
Wherby I might winne displeasour, losse oz payne.

Coridon

Losse, Gods dominus, to lose thou hatte no good,
Saue hooke and cokers, thy botle and thy hood,
Thy hood all ragged can kepe no body dzye,
Many hath as good, though none can them espye:
He hath small reason that hath a hood moze fine,
And would foz malice berob thee here of thine,
As foz displeasour I warrant thee also.
Thou shalt foz pzinces great ease and pleasour do,
Foz many vpon them do dayly crane and call
To be in seruice, which are not mete at all:
To be in the court they labour so gladly
Because they knowe not therof the misery.
Whom to receiue it is not profitable,
And to despise them it is not honozable.
If thou suche constrayne to leaue of their owen minde,
Thou dost to pzinces a very pleasour kinde,
And other fooles shall take thy tale in spozte,
And neuertheiesse shall to the court resozte.
Then let not Cornix, playnly to say the troth,
Let scabbed clawe, and gyly men be wzoth,
Better is foz truth suffer paynes harde,
Then foz false flattering to haue a great rewarde.

Cornix

Thou saiest but reason, I laude thee by saint Johe,
Then boldly demaunde I pzay thee Coridon
Of suche matters as to the court belonge,
And I shall answere, dene if it be wzong
That I haue learned by pzactike and science,
I shall as I may gene thee intelligence.

Coridon

The court as thou sayest is false and deceyuable,
Then tell me wherfoze that men most honozable
Therin remayning abideth care and payne,
And yet by their will they will not foozth agayne.

Cornix

Many thinges be which moueth people blinde
To ren to the court with feruent heart and minde,
But of all thinges this specially is one,
The hope of honour called ambition.
Right so Minalcas did luste of honour tall,
And as he counted, ambition is egall
Vnto that vertue which men call charitie.
Charitie suffreth all harde aduersitie,
Ill payne and labour, and all vexation:
And euen as muche suffreth ambition.

For worldly wretches in honour to excell
Force not to labour downe to the pit of hell,
Lo here chiefe cause why men to court resorte,
But once in the court when they haue had comfort,
Suche is of mankinde the blinde calamitie,
That in one state if they longe time haue be,
Alse there liuing but vile and full of shame,
Yet by no meane can they despise the same.
So who that in youth hath vsed courtes rage,
They finde no meane to leaue the same in age,
And to win landes and prayse of the communtie
In no harde labour thinke they difficultie:
But if men hunted for God and hye glory,
As they hunt dayly for honour transitory,
Right fewe or none would to the court apply,
There to be tangled with care and misery.
But to the court if thou hast thine intent
Because Prelates and wise men it frequent,
Heare what the shepheard of Nazareth doth say,
As I heard Faustus declare vpon a day:
Vpon the hye chayre and seat of Moyses
Sitte the olde Scribes and sect of Pharises,
Liue as they teach, but liue not as they do.
And thus in the court man must behaue him so.
His life reforming like as suche ought to liue,
Not by example which they to other giue.

Coridon

These be hye matters and farre beyonde my wit,
If suche be the court what man should met with it?
Yet I assure thee before this I haue sene
That worthy shepheardes long in the court haue bene.

Cornix

All that I graunt thee, but aske and thou shalt finde
That suche in the court abode against their mind,
As the riche shepheard which woned in Mortlake.

Coridon

O Cornix, Cornix, fele howe my hart doth quake,
On him when I thinke my heart is full of payne,
Would God that we could get him to liue agayne.
What time he lined some did him blame twis,
Which since he died do him sore lacke and mis.
He passed Codrus, he passed Minalcas,
He passed Mopsus and also Likidas,
None other shepheard might with that man compare,
In during his life we neded not to care,
But euer sith time that he was dead and gone
We suffer wrongs, defender haue we none,
He was the patron of thinges pastorall,
His face and fauour forget I neuer shall.
Whyle I was yong he came vnto our cotage,
Then was my father Amintas farre in age,
But the same shepheard gaue him both cloth and golde,
O Cornix, the yong be much vnlike the olde.

Cornix

Yes since his dayes a cocke was in the fen,
I knowe his voyce among a thousande men,
He taught, he preached, he mended euery wrong,
But Coridon alas no good thing bideth long.
He all was a cocke, he wakened vs from slepe,
And whyle we slumbred he did our foldes kepe,
No cur, no foxes, nor butchers dogges wood
Could hurte our fouldes, his watching was so good,
The hungry wolues which that time did abounde
What time he crowed abashed at the sounde.
This cocke was no more abashed of the fore
Then is a lion abashed of an ore.
When he went feded the floure of all the fen,
I boldly dare sweare this cocke trode neuer hen.
This was a father of thinges pastorall,
And that well sheweth his Church cathedrall,
There lieth I lately about the middest of Mers,
Coridon his Church is twenty fith moze gay
Then all the Churches betweene the same and Kent,
There sawe I his tombe and Chapell excellent.
I thought time houred but eben a little whyle,
Saint John the Virgin me thought did on me smile,
Our parishe Church is but a bongrem
To that gay Churche in comparison.
If the people were as pleasaunt as the place
Then were it paradice of pleasure and solace,
Then might I truely right well finde in my heart
There still to abide and neuer to departe.
But since that this cocke by death hath left his song
Trust me Coridon there many a thing is wrong,
When I sawe his figure ye in the Chapell side,
Like death for weeping I might no longer bide.
Lo all good thinges so sone away doth glide,
That no man tarieth to long both rest and abide.
When the good is gone (my mate this is the cause)
Seldome the better reentreth in the place.

Coridon

Thou saiest truth Cornix I make to God auowe,
But hey mate Cornix see where he we nowe
Farre from the matter where we first began,
Begin where we left I pray thee if thou can.

Cornix

That shall I lightly: thou laydest that a forte
Of good olde shepheardes vsed to the court resorte,
But suche as be good be there against their will,
For truely in court they finde lesse good then ill,
To see muche amis to them it is great payne,
When for their wordes none will his vice refrayne,
Then get they but scorne and indignation,
And for their good mindes payne and vexation.

Coridon

I pray thee Cornix procede, tell by and by.

Cornix

Of court and courtiers the payne and misery?
That were a longe matter and very harde to do.

Coridon

This is best remedy, take longer time therto.
Here is a pleasaunt shadowe, here is a pleasaunt coole,
Take banke and floures for cushen and for stoole.

Cornix

Then lay downe thy hooke, gene me the bottle here,
With often washing the throte and boyce is clere.

Coridon

Lo here the bottle, drinke suche as is therein,
Drinke better, and then in the name of God begin,

Cornix

A fyr well drawen, and that with little payne,
Then turne we our speche vnto the court againe.
Who will to the court first let him thinke before
Whether he may suffer labour and paynes sore,
Both hunger and thirst, iniury and wrong,
For these shall he finde the rude courtiers among:
And more after these, yet let him thinke againe
Whether in the court he may that thing obtayne
Which he desireth, me thinke the contrary,
Men would finde honour, there finde they misery.
Thus all be fooles which willingly there dwell,
Coridon the court is the baiting place of hell.

Coridon

That is hardy stinde man, by the roode of rest.

Cornix

I graunt it is harde, but to say truth is best,
But yet shall I proue my saying veritable,
Aduert my two beds, see if I be culpable.
Unto our purpose: by diuers wayes thoe
Men may be fooles, I shall them coume to three:
They all be fooles which set their thought and minde
That thing for to seke which they shall neuer finde.
And they be fooles which seke thing with delite,
Which if they finde is hatme and no profite.
And he is a foole, a sotte, and a geke also,
Which choseth a place vnto the same to go,
And where diuers wayes lead thither directly
He choseth the worst and most of ieopardie:
As if diuers wayes lay vnto Islington,
To Stowe on the Wold, Nauenethe or Crompington,
To Doner, Durham, to Warwike or Exeter,
To Grantham, Totnes, Brisow or good Manchester
To Roan, Paris, to Atons or Florannce.

Coridon.

(What ho man abide, what already in Fraunce.
Lo, a layre iourney and shortly ended to,
With all these townes what thing haue we to do?

Cornix

By God man knowe thou that I haue had to do
In all these townes and yet in many mo,
To see the worlde in youth me thought was best,
And after in age to gene my selfe to rest.

Coridon.

Thou might haue brought one and set by our village.

Cornix.

What man I might not for lacke of cariage.
To cary mine owne selfe was all that euer I might,
And sometime for ease my satchell made I light.

Coridon.

To our first matter we better must entende,
Eis in twelue monthes we scant shall make an ende.

Cornix.

True saide, Coridon, that can I not deny,
But thine owne selfe did leade me from the way.
Unto these townes nowe to returne agayne,)
To any of them all if there lay wayes twayne,
The one sure and short and leading directly,
The other way longer and full of ieopardie,
That foole were worth a bable and a hood,
Which would chose the worst, perceiuing wel the good.
One of these folities or all oppresse that sorte
Which not constrayned vnto the court resorte,
Eyther that they search which they may not attayne,
Or that which gotten shall do them hurt and payne,
Or of two wayes they vse to leaue the best,
For on no goodnes doth their desires rest.

Coridon

What is the desire and purpose principall,
Chiefly frequented among these Courtiers all,
And for what rewarde take they suche bulines.

Cornix.

Of that coulde Codrus the truth to expresse,
And I shall tell thee as true as the Gospell,
After like maner as I heard Codrus tell.
Who that remayne by king or princes side
Endure great payne, fine thinges to prouide,
Who that in court may one of them purchase
Thinketh to haue wonne a pleasaunt gift of grace.
The first is honour, I tolde thee of this same,
The seconde is laude, the name or worldly fame,
The thirde is power might or authorite,
The fourth is riches chiefe roote of dignitie,
The fifte is pleasour, lust and voluptuousnes,
For these do men fine vnto the court doubtles.
Beside thase be some, but they be fewen thin,
Resorting to court there fortes for to win,
So muche more merit supposing to obtayne,
Howe muche more they bide of displeasour & payne,
Of these all shall be my communication.

Coridon

Nowe speake on Cornix with Gods benison.

Cornix

All these shall I proue by playne experience
Not onely wities and voyde of sapience,
But also fooles, men ignorannt and wood,
And of all fooles moste worthy of a hood.
But or I begin I take thee to witnes,
That no prince I blame delitting in goodnes:
But onely to speake by protestation,
To say nought but truth is no detraction.
Against our soueraigne nothing do I reply,
In whom all vertue doth spring abundantly:
And other princes and lordes great or small,
While they flee vices I blame none of them all.
And though in talking often times call I must
Some princes subiect to folly, sinne, and lust,
I would not haue that ascribed to them all.
I am not so fonde, so dull nor rusticall,
But that I perceyne that many princes be,
Whose life and vertue is after their degree,
With feare of God and dread of payne doubtles
They shake those vices which riseth on nobles.
And where ofte vices spring moste in hye degree,
By men of riches, wealth, lust and libertie,
Because that no man dare blame them for offence,
Yet some noble men so gide them by prudence,
Namely assisted by the supernall grace,
So that wit ruleth and lustes haue no place.
Among Gentiles suche princes finde I can,
As Augustus, Titus, and ebe Vespasian,
Traian, Antonius with many other mo,
And Christen princes many one also,
As rich Constantine and olde Archadius,
Theodocius, Charles, and Honorius,
Yea and holy Henry lying at Windesore,
Of suche could I count mo then a twentie score.
Beside noble Henry which nowe departed late,
Spectacle of vertue to euery hye estate,
The patrone of peace and primate of prudence,
Which on Gods Church hath done so great expence.
Of all these princes the mercy and pitie,
The loue of concorde, iustice and equitie,
The pureues of life and giftes liberall,
Not lesse vertuous then the said princes all.
And Henry the eyght moste hye and triumphant,
No gifte of vertue nor manlines doth want,
Mine humble speech and language pastorall
If it were able should write his actes all:
But while I ought speake of courtly misery,
Him with all suche I except vtterly.
But what other princes commonly frequent
As true as I can to shewe is mine intent,
But if I should say that all the misery,
Which I shall after rehearse and specify.

Were

were in the court of our moste noble kinge,
I should saye truth, and playnly make leasing;
And if that I sayde that in it were no vice,
So should I lye, in like maner wise.
As for my part, I blame no man at all,
Haue such as to vice be subiect, bounde and thrall.
For among all men this wise standeth the case,
That more ill then good doth growe in euery place.

Coridon

Right well excused, I thought not erst suthens,
That simple Cornix had haise this subtilte.
But nowe appereth the very truth certayne,
That men of worthip haue not best wit and brayne.
Nowerell howe Courtiers which gape for honour,
In stede of honour finde paynes sharpe and sour.

Cornix.

All they which suffer in court labour and payne;
Thereby supposing true honour to obtayne,
It much abuseth, my wordes nor doctrine
Be much vnable to geue them medicine.
For Gieboz the olde with all his saines pure
Their wilfull foly could scantly helpe and cure.
What man would thinke that true honour profounde
In princes halles or courtes may be founde.
There none hath honour by vertue and cunning,
By maners, wisedome, sadnes nor good liuing.
But who hath power, hyre to wines or riches,
He hath moste honour and laude of more and lesse.
For what poore man, a playne and simple soule,
Though he were holy as euer was Saint Powle,
Haste thou euer seene exalted of a king
For all his maners and vertuous liuing.
These be the wordes of Shepherde Siluius,
Which after was pope, and called was Pius.

Coridon.

What yes man perdie right many haue bene sene,
Which in poore houses borne and brought vp haue bene,
That from lowe rowmes and carefull powertie
Be nowe exalted to greatest dignitie.

Cornix

Such is the pleasure of princes, to promote
Such vnto honour, which scant be worth a grote.
But whom promote they? geue credence vnto me,
Such as in maners to them moste likest be,
And in what maners? in beastly lechery,
In couetise, ire, or in vile gluttony,
In hastie murther and other cruelties:
Beleue me Coridon, I say but veritie.
A couetous prince hath him moste acceptable,
Which gathereth coyne by meanes discreuable:
As false accusing, and wrong extortion,
Selling of Justice, fraude and oppression,
A lecherous prince hath him best in conceyte,
Which can by crafte his place and time best wayte,
Virgins and wiues moste fayre and amiable
To bring to his bed for lust abhominable.
And a dronken prince hath him as derest mate,
Which moste can surfet, moste reuell and drinke late.
And vnto a prince which loueth cruelte,
Chiefely in fauour and conceyte is he,
Which moste delyteth in shedyng mans blond,
Fewe vicious princes promote such as be good.
Nowe is accepted of men of hye degree,
Nor set in honour from humble powertie.
Except he done some dede so great of fame,
That all the world may wonder at the same.
But this same honour is neither true nor stable,
Which groweth of roote so vil and detestable.
For very honour, and trewe perfect glory
Commeth of actes of laudable memory:
In suppoztation of right and equite,
Or in defending the Church and communite,
Or other like common or priuate
Which sound to worship of gode vnder true faith:
But such true honour fewe princes do deserue,
And no more do they which in the court them serue:
Sith all almoste bent all their mynde,
For no good by their might to be by thanne.

Coridon

Yet at the leste way such men reputed be
Men of great honour amonge the communite:
For which cause walke in court or in strete,
Eche man inclineth which them doth see or mete.
Off goeth the bonet, a bocke of euery wight,
Eche man must nedes geue place vnto my Lorde:
After his degree, birth or promotion,
Such be of the common vaine salutation.
And shortly to say, men do them more honour,
Then to the figure of Christ our Sauiour.

Cornix

It is as thou sayest forsooth my Coridon,
But harke what they say at last when men be gone;
Then they salute them in the deuils name,
And pray vnto God that they may dye with shame.
And so doth many by torment and dolour
When fikle fortune liketh on them to loure.
But such as do stoupe to them before their face
Geueth them a mocke when they be out of place:
And one doth whisper soft in anothers eare,
And sayth, this man is fuller then a bere.

Coridon

Why, and feare they no more for to say thus?

Cornix

No, but harke man what sayth the good pope Siluius
Lo, this same is he which by his bad counceil
Causeth our prince to be to vs to fell.
This same is he which rayseth drme and taxe,
This same is he which straynes men on tackes.
This same is he which causeth all this warre,
This same is he which all our wealth doth marre.
This is of Commons the very deadly mail,
Which with these charges thus doth oppresse vs all.
Who him displeaseth, he beateth all to dust,
This same is he which killeth whom him lust,
That all the deuils of hell him hence cary,
That we no longer endure his tranny.
This is the honour and all the reuerence
Geuen vnto them when they be from presence.
But in such honour who euer hath delite,
Which is fraudfull, so fayne and vnperfite.
I am not afeard to call him mad and blinde,
And a very foole, or els a sot of kinde.

Coridon.

Cornix my frende, thou speakest nowe to playne,
I feare least this gere shall turne vs vnto payne
If any man be nere, be still a while and harke.

Cornix

I feare not at all nowe I am set on warke:
Beside this (Coridon) in court moste part doth dwell
Flatterers and lyers, carriers of tales,
Iugglers and diuers, and such a shamefull rable
Which for a dinner laude men nothing laudable.
But men circumspect which be discrete and wise,
Doth such veyne louers vtterly despise. For

For truely no lyuyng is worth good nor true,
Except it proceede of men lyuyng lowe vertue.
Ambicious blame is commendacion,
Such ble to slumber good conuersacion.
But suche they commende as be to them semblable,
So theis displaying to thee is profitable.

Coridon

Howe truely my brother calde hit the same,
For Godfrey Garmon lowly did me blame.
And as for him selfe, though he be gay and stoute,
He hath nought but foly within and eke without.
To blowe in a bosome, and so to gull a playne,
To gyrne, to bramle, to counterfayte, to flatter,
He hath no felowe betweene this and Crayden,
Saue the proude playnman (Goto) of Thorlington.
Because he alway maligneth against me,
Je playne appereth our life doth not agree.
For if we lyued both after one rate,
Then should I haue him to me a frendly mate.
But Cornix procede, tell forth of dignitie.

Cornix

Often in my tale, I hindred am by thee.
Such as for honour vnto the court resort,
Looke seldome times vpon the lower sort:
To the hyer sort for moste part they intende,
For still their desire is hyer to ascende.
And when none can make with them comparison,
Against their princes conspire they by treason.
Then when their purpose can not come well to frame,
Agayne they discende and that with vtter shame.
Coridon thou knowest right well what I meane,
We lately of this experience haue seene.
When men would ascende to rowmes honorable,
Euer is their minde and lust insaciable.
What euer they haue, they count the same but small,
While ought is greater, nought can them please but all.
And once in Cambridge I heard a scoller say,
(One of the same which go in copes gay,)
That no man should lyue ende of felicitie
In worldly honour, hye rowme or dignitie:
For it is a thing incertayne and vnstable,
Which man of him selfe to purchase is not able.
In another power this honour alway is,
Who moste it seeketh, of it doth often misse.
And who that serueth for honour and hye name,
And in this world to get him noble fame,
Much payne abideth through cares and distresse.
And with many men he hath much busynes:
And oft must he rather the minde of men content,
Then do the pleasure of God omnipotent.
Then sith two honours of diuers sortes be,
One which is geuen of men of honestie.
The second honoure is of a multitude:
For very truth that man of wit is rude,
Which hunteth in court for the first honour,
The same to purchase by care and great labour.
As fortune honour no man can there obtayne,
Where neyther maners nor vertues do reyne.
The seconde honour is of commontie,
Who that requireth, yet more foolishe is he.
For he demaundeth a thing right perilous,
Vnsure, vnstable, and also vicious,
But both these sortes alway be dere for,
When they in honour see many them before,
And often times suche as moste vnworthy be.
For in court seldome is lauded honestie.
Thus who of honour and laude is couetous,
Vnto him the court is moste contrarious.
And no where he findeth greater vexation,
Then following the court, suing ambition.
For who would ascende to honour principall,
Findeth in the court moste care and payne of all.

Coridon

We haue ynough had of communication
As touching honour and commendation,
Or worldly praysing for rowmes and hye name:
And though more might be declared of the same.
What leane some my mate for other on to hayl,
It were ouermuch for vs to talke of all.
Nowe talke we of might or hye auctoritie,
Howe men for the same lone in the court to be.
Speede thee, for cloudes appere on euery side,
If any storme fall we can not longer abide.

Cornix

As touching power, might or auctoritie:
Some thinke in the court in fauour great to be.
To be with princes of power excellent,
Some fooles counteth a thing preeminent.
Or that men should him a kinges tutour call,
Much to commaund, but nought to do at all.
Both peace and battayle to order at his will,
To be of power both to do good and ill.
But many a thousande which haue such power sought,
Haue bene disceyued, and shortly come to nought.
As with one Nero named Claudius,
In so great fauour was one Selanus,
That while this Nero was farre from his empire,
Selanus ruled the same at his desire,
So much that Selan had honour then in deede,
As of all the worlde counted the seconde head.
That if this Nero had dyed or his houre,
This Selan truely should haue bene emperour.
But by one letter he after taken was,
In vtter dishonour deposed from his place.
Led for a spectacle streyght vnto Tiber banke,
And there beheded, such was his mede and thanke.
All his ymages in his honour erect
Were with great malice downe to the grounde detect.
Thus all his power ended with care and shame,
Who that hath wisedome will note and marke the same.
It is no matter nor thing of certayntie
With mighty princes of great power to be.
No state is febler, more weake and incertayne
Then such as semeth great with his souereyne.
He hath enuious maligners and ill will,
All out of fauour adiudgeth him for ill.
And all the housholde doth commonly him hate,
Which with the master is seruaunt and nere mate.
And this in the world is seene moste commonly,
That all hye rowmes be subiect to enuy.
Such of all other be hated and suspect,
If they ought offende, it lightly is detect.
And from all defence if they be clere and quite,
Then lye they in wayte them sharply to backbite.
Some for them study fraudes, discrete and gile,
And talebearers walke and greue them other while.
And like as thine eye is grieued with a mote,
So princes fauour (though it be neuer so hote)
Is lightly grieued, and that for small offence,
Though it were gotten with paynefull diligence.
And oft is it lost for none offence at all,
So much with princes may tonges false make fall.
So much talebearers by craftes forge can,
That the Emperour called Adrian
Slewe his olde frendes, and hated many one
By these talebearers and false detraction.
And many Princes or this haue done the same
By hasty credence, distayning sore their name.
And as in Croidon I heard the Collier preache,
That holy scripture doth vs informe and teache,

Howe

Howe Saule, Dauid, and prudent Salomon
Commaunded to be slayne of such many one,
As hath bene with them in great authoritie.
And daily of such may we example see.
Because Isaac in might did rise and stande,
False Abimelech him droue out of his lande.
And Alexander with his owne handes slewe
Citron his frende, which he did after rewe.
Because he compared vnto this conqueroure
His father Philippus, laudes and honour.
And such like chaunce but lately did befall
In the lande of Apuly to the great Seneschall:
which was so greatly in fauour with the Quene,
That none was so great as he him selfe did wene.
And thought in fauour to bide more stedfastly,
For he abused the Quene dishonestly.
But to another the Queene turned her loue,
And then him murdred his presence to remoue.
And when she had founde the meanes him to kill,
Then had she diuers louers at her will.

Coridon.

O cursed woman, and deede of cruelte.

Cornix.

Yea yea Cozidon, no be as bad as she,
Some haue by malice their sucking children slayne.
But to my matter will I retourne agayne.
Their fraude and malice I will not nowe declare,
who with them dealeth perceyueth what is care.
But nowe (Cozidon) to princes to returne,
who pleaseth this day is out agayne the morne.
Right fewe or none are by a Princes side
which doth in fauour continually abide.
While one ascendeth, another doth discende,
This is the thing whereto they moste intende.
And which in court men chiefely go about,
Them selues to bring in, and rub another out.
And then to climbe vp to office and renowme,
And while they ascende to thrust another downe.
Eche one desireth his felowe to excell,
There is none order, no more then is in hell.
No loue, no fauour, sayth nor fidelitie,
One brother can not sure for another be.
The sonne for the father hath no compassion,
And like pitie hath the father of his sonne.
Eche man for him selfe, and the frende for all,
Eche one desireth to be the principall.
Eche one will commaunde and haue preeminence,
And if any one haue place of excellence,
He hath about him a thousande eyne and nine,
And as many tonges to put him to ruine.
On euery side enuyers him awayte,
Deuising meanes to bring him from his state.
A man of power which many men may deare
Hath euer ill will, thus may he many feare.
Hye towres decay builded by floudes side,
which doth the waues continually abide.
What shall a shepherde do in the court to tende,
whose life and seruice on one man doth depende.
Though thou in fauour be with a princes or king,
Yet trust not therein, it is vncertayne thing.
Thou haste him not bounde to thee with chaynes strong
Of lead or yron to last and tary long.
But with feble waxe such bande can not last,
when loue waxeth colde, then shall the linkes brast.
The feruour of wrath shall them consume and melt,
Then is thy fauour scant worth a shepes pelt.

Coridon.

Of some haue I heard of men of great honour,
which bene in the court bid alway in fauour.
Till time their princes departed from this life,
And then with the newe had like prerogatife.
Thus in the court nothing so variable
As thou rehearsest, nor yet so reprouable.

Cornix.

I graunt thee Cozidon, some such haue there bene,
But that is a birde which seldome time is sene.
That is but fortune, and chaunce not on to trust,
But many be thrown downe vnwarely to the dust.
Some while their princes still lust him rewarde,
But when they depart, all turneth by set downe.
Then if some haue fauour with princes encressours,
We see them seldome set in so hye honours,
As with their elders they did before obtayne,
A man soone fatteth, and sowre is by agayne.
So many we see deposed from degree:
And howe much the more they were in dignitie,
So much more after be they vile and abiect,
Their auncient name counted of none effect.
Then they perceyue who was their frende and so,
Before in honour forsooth they could not so.
To men of power some often stoupe and bende,
which gladly would see their heades from the necke,
When they by fortune are on the grounde agayne,
Then laugh their foes, and haue at them disdayne.
Their frendes dolour and sorowe is not small,
Their owne dishonour & shame is worst of all.
For after they liue still in dolour and distresse,
In shame, rebukes, in care and heauynes.
This is the common ende and sure conclusion
Of such as with princes serue for promotion,
wherfore I dare call them fooles before thee,
which serue in the court for might or dignitie.

Coridon.

Forsooth mate Cornix, I can not well deuyse,
But that such chaunces do happen commonly.
Then better is small fire one easily to warme,
Then is a great fire to do one hurt or harme.
I am assured, as for thy selfe and me,
we nede not to feare to fall from our degree.
Beggery is lowest, who that can fare withall
Needeth not to feare to lower state to fall.
But haue done Cornix, and tell the wretchednes
Of such as in court serue onely for riches.
As for the other, the best that we do may
Is, to differre it vntill another day.

Cornix

Well sayde Cozidon, I am content with that,
But first let me drinke, I shall the better chat.
This whey is soure, but vse easeth the payne,
Drinke Cozidon, and stop it by ageyne.

Coridon

Nowe say on Cornix, thy talking liketh me,
I see that counsell excludeth capacitie.
Saue for thy wisedome or this time as I wene,
with courtly misery I tangled should haue bene.
But well fare counsell when it is true and good,
I would that Minalcas this also vnderstoode.

Cornix

Many of the court resort dayly doubtlesse,
In youth to gather some treasure or riches,
Then against age they may go out agayne,
And afterwarde liue without labour or payne.
In hope of this ease and latter libertie,
Many in the court bide longe captiuitie.
And if some courtier thus to him selfe doth say,
Alas shall I neuer ought for my selfe purvey.

When shall I in court some litle bundle procure,
That from the hygge and stalke mine age maybe sure.
The foole thinketh then moste riches for to haue
Against such season when nedeth to his graue.
When nere is ended his tourney of this life,
Then is he for bitayle moste busy and pensife.
Our Saniour sayth: It is as harde doubtles
To one which keepeth his pleasure on riches
To enter that toputme which is aboue the skye,
As an alle to enter throughe a needels eye.
I heard our Vicar say in like manner wise
Once when he preached against couetise:
Then it is folye great riches to purchace,
And by it to lose the hope of heauenly place.
Is not Christ able his poore men to sustayne,
Yes, and to rid them out of all other payne.
The poore Apostles be greater name of fame
Then riche Crelus, for all his royall name.
When man hath in God his trust and confidence,
In all time of neede he sayleth none expence.
All good men fixe their trust in God perdie,
He knoweth better what thing we neede then we.
Of some poore freers is made more curiously,
Then is some Abbey or riche monastery.
The first hath their trust in God our Creatour,
The other trusteth vpon their payne treasour.
Thus God oft helpeth them that in him haue trust,
When worldly riches men leaueth in the dust.

Coridon

Cornix, thy promise was not to preache,
But me of the courtiers misery to teache.
Against thine owne selfe thou speakest nowe perdie,
For first thou grutchedst against pouertie.
Agayne, thou blamest plentie of riches nowe,
But fewe men liuing thy saying will allowe.
For without riches, thou sayest openly,
Vertue nor cunning nowe be nothing set by.

Cornix

I will not denye, but it is neede doubtles
For all men liuing for to haue some riches,
But trust me Coridon, there is diuersitie
Betwene to haue riches, and riches to haue thee.
Then thou hast riches when thou despisest store,
Bestowest it well, and forcest not therefore.
But riches haue thee, when wretched couetise
Thy minde subdueth to euery ill and vice.
And when thy desire is yet insaciable
Though thou haue treasure almoste innumerable.
Such manet riches (the Collyer tell thee can)
Is vile and odible both vnto God and man.
But nowe to the court for to returne agayne,
Some thinke by princes great riches to obtayne.
But while they couete inriched for to be,
Coridon, forsooth they lese their libertie.
And yet if I should the very truth expries,
No man can in court finde suff and true riches.
If thy lorde geue thee eyther golde or fee,
Vnto his seruice more art thou bounde perdie.
Saint Gregory sayth, affirming the same thing,
In greatest gifres is greatest reckening.
But if thou wilt then forth of the court depare,
When by thy prince inriched thus thou art.
Then shall be founde some gile, some fraude or trayne,
By meane wherof thou lesest all agayne.
A fault shall be founde, some one shall thee accuse
Of thing wherof thou did neuer thinke nor muse.
Though thou be giltelesse, yet shalt thou be conuict,
Fare well, thy good all shall be from thee ricke,
Or some backe reckening concerning thine office
Of all thy riches shall pill thee with a trice.
Then art thou clapped in the Flete or Clinke,
Then nought must thou say, whatsoeuer thou thinke.
For if thou begin to murmure or complayne,
Thy life thou leesest, then hast thou harmes twayne.

Coridon

Yet were it better for to continue still
As longe in the court as is the princes will.

Cornix

If thou continue, thou must be diligent
And ready at hande at eche commaundement,
When he commaundeth, thou must be prest to righe,
To ride and to go by day and eke by nighe.
No dreade, no daunger may helpe thee nor excuse,
No payne nor perill mayst thou flee or refuse.
Sometime must thou be in ayre contagious,
And in thousandes other of chaunces perilous.
What he commaundeth, that nedes do thou must,
Be it good or ill, rightwise or vniust.
Laugh when he laugheth, all if thine heart be sad,
Wepe when he wepeth, be thou neuer so glad.
Laude what he laudeth, though it be not laudable,
Blame what he blameth, though it be commendable.
And shortly to speake, thou must all thing fulfill
As is his pleasure, and nothing at thy will.
None of thy wittes are at thy liberrie,
Vnto thy maister they needes must agree.
What is more foolishe, more fonde or imprudent
Then to get riches by such extreme torment.
For nought it is els but playne a phrenesy
To bide for riches this care and misery.
It would make one clawe where as it doth not itche
To see one litle poore because he would hye riche.
Because one in court hath gotten good, or twayne,
Should all men suppose the same there to obtayne?
And in hope thereof to lose their liberrie,
But seeking riches, such findeth pouerrie.
For many in court while they abide riches,
Spende all their treasure and line in wretchednes,
What saith some foole, spende on a bone viage,
Perchaunce my wages shall passe mine heritage.
But while he spendeth till scant remayne a grote,
Home he retourneth, yea, with a threede bare coate.
His horse is so fat, that playne he is not able
To get his body nor head out of the stable.
His sworde and buckler is pledged at the bere,
And to go lighter, so is his other gere.
The rider walketh now with his bowe and arowes,
With a fayre excuse (in hedges to kill sparowes.)
And oft returning he sayde, but all to late,
I due all courting in the deuils date.

Coridon

I syr, this passeth nowe by the rode of some,
Better were for suche to haue bid at home.
But tell me Cornix, hath all men the bondage
And payne of the court for no more aduauntage.

Cornix

Yes, sometime riches is geuen by some chaunce
To such as of good haue greatest abundaunce.
Likewise as streames vnto the sea do glide,
But on bare hilles no water will abide:
So if a poore man serue in the court longe while,
Fortune shall neuer so frendly on him smile,
But that a riche man in rowme or hye dignitie
For a litle seruice hath more reward then he.
As for the seruice, none in the court shall ponder,
They note the person, still is the poore kept vnder.
For a litle man mete is a small hakney,
So smallest persons haue small reward alway.

But

But men of worthip fet in auctority
Muft haue rewardes great after their degree.
And (Cozidon) princes gene nought I tell thee playne,
But when that they muft rendre agayne.
And fo fuch thinges which princes to thee gene,
To thee be as fure as water in a fiue.
Thou mayeft not of them make alienation,
Nor the fame carye vnto another nation.
Thou mayeft not diſpoſe them after thine intent,
But like as thy prince is pleafed and content.
Then fuch vayne riches can be thine by no ſkill,
Sith thou haſte no might to ſpende them at thy will.
Yea, and moreouer thou haſte no facultie
The fame to bequeath at will when thou muſt dye.
If thou want iſſue, no man ſhall be thine heyre
Saue onely the prince, thus dot h the worlde fare.
If thou haue iſſue, ſucceede ſhall they not ther,
Except with thy prince they will in ſeruice be.
How many haue be ſhayne me nedeth not expreſſe,
Of ſuch as them erſt announced to riches.
So princes are wont with riches ſome to fede,
As we do our ſwine when we of larde haue nede.
we feede our hogges them after to deuour,
When they be fatted by coſtes and labour.
In like wiſe princes promoteth many one,
And when they be riche, they gnaw them to the bone.
Like as Longynus and Seneca doubtleſſe,
Which as ſayth Cobzus were ſlayne for their riches.
So writeth Pius (whom ſome Eneas cáll)
I clauſe allegyng of famous Iuuenall.

Coridon

The more of the court that thou doeſt count and tell,
The leſſe meaneth with it to bende or mell.

Cornix

What bide Cozidon, yet haſte thou not heard all,
The Court is in earth an ymage infernall,
Without fayre payneted, within vgly and vile,
This know they ſurely which there hath bene a while.
But of our purpoſe nowe for to ſpeake agayne,
Fewe princes gene that which to them ſelfe attayne.
Truſt me Cozidon, I tell thee by my foule,
They robbe ſaint Peter therewith to cloth S. Powle.
And like as dayly we both may ſee and here,
Some pill the Churche, therewith to leade the quere.
While men promoted by ſuch rapine are glad,
The wretches pilled mourne, and be wo and ſad.
And many heyres liue giltleſſe in diſtreſſe,
While vnworthy hath honour and riches.
But ſuch vile giftes may not be true playnly,
Nor yet poſſeſſed by lawe right wiſely.
And ſith fewe rowmes of lozdly dignitie
Be won or holden with right and equitie,
Say what thing haue they to gene by lawe and right,
Sith their cheefe treaſure is won by wrongful might.

Whence come their iewels, their coyn, and cloth of price,
Haue moſte by rapine and ſelling of Juſtice,
Els of Saint Peters, or Chriſtis patrimony.
Nowe lette be founders, but confounders many.
Theſe be no giftes true, honeſt nor laudable,
Neyther to the gener nor taker profitable.
Theſe men call giftes of none vtilitie,
Which thus proceedeth of falſe iniquitie.
Then leaue we this vice while all good men it hate,
For couetous with coyne be neuer ſatiate.
I hearde ſyr Hampton ſay but this other day,
That Jerome and Seneca do both this ſentence ſay,
That couetous wyrches not onely want that thing
Which they neuer had in title nor keeping.
But that which they haue alſo they want and layle,
Sith they it hauing of it haue none auayle.
And as I remember, olde Cobzus ſayde alſo
That golde nought helpeth when we muſt hence go.
Scant haue we pleaſure of it whilſt we here tary,
And none can his ſhore nor glory with him cary.
Thus ought we to lyue as hauing all in ſtore,
But nought poſſeſſing, or caring nought therefore.
What ſhould chriſten men ſeeke farther for riches,
Hauing foode and cloth it is enough doubtleſſe.
And theſe may our Lorde gene vnto vs truely,
Without princes ſeruice or courtly miſery.
Thus finde we in court playne no riches at all,
Or els finde we ſuch with care continuall:
That it were better no riches to haue founde
Then for falſe treaſure in thraldome to be bound.

Coridon

Looke vp mate Cornix, beholde into the well,
Theſe windy cloudes do threatneth ſome tempeſt.
My clothes be thin, my ſhepe be ſhorne newe,
Such ſtorme might fall that both might after rewe.
Dryue we our flockes vnto our poore cottage,
To morowe of court we may haue more language.
This day haſte thou tolde and proued openly
That all ſuch courtiers do lyue in miſery.
Which ſerue in the court for honour, laude or fame,
And might or power, thou proued haſte this ſame:
And that all they lyue deepeſt in diſtreſſe
Which ſerue there to win vayne treaſour and riches.
As for the other two, and it ought more remayne,
Thou mayeſt tell to morowe when we turne agayne.

Cornix

I graunt Cozidon, take vp thy bottell ſone,
Leſſe is the burthen nowe that the drinke is done,
Lo here is a ſport, our bottell is contrary
To a Cowes vtter, and I ſhall tell thee why.
With a full vtter returneth home the cowe,
So doth not the bottell as it appereth nowe.
Cozidon, we muſt haſte in our iourney make,
Or els ſhall the ſtorme vs and our ſhepe ouertake.

FINIS.

Thus endeth the firſt Egloge of the miſeries of the Courtiers, compiled and drawen by *Alexander Barclay*.

Here beginneth the seconde Egloge of the miseryes of Courtiers.

¶ *Coridon.*

How fel this Cornix, why tarydest thou so long.
This is the fourth daye, some thinge is with thee wronge,
Els some perturbance of houshold busynes
Unto thy pasture hath made thes tende the lesse.

Cornix.

Codrus the richest shepherde of our coast,
Which of his wethers is wont him selfe to boast,
Unto a banket frendly inuited me
The same day after I departed fro thee:
Whyle I him helped his geslyng for to chere,
That hath me caused so lately to be here.

Coridon.

Who fatly fareth with costly meate and drinke,
For worke behoueful doth litle care or thinke.
When full is the wombe the bones would haue rest,
Fye on such surfeyt, fayre temperaunce is best.
My wines gray hen one egge layde euery day,
My wife fed her well to cause her two to lay.
But when she was fat, then layde she none at all,
I trowe that like chaunce be vnto thee befall.
For nowe of thy flocke thou hast no minde nor care,
Since time thy wittes were dulled with fat fare.

Cornix.

Not so Coridon, for when I sup at home,
I oft go to bed with faynt and hungry wombe:
Then lye I slumbring to win in slepe I thinke
That same which I lost for want of meate and drinke.
But when I am fed, then sleepe I stedfastly,
And after short rest then worke I lustely.

Coridon.

A birde well ingorged kepes well her nest,
A full bely asketh a bed full of rest.

Cornix.

That is when dyet exceedeth temperaunce,
Then followeth slouth and all misgouernaunce:
As brauling, babling, discorde and lechery,
Blaspheming, lying, craking and periury.
But as touching me, because I want at home,
When I am abroade I furnish well my wombe.
Yet more I take not then nature may sustayne,
And then fore worke I it to digest agayne.
So did I with Codrus till I am fatigate.

Coridon.

I will well something made thee to come so late.
We will no longer to commen of excesse,
But tell me Cornix what was thy busynes.

Cornix.

The riuer began the bankes to ouerflowe
At diuers partes, where as the ground was lowe.
For might of water will not our leasure bide,
We fayne were our shepe a while to set aside.
And both day and night to put to our diligence
For to ouercome the floudes violence.
Strengthing our bankes, and forgheting them agayne
Which were abated with floudes of great rayne.

Coridon.

The earth in this poynt is like maners of men,
From hye grounded water descendeth to the fen.
The hye mountaynes of water them discharge,
And lade the riuers with floudes great and large.
Agayne the riuers dischargeth them likewise,
And chargeth the sea: so mens common guise
Is alway to lay the burthen or the sache
(Which them sore grieueth) vpon some other backe.

Cornix.

Nothing is truer then is this of thee sayde,
It is a true prouerbe, and prettyly conueyde.

Coridon.

But nowe thou art come, I pray thee heartyly,
Begin where thou left of Courtiers misery.
The heauen is clere, the cloudes cleane away,
which is a token of calme and pleasant day.
The poynted birdes with pleasaunt tunes sing,
The dewy floures freshly doth smell and spring.
All thing reioyceth, eche thing doth nature kepe,
Then were it great shame to bide to sport and slepe.
By mery talking long time seemeth short,
In frendly speeche is solace and comfort.

Cornix.

As I remember, we spake last of riches,
Nowe talke we of lust or voluptuousnes.
For sooth some wretches of maners vile and rude
Haue counted in lust moste hye beatitude.
And namely the sect which followe Epicure,
which shamefull sect doth to this day indure.
whom the Philosophers and clerkes now a dayes
Despise with wordes, yet followe they his wayes.
For what is that clerke or prelate in honour,
Which cleane despiseth all temporall pleasour.
And therfore perchaunce if any such there be,
Despising to looke on fayrenes or beautye,
Despising odours or sapour delicate,
And pleasaunt touching despising in like rate:
Some call them happy which can such thing exclude,
But no men count them of maners dull and rude.
For two diuers wayes doth mans life contayne,
The one of vertue, of diligence and payne:
The other of lust, of pleasure, mirth and rest,
The first despising, men count the second best.
The way of vertue is rough and desolate,
With weede and thornes shut, for all men it hate.
Fewe it frequenteth or followe in regarde,
For the first entry to them appereth harde.
The way of pleasure is playne and euident,
And greatly worne, for many it frequent.
The harde way of vertue at ende hath quietnes,
The playne way of pleasure hath daunger and distresse.
Yet where one haunteth the passage of vertue,
For that one foure score their lustes doth insue.

Coridon

Coridon

Thole matters be hye and ſemeth me diffuſe,
Drawe to our purpoſe, cauſe me no longer muſe.

Cornix

Though I be poore and here nothing ſet by,
Yet haue I yet this ſene ſome Philoſophy,
But the lacke of hie hurteth all ſcience,
And wretched thraldome is enemie to prudence.
What time the perſon is counted as abiect,
Then langour maketh the wit of ſmall effect.
A famous doctour is blinded among fooles,
Onely his valour is cleareſt in the ſcholes.
A precious ſtone well couched in pure golde
Is bright and comely, and goodly to beholde,
Throwe it in the mire then is the beautie gone
And hid for the time, both of the golde and ſtone.
For lacke of vſing a ſworde earſt glaſed bright
With ruſt is eaten, made foule and blacke to ſight:
Right ſo my reaſon ſometime freſhe to deuiſe,
Is nowe made ruſty for lacke of exerciſe.

Coridon

By this diſputing thou mayſt ſcoure of the ruſt,
Returne nowe to ſpeake of pleaſour and luſt.

Cornix

Many blinde wretches bide in the court labour,
There wening to win their luſtes and pleaſour,
But it is a wonder and matter chiefe of all
To ſpeake of their folly and appetite rurall:
But firſt let vs talke what pleaſour is there ſene
With the fiue wittes, beginning at the eyne.

Coridon

That is truth Cornix, right many thinges there be
Which men haue pleaſour and great delite to ſee,
And theſe in the court be moſte in abundaunce.

Cornix

Nay, there hath the ſight no maner of pleaſaunce,
And that ſhall I proue long time or it be night.
Some men deliteth beholding men to fight,
Or goodly knightes in pleaſaunt apparayle,
Or ſturdie ſouldiers in bright harnes and maile,
Or an army arayde ready to the warre,
Or to ſee them fight, ſo that he ſtande afarre.
Some glad is to ſee theſe Ladies beauteous
Goodly appoynted in clothing ſumpteous:
A number of people appoynted in like wiſe
In coſtly clothing after the neweſt giſe,
Spoртes, diſgiſing, fayre courſers mount and praunce,
Or goodly ladies and knightes ſing and daunce,
To ſee fayre houſes and curious picture,
Or pleaſaunt hanging, or ſumpteous veſture
Of ſilke, of purpure or golde moſte orient,
And other clothing diuers and excellent,
Hye curious buildinges or palaces royall,
Or Chapels, temples fayre and ſubſtantiall,
Images grauen or vaultes curious,
Gardeyns and medowes, or place delicious,
Foreſtes and parkes well furniſhed with dere,
Colde pleaſaunt ſtreames or welles fayre and clere,
Curious cundites or ſhadowie mountaynes,
Swete pleaſaunt valleys, laundes or playnes,
Hounds, and ſuche other thinges manyfolde
Some men take pleaſour and ſolace to beholde.
But all theſe pleaſoures be much more iocunde
To priuate perſons which not to court be bounde,
Then to ſuche other whiche of neceſſitie
Are bounde to the court as in captiuitie.
For they which be bounde to princes without layte,
When they muſt nedes be preſent in battayle
There ſhall they not be at large to ſee the fight,
But as ſotildiours in middeſt of the fight,
To runne here and there ſometime his foe to smite,
And oftetimes wounded, herein is ſmall delite.
And more muſte he thinke his body to defende,
Then for any pleaſour about him to intende,
And oft is he faynt and beaten to the grounde,
I trowe in ſuche fight ſmall pleaſour may be founde.
As for fayre ladies clothed in ſilke and golde
In court at thy pleaſour thou canſt not beholde,
At thy princes pleaſour thou ſhalt them onely ſee,
Then ſuche ſhalt thou ſee whiche little ſet by thee,
Whoſe ſhape and beautie may ſo enflame thine heart,
That thought and langour may cauſe thee for to ſmart.
For a ſmall ſparcle may kindle ſoule certayne,
But ſcantly Helleine may quench it clene agayne,
And beautie blindeth and cauſeth many to ſet
His heart on the thing which he ſhall neuer get.
To ſee men clothed in ſilkes pleaſauntly
It is ſmall pleaſour, and oft cauſeth enuy.
While thy leane Jade haiteth by thy ſide
To ſee another vpon a Courſer ride,
Though he be neyther gentleman nor knight,
Nothing is thy fortune thy hart can not be light.
As touching ſportes and games of pleaſaunce,
To ſing, to reuell and other daliaunce:
Who that will truely vpon his lorde attende
Vnto ſuche ſportes he ſeldome may entende.
Palaces, pictures and temples ſumptuous,
And other buildinges both gay and curious:
Theſe may marchauntes more at their pleaſour ſee,
Then ſuche as in court be bounde alway to bee,
Sith kinges for moſte parte palle not their regiond,
Thou ſeeſt nowe Cities of foreyn nations.
Suche outwarde pleaſoures may the people ſee,
So may not courtiers for lacke of libertie.
As for theſe pleaſours of thinges variable
Which in the fieldes appeareth delectable,
But ſeldome ſeaſon mayeſt thou obtayne reſpite
The ſame to beholde with pleaſour and delite.
Sometime the courtier remayneth halfe the yere
Cloſe within walles muche like a priſonere,
To make eſcapes ſome ſeldome times are wont,
Saue when their princes haue pleaſour for to hunt,
Or els otherwiſe them ſelfe to recreate,
And then this pleaſour ſhall they not loue but hate:
For then ſhall they fourth moſt chiefely to their payne,
When they in mindes would at home remayne.
Other in the froſt, hayle or els ſnowe,
Or when ſome tempeſt or mightie wind doth blowe,
Or els in great heat and feruour exceſſiue,
But cloſe in houſes the moſte parte waſte their life,
Of colour faded, and choked nere with duſt:
This is of courtiers the toy and all the luſt.

Coridon

What, yet may they ſing and with fayre ladies daunce,
Both commen and laugh, herein is ſome pleaſaunce.

Cornix.

Nay, nay Coridon, that pleaſour is but ſmall,
Some to contente what man will pleaſour call,
For ſome in the daunce hir pincheth by the hande,
Which gladly would ſee him ſtretched in a bande.
Some galand ſeketh hir fauour to purchaſe,
Which playne abhorreth for to beholde his face.
And ſtill in daunſing moſt parte inclineth ſhe
To one muche viler and more abiect then he.
No day ouerpaſſeth but that in court men finde
A thouſande thinges to vexe and greue their minde.

Alway thy foes are present in thy sight,
And often so great is their degree and might
That nedes must thou thy fiste & hand withdraw
Though thou wouldest it cut gladly from the arme.
And briefly to speake, if thou to court resorte,
Yf thou see one thing of pleasour or comforte,
Thou shalt see many before or thou depart
To thy displeasour and pensiuenes of hart:
So findeth thy sight there of more bitternes
And of displeasour, then pleasour and gladnes.

Coridon

As touching the sight nowe see I clere and playne
That men in the court shall finde but care and payne,
But yet me thinketh as dayly doth appeare,
That men in the court may pleasaunt thinges heare,
And by suche meanes haue delectation,
While they heare tidinges and communication,
And all the chaunces and euery newetie
As well of our coste as farre beyonde the sea.
There men may heare some that common of wisdome,
For of men wisest within the court be some,
There be recounted and of men learned tolde
Famous Chronicles of actes great and olde,
The worthy dedes of princes excellent,
To moue yong princes suche actes to frequent.
For when wise men dare not bad princes blame,
For their misliuing, Mynalcas sayth the same,
Of other princes then laude they the vertue
To stirre their lordes suche liuing to ensue.
And while they commende princes vnworthily,
To be commendable they warne them secretly.
All this may courtiers in court ofte times heare,
And also songes of times swete and cleare.
The birde of Cornewall, the Crane and the Kite,
And mo other like to heare is great delite,
Warbling their tunes at pleasour and at will,
Though some be busy that therin haue no skill.
There men may heare muche other melody
In sounde resembling an heauenly armony.
Is this not pleasour, me thinkes no mirth is scant
Where no reioysing of minstrelcie doth want,
The bagpipe or fidle to vs is delectable,
Then is there solace more greatly commendable.

Cornix

Thou art deceaued and so be many mo,
Which for suche pleasour vnto the court will go,
But for these also I muste finde remedy,
Whiche sue to the court for lust of melody.
They be mad fooles which to reioyce their eares
Will liue in court more dreadfull then with beares:
In stede of pleasour suche finde but heauines,
They heare small good, but muche vnhappines.
As touching tidinges which thou dost first abiect,
There muche thinges is tolde false and of none effect,
And more displeasour shall wise men in them finde
Then ioye and pleasour to comfort of their minde.
These be tidinges in court moste commonly,
Of Cities taken, warre, fraude and tiranny,
Good men subdued or els by malice slayne,
And bad in their stede haue victory and reigne,
Of spoyling, murther, oppression and rapine,
Howe lawe and iustice sore falleth to ruine.
Among the courtiers suche newelties be tolde,
And in meane season they laugh both yong and olde.
While one recounteth some dedes abhominable,
Suche other wretches repute it commendable.
But men of wisedome well learned in Scripture,
Which talke of maners or secretes of nature,
Or of histories, their disputation
Is swetely sauced with adulation,
They cloke the truth their princes to content,
To purchase fauour and minde benefolent,
And sometime porten or vsadours ornate
Make orisons before some great estate,
It is not so swete to heare them talking there
Where as their mindes be troubled ofte with feare,
As in the scholes, where they at libertie
Without all flattering may talke playne veritie,
For truely in courtes all communication
Must nedes haue spice of adulation.
Suche as be gritie anone be mad and worth
If one be so bolde playnly to say the troth,
Therfore illiuers ofte times landed be,
And men disprayed which lone honestie,
And true histories of actes auncient
We falsely turned some princes to content,
And namely when suche histories testifie
Blame or dishonour touching their progenie.
Then newe histories be fayned of the olde,
With flattery paynted and lyes manyfolde.
Then some good scholer without promotion
Hearing suche glosed communication,
Dare not be so bolde his lying to gaynsay,
But laugh in his minde yet at the foole he may.
And also in the court Auctours not veritable
And leaste of valour are counted moste laudable,
But Liuius, Salust and Quintus Curtius,
Iustinian, Plutarche and Suetonius,
With these noble Auctours and many suche mo
In this time courtiers will nothing haue to do.

Coridon

Cornix, where hast thou these strange names sought?

Cornix.

I sought not in youth the world all for nought.
Minstrels and singers be in the court likewise,
And that of the best and of the French gise,
Suche men with princes be seene more acceptable
Then men of wisedome and clarkes venerable,
For Philosophers, Poetes and Orators
Be seldome in court had in so great honours.
When thou sayne would here suche folkes play or sing,
Nothing shall be done of them at thy liking,
But when it pleaseth thy prince them to call
Their sounde ascendeth to chamber and to hall,
When thou wouldest slepe or do some busines
Then is their musike to thee vnquietnes,
Yet bide their clamour and sounde thou must
To thy great trouble and no pleasour or lust:
This is of singers the very propertie,
Alway they concept desired for to be,
And when their frendes would heare of their cunning
Then are they neuer disposed for to sing,
But if they begin desired of no man
Then shewe they all and more then they can,
And neuer leaue they till men of them be wery,
So in their concept their cunning they set by:
And thus when a man would gladliest them heare,
Then haue they disdayne in presence to appeare,
And then when a man would take his ease and rest,
Then none can voyde them they be in place so prest,
Yet muste thou nedes eche season principall
Reward suche people els art thou nought at all,
For their displeasour to thee and paynes harde:
Lo suche is the court, thou must geue them reward.
Beside this in the court men scant heare other thing
Saue chiding and brauling, banning and cursing,
Eche one is busy his felowe for to blame,
There is blaspheming of Gods holy name,
Deuising othes with pleasour for the nonce,
And often they speake together all at once,

So

So many clamours vse they at every tide
That scant mayst thou heare thy felowe by thy side,
They bolle their sinnes as paste the feare of shame,
Detracting other men faultte in the same,
One laudeth his lande where he was bred and borne,
At others countrey hauing disdayne and scorne,
On eche side soundeth foule speche of ribawdry,
Haunting and bosting of sinne and vilanny,
No measure, no maner, shame, nor reuerence,
Haue they in wordes in secret or presence,
A rustie ribaude more viler then a sowe
Hath in the court more audience then thou,
Some boke, some braule, some slaunder and backbite,
To heare suche maners can be but small delite,
Except a wretche will conforme him to that sorte,
Then in suche hearing his blindnes hath comfort.
These scabbed scoltons may do and say their will,
when men of worthip for very shame are still,
who that hath wisedome would rather deafe to be
Then dayly to heare suche vile enormitie.

Coridon

I see in hearing men in the court haue no ioye,
Yet is it pleasour to handle and to toye
With Galates, Licoris or Phillis,
Neera, Maikin or iustie Cestalis,
And other dames, yt coyne be in the pouche
Men may haue pleasour them for to fele and touche.
In court hath Venus hir power principall,
For women vse to loue them moste of all
which boldly bosteth or that can sing and iet,
which are well decked with large bushes set,
which hath the mastery ofte time in tournament,
Or that can gambaud or daunce feat and gent,
Or that can alway be mery without care,
with suche can wemen moste chiefly deale and fare:
So may these courtiers in court some pleasour win
Onely in touching and feling their softe skinne.

Cornix

Thou art abused, forsooth it is not so,
Louers in court haue moste of care and wo.
Some women loue them inflamed by vile lust,
But yet very fewe dare them beleue or trust:
For well knowe wemen that courtiers chat and bable,
They bost their sinnes, and euer be vnstable
After their pleasour, then to the olde adewe,
Then be they busy to purnay for a newe.
This knowe all wemen, some by experience,
So fewe to courtiers gene trust or confidence,
Except it be suche as forseth not hir name,
Or passeth all feare, rebuke or worldly shame,
Then suche a brothell hir kepeth not to one,
For many courtiers ensueth hir alone.
And none shalt thou loue of this sorte pardee,
But that she loueth another better then thee.
And then as often as parting felowes mete
They chide and braule though it be in the strete,
Hatred and strife and fighting commeth after,
Effusion of bloud, and oftentime manslaughter.
Thou canst no woman kepe streite and nigardly,
To whom many one doth promise largely.
Another shall come more freshe and gayly decte,
Then hath he fauour and thou art cleane abiecte,
Then thou hast wasted thy money, name and fede,
Then shalt thou haue nought saue a mocke for thy mede,
Thou art the ninth wenting to be alone,
For none of this sorte can be content with one:
Yet shall she fayne hir chast as Penelope,
Though she loue twentie as well as she doth thee,
And eche for his time shall haue a mery lobe.
She sigheth as she great sorowe for thee toke,
With fayned teares she moysreneth ofte thy lap
Till time that thy purse be taken in a trap,
And if she perceiue that all thy coyne is gon,
Then daunce at the doore, adewe gentle John.
And ofte when thou goest to dilite thy leeman,
With hir shalt thou finde some other tolyman,
Then shall she make thee for to beleue none other
But he is hir father, hir vncle or hir brother:
But playnly to speake, he brother is to thee,
If kinred may rise of suche iniquitie.
Ageyne to hir house if that thou after come
Then shalt thou finde that she is not at home,
But gone to some other, which for rebuke and shame
Durst not come to hir for hurting of his name.

Coridon

Here is a rule, this doth excede my minde,
Who would think such guile to be in womankinde,
But yet man pardie some be as good within
As they be outwerde in beautie of their skin,
Of this cursed sorte they can not be eche one,
Some be which kepe them to one louer alone,
As Penelope was to hir Vlisses.
Thinke on what Codrus recounted of Lucres,
Though she not willing was falsly violate
With hir owne handes procured she hir fate.

Cornix

It were a great wonder among the women all
If none were parties of luste venerall,
I graunt some chast what time they can not chuse,
As when all men their company refuse,
Or when she knoweth hir vice should be detect,
Then of mistituing anoydeth she the sect.
And though in the world some women thou mayst finde
Which chastly line of their owne kinde,
Or that can kepe hir selfe onely to one,
Yet is with suche of pleasour small or none,
To hir at pleasour thou canst not resorte:
In pleasour stollen small is the comfort,
Neyther mayst thou longe with suche one remayne,
And in shorte pleasour departing in grete payne,
To hir mayst thou come but onely nowe and then,
By stealth and startes as priuily as thou can.
Thy loue and thy lorde mayst thou not serue together?
If so, thy wit is distract thou wot not whither.
Thy lorde doth chalenge to him thy whole seruice,
And the same doth loue chalenge in like wise.
Not onely it is harde in the court to saue
Thy leman chast with hir pleasour to haue,
But also it is extreme difficultie
Thine owne wife in court to kepe in chastitie,
For flattering woers on euery side appeare,
And iustie galandes of fayre dissimuled cheare:
Some promis golde and giftes great and small,
Some hastie galande is yet before them all,
So many woers, baudes and brokers,
Flatterers, liers, and hastie proferers
Be alway in court, that chast Penelope
Coulde scant among them preserue hir chastitie.
So great temptation no woman may resist,
If heauenly power hir might do not assist,
For craft and coyne, flattery and inflaunce,
Turneth chast mindes to vile misgouernaunce.
Though she be honest yet must thou leane thy loue,
Sith princes courtes continually remoue,
Then whether she be thy wife or thy concubine,
Hir care and dolour is great, and so is thine:
For neyther mayest thou with hir abide,
Nor lede hir with thee, or kepe hir by thy side,
when thou art gone if she behinde remayne
Then feare thee troubleth with torment & with payne.

Because that the minde of woman is vnstable
Alway thou doubtest least she be changeable,
And I assure thee if man be out of sight
The minde of woman to returne is very light,
Once out of sight and shortly out of minde,
This is their maner appeare they neuer so kinde.
Adde to all these scorne and derision
Which thou mayst suffer, and great suspection,
Infamy, slaunder and priuie ielosie,
These muste thou suffer without all remedy,
And other daungers mo then a man can thinke,
While other sleepeth the louer scant doth winke.
Who hath these proued shall none of them desire,
For children brent still after drede the fire:
Sith that these thinges to all men be grenous,
They be to courtes yet moste dammageous,
Moste paynefull, noyous, and playnely importable,
In court them seling hath nothing delectable.

Coridon.

I see the pleasour of touching is but small,
I thought it hony, I see nowe it is gall.
Nowe speake on Cornix, I pray thee brefely tell,
What hope haue courtiers in tasting or in smell,
For these two wittes in court be recreate,
Els many wretches be there infatuate.

Cornix

The smell and tasting partly conioyned be,
And part distoyned as I shall tell to thee,
For while we receyue some meates delicate,
The smell and tasting then both be recreate,
The fragraunt odour and oyntment of swete floure
Onely deliteth the smelling with dolour.
Of meat delicious gone is the smell and tast
When it is chewed and thrugh the gorge past,
But they which in mouth haue pleasour principall,
Are beastly fooles and of liuing brutall.
The famous shepheard whom Nero did behede
Them greatly blameth which beastly vse to fede,
Which for their wombe chefe care and labour take,
And of their bellies are wont their God to make.

Coridon.

A god of the wombe, that heard I neuer ere.

Cornix.

Coridon thou art not to olde for to lere,
I playnly shall nowe declare for thy sake,
Howe beastly gluttons a god of their wombes make:
To God are men wont temples to edifie,
And costly auters to ordeyne semblably,
To ordeyne ministers to execute seruice,
To offer beastes by way of sacrifice,
To burne in temples well smelling incence,
Gluttons to the wombe do all this reuerence.

Coridon

They and their goddes come to confusion,
Which forgeth Idols by suche abusion,
But procede Cornix, tell in wordes playne,
Howe all these thinges they to the wombe ordeyne,
Which is in temple the auter and incence,
And the ministers to do their diligence,
Within the temple to kepe alway seruice,
And to the belly which is the sacrifice.

Cornix

To god of the belly gluttons a temple make
Of the smoky kitchin, for temple it they take,
Within this temple minister bawdy cookes,
And yong scolions with fendes of their lookes,
The solemne auter is the boorde or table,
With dishes charged twentie in a rable,
The beastes offred in sacrifice or hoste
In diuers sortes of sodden and of roste,
The sawse is insence or of the meate the smell,
And of this temple these be the vessell,
Platters and dishes, morter and potcrokes,
Pottes and pestels, brooches and flesche hokes,
And many mo els then I can count or tell,
They know them best which with the kitchen mell,
For god of the wombe this seruice they prepare,
As for their true God full little is their care.

Coridon

This like is beastly and vtterly damnable.

Cornix

But yet it is nowe reputed commendable.
Princes and commons and many of religion
Vnto this temple haue chese deuotion,
To cookes and tauernes some earlier frequent
Then vnto the seruice of God omnipotent,
First serue the belly then after serue our lorde,
Suche is the worlde though it do ill accorde,
And suche as deliteth in beastly gluttony
Foloweth the court, supposing stedfastly
With meat and with drinke to stuffe well the paunch,
Whose luste insatiate no flood of hell can staunch.
And for that princes vse costly meat and wine,
These fooles suppose to fede them with as fine,
To eate and drinke as swete and delicate
As doth their princes or other great estate.
Likewise as flyes do folowe and thicke swarme
About fat paunches vnto their bitter harme:
So suche men as haue in gluttony comforte
To lordes kitchins moste busely resorte,
With hungry throtes yet go they ofte away,
And ofte haue the flyes much better part then they.

Coridon.

Then tell on Cornix what comfort and pleasour
Men finde in court in tasting and sauour,
With meat and drinke howe they their wombes fill,
And whether they spede at pleasour and at will.

Cornix.

To eate and to drinke then is moste ioye and luste
When men be hungry and greued sore with thurst,
But ofte vnto noon muste thou abide respite,
Then turned is hunger to dogges appetite,
For playne wood hungry that time is many one,
That some would gladly be gnawing of a bone,
On which vile curres hath gnawen on before,
His purse is empty and hunger is so sore,
Or some by sobienes and weery tarying
Lese their appetite that they can eate nothing.
Some other hath eaten some bread and chese before,
That at their diner they list to eate no more,
Their stomake stopped and closed with some crust
From them hath taken their appetite and lust,
Then other courtiers of maners beastiall
With greedy mouthes deuoureth more then all.
Thus some at rising be fuller then be swine,
And some for hunger agayne may sit and dine.
Sometime together must thou both dine and sup,
And sometime thou dinest before the sunne be vp,
But if thou refuse to eate before day light
Then must thou tary and fast till it be night,
To eate and to drinke then is it small delite
When no digestion hath stirred appetite.
Agayne thou art set to supper all to late,
Il thing hath season which men of court not hate,

For

For neuer shall thy meate be set to thee in season,
Whereof procedeth muche sore veration,
Olde age intestate departed sodenly,
And iustie galandes departeth semblably,
Hereof procedeth the vomite and the stone,
And other sickines many mo then one.
Sometime is the wine sour, watery and so bad,
That onely the colour might make a man be mad,
Colde without measure or hote as horse pis,
Bad is the colour the sauour badder is:
But if in the court thou drinke both beare and ale,
Then is the colour troubled, blacke and pale,
Thinke not to drinke it in glasse, siluer or golde,
The one may be stollen, the other can not holde,
Of a trene vessell then must thou nedely drinke,
Olde, blacke and rustie, lately taken fro some sinke,
And in suche vessell drinke shalt thou often time
Which in the bottom is full of filth and slime,
And of that vessell thou drinkest oft twis
In which some states or dames late did pis:
Yet shalt thou not haue a cup at thy delite
To drinke of alone at will and appetite,
Coridon in court I tell thee by my soule
For most parte thou muste drinke of a common boule;
And where gresy lippes and slimy bearde
Hath late bene dipped to make some mad afearde,
On that side muste thou thy lippes washe also,
Or els without drinke from diner muste thou go.
In the meane season olde wine and dearely bought,
Before thy presence shall to thy prince be brought,
Whose smell and odour so swete and marueious
With fragrant sauour inbaumeth all the house,
As Muscadell, Caprike, Romney and Maluesy,
From Gene brought, from Grece or Hungary,
Suche shall he drinke, suche shall to him be brought,
Thou haste the sauour thy parte of it is nought,
Though thou shouldest perishe for very ardent thirst
No drop thou getteste for to estake thy lust,
And though good wines sometime to thee be brought
The taste of better shall cause it to be nought,
Oft wouldest thou drinke yet darest thou not sup
Till time thy better haue tasted of the cup.
No cup is filled till diner halfe be done,
And some ministers it counteth then to sone,
But if thou begin for drinke to call and crane
Thou for thy calling such good reward shalt haue,
That men shall call thee malapart or dronke,
Or an abbey towne or limner of a monke,
But with thy rebuke yet art thou neuer the nere,
Whether thou demaunde wine, palled ale or beare,
Yet shalt thou not drinke when thou hast nede & thirst,
The cup muste thou spare ay for the better lust,
Through many handes shall passe the pece or cup,
Before or it come to thee is all dronke vp,
And then if a droppe or two therin remayne
To licke the vessell sometime thou art full fayne,
And then at the ground some filth if thou espy
To blame the butler thou getteste but enuy.
And as men wekely newe holy water powre,
And once in a yere the vessell vse to scoure,
So cups and tankardes in court as thou mayst thinke,
Wherein the commons are vsed for to drinke,
Are once in the yere empty and made cleane,
And scantly that well as oftentime is sene,
For to alke water thy wines to allay
Thou finde shalt no nede if thou before assay,
With rinsing of cuppes it tempered is before
Because pure water perchaunce is not in store.

Coridon

Fye on this maner, suche seruice I defy,
I see that in court is vnclean penury,
Yet here though our drinke be very thin and small,
We may therof plenty haue when we do call,
And in cleane vessell we drinke therof pardee,
Take here the bottle Cornix, assay and see.

Cornix.

Then call for the priest when I refuse to drinke;
This ale brewed Bently it maketh me to winke.

Coridon

Thou sayest true Cornix, beleue me, by the roode
No hand is so sure that can alway make goode,
But talke of the court if thou haste any more,
Set downe the bottle saue some licour in store.

Cornix

God blesse the brewer well cooled is my throte,
Nowe might I for nede sing hier by a note,
It is bad water that can not allay dust,
And very soure ale that can not quench thirst,
Nowe rosteth my tonge, now that I without payne,
Nowe heare me I enter into the court agayne.
Beholde in the court on common table clothes,
So vile and ragged that some his diner lothes,
Touche them then shall they vnto thy fingers cleue,
And then must thou wipe thy handes on thy sleue.
So he which dayly fareth in this gise
Is so imbrued and noynted in suche wise,
That as many men as on his skirtes looke
Count him a scoleon or els a greesy cooke.

Coridon

Yet Cornix agayne all courting I defye,
More clennes is kept within some hogges stye,
But yet mate Cornix all be not thus I wene,
For some table clothes be kept white and clene,
Finer then silke and chaunged euery day.

Cornix

Coridon, forsooth it is as thou doest say,
But these be thinges most chiefe and principall,
Onely reserued for greatest men of all:
As for other clothes which serue the commontie,
Suche as I tolde thee or els viler be,
And still remayne they vnto the planke cleuing,
So blacke, so baudie, so foule and ill seming,
Of sight and of sent so vile and abhominable,
Till scant may a man discerne them from the table.
But nowe heare what meat there neded eate thou must,
And then if thou mayst to it apply thy lust:
Thy meate in the court is neyther swanne nor heron,
Curlewe nor crane, but course beefe and mutton,
Lyght porke or veele, and namely such as is bought
For easier price when they be leane and nought.
Thy flesshe is tesshe or leane, tough and olde,
Or it come to borde vnlauery and colde,
Sometime twise sodden, and cleane without taste,
Hausted with coles and ashes all for haste,
When thou it eatest it smelleth so of smoke
That euery morsell is able one to choke.
Make hunger thy sause be thou neuer so nice,
For there shalt thou finde none other kinde of spice.
Thy potage is made with wedes and with ashes,
And betwene thy teeth oft time the coles crashes,
Sometime halfe sodden is both thy flesshe & broth,
The water and hearbes together be so wroth
That eche goeth sparte, they can not well agree,
And ofte be they salte as water of the see.
Seldome as these hast thou a little licke,
And if thou ought haue within it shall be quicke,
All full of magots and like to the rayne bowe,
Of diuers colours as red, grene and yelowe,

On eche ſide gnawen with miſe or with ratten,
Or with vile wormes, with dogges or with cattes,
Ancleane and ſcorny, and harde as the ſtone,
It loketh ſo well thou wouldeſt it were gone.
If thou haue butter then ſhall it be as ill
Or worſe then thy cheſe, but hunger hath no skill,
And when that egges haſe hatched be almoſt
Then are they for thee layde in the fire to roſt.
If thou haue peares or apples be thou ſure
Then be they ſuche as might no longer endure,
And if thou none eate they be ſo good and fine
That after diner they ſerue for the ſwine.
Thy oyle for fryng is for the lampes mete,
A man it choketh the ſauour is ſo ſwete,
A cordwayners ſhop and it haue equall ſent,
Suche payne and penaunce accordeth beſt to lent,
Suche is of this oyle the ſauour perilious,
That it might ſerpentes dryue out of an houſe,
Oftetime it cauſeth thy ſtomake to reboke,
And ofte it is ready thee ſodenly to choke.
Of fiſhe in ſome court thy cheſe and bred diſhe
Is whiting, hearing, ſaltfiſhe and ſtockfiſhe,
If the daye be ſolemne perchaunce thou mayſt fele
The taſte and the ſapour of tenche or ele,
Their muddy ſapour ſhall make thy ſtomake ake,
And as for the ele is cosin to a ſnake,
But if better fiſhe or any diſhes more
Come to thy parte it nought was before,
Corrupt, ill ſmelling, and fine dayes olde,
For ſent thou canſt not receyue it if thou worlde.
Thy bread is blacke, of ill ſapour and taſte,
And harde as a flint becauſe thou none ſhould waſt,
That ſcant be thy teeth able it to breake,
Dippe it in potage if thou no ſhift can make,
And though white and browne be both at one price,
With browne ſhalt thou ſede leaſt white might make thee
The lordes will alway that people note & ſee nice,
Betwene them and ſeruauntes ſome diuerſitie,
Though it to them turne to no profite at all,
If they haue pleaſour the ſeruaunt ſhall haue ſmall.
Thy diſhes be one continuing the yere,
Thou knoweſt what meat before thee ſhall appeare,
This flaketh great parte of luſte and pleaſour,
Which aſketh dayntes moſte diuers of ſapour,
On one diſhe dayly nedes ſhalt thou bloſwe,
Till thou be all wery as dogge of the boſwe,
But this might be ſuffred may fortune eaſily,
If thou ſawe not ſweter meates to paſſe by,
For this vnto courtiers moſte commonly doth hap,
That while they haue broune bread & cheſe in their lap,
On it faſte gnawing as houndes rauenous,
Anone by them palleth of meate delicious,
And coſtly diſhes a ſcore may they tell,
Their greedy gorges are rapt with the ſmell,
The deynteous diſhes which paſſe through the hall,
It were great labour for me to name them all,
And Corydon all if I would it were but ſhame
For ſimple ſhepheardes ſuche dayntes to name.
With broune bread and cheſe the ſhepheard is content,
And ſcant ſee we fiſhe paſte once in the lent,
And other ſeaſons ſolte cheſe is our food,
With butter & creame then is our diner good.
And milke is our mirth and ſpeciall appetite,
In apples and plommes alſo is our delite.
Theſe fill the belly although we hunger ſore,
When man hath inough what nedeth him haue more,
But when theſe courtiers ſit on the benches idle,
Smelling thoſe diſhes they bite vpon the bridle,
And then is their payne and anger fell as gall
When all palleth by and they haue nought at all.
What fiſhe is of ſauour ſwete and delicious
While thou ſore hungreſt thy prince hath plenteous.
Rolled or ſodden in ſwete hearbes or wine,
Or fried in oyle moſte ſaporous and fine,
Suche diſhe to beholde and none therof to taſte,
Pure enuy cauſeth thy heart nere to braſt,
Then ſeing his diſhes of fleſhe newe agayne,
Thy minde hath torment yet with muche great payne,
Well mayſt thou ſmell the paſties of a hart
And diuers dayntes, but nought ſhall be thy parte.
The crane, the felant, the pecocke and curlewe,
The partriche, plouer, bittor and heronſewe,
Eche birde of the ayre and beaſtes of the grounde
At princes pleaſour ſhalt thou beholde abounde,
Seaſoned ſo well in licour redolent
That the hall is full of pleaſaunt ſmell and ſent,
To ſee ſuche diſhes and ſmell the ſwete odour,
And nothing to taſte is bitter diſpleaſour.

Coridon

Yes ſomewhat ſhall come who can his time abide,
And thus may I warne my felowe by my ſide,
What eate ſolte Dromo, and haue not ſo great hall,
For ſhortly we ſhall ſome better morſell taſte,
Solte man and ſpare thou a corner of thy belly,
Anone ſhall be ſent vs ſome little diſhe of Jelly,
A legge of a ſwan, a partriche or twayne.

Cornix

Nay, nay Corydon, thy biding is in vayne,
Thy thought ſhall vaniſhe, ſuche diſhes be not ſmall,
For common courtiers of them haue nought at all,
To thy next felowe ſome morſell may be ſent
To thy diſpleaſour, great anguiſhe and torment,
Wherby in thy minde thou mayſt ſuſpect and troſwe
Him more in fauour and in conceipt then thou.
And ſometime to thee is ſent a little crap
With ſauour therof to take thee in the trap,
Not to allay thy hunger and deſire,
But by the ſwetenes to ſet thee more on fire.
Beſide all this ſorowe increaſed is thy payne,
When thou beholdeſt before thy lorde payne mayne
A baker choſen and waged well for thy,
That onely he ſhould that buſines apply.
If thou one manchet dare handle or eis touche,
Because of duetie to thruſt it in thy pouche,
Then ſhall ſome flouen thee daſhe on the care,
Thou ſhrinkeſt for ſhame thy bread leaning there.

Coridon

My bagge full of ſtones and hooke in my hande
Should gene me a courage ſuche boldly to withſtand.

Cornix.

Not ſo Corydon, they fare like to curres,
Together they cleane more fall then do burres,
Though eche one with other ofte chide, braule & fight,
Agaynſt a poore ſtranger they ſhewe all their might.
It is a great maſtery for thee Corydon alone
To ſtrine or contende with many mo then one,
A ſtrawe for thy wiſdome and arte liberall,
For fauour and coyne in court worketh all.
Thy princes apples be ſwete and orient,
Suche as Minalcas vnto Amintas ſent,
Or ſuche as Agros did in his keping holde,
Of fragrant ſapour and colour like pure golde,
In fauour of whom thou onely haſte delite,
But if thou ſhould dye no morſell ſhalt thou bite.
This cheſe is coſtly, fat, pleaſaunt and holeſome,
Though thy teeth water thou eateſt not a crume,
Upon the ſewer well mayſt thou gape and gape,
While he is filled thy hunger is a tape.
Before thy ſouerayne ſhall the kerner ſtande,
With diuers geſture his knife in his hande,

Diſmem-

Dismembring a crane, or somewhat deynteous:
And though his parsell be fat and plenteous,
Though vnto diuers thou see him cut and kerue,
Thou getteste no gobbet though thou should dye & sterue.
In all that thy sight hath delectation,
Thy greedy tasting hath great vexation.
What man will beleue that in such wretched thing,
A courtier may finde his pleasure or liuing.
What man is he but rather would assent
That in such liuing is anguish and torment.
May not this torment be well compared thus
Vnto the torment of wretched Tantalus,
Which as saide Faustus, whose saying I may thinke,
In flood and fruites may neither eate nor drinke:
Auncient Poetes this Tantalus do fayne
In hell condemned to suffer such payne,
That vp to the chin in water doth he stande,
And to his vpper lip reache apples a thousande,
But when he would drinke, the water doth descende,
And when he would eate, the apples do ascende.
So both fruite and water them keepeth at a stent,
In middes of pleasures haue courtiers like torment.
But nowe to the table for to retourne agayne,
There haste thou yet another grieuous payne:
That when other talke and speake what they will,
Thou dare not whisper, but as one dombe be still.
And if thou ought speake priuy or apert,
Thou art to busy, and called malepert.
If thou call for ought by worde, signe or becke,
Then Jacke with the bush shal taunt thee with a chek.
One reacheth thee bread with grutch and murmuring,
If thou of some other demaunde any thing,
He hath at thy asking great scorne and disdayne,
Because that thou sittest while he standeth in payne.
Sometime the seruauntes be blinde and ignoraunt,
And spye not what thing vpon the borde doth want.
If they see a fault they will it not attende,
By negligent scorne disdayning it to mende.
Sometime thou wantest eyther bread or wine,
But nought dare thou aske if thou should neuer dine.
Demaunde salt, trencher, spone, or other thing,
Then art thou importune, and euermore crauing:
And so shall thy name be spread to thy payne,
For at thee shall all haue scorne and disdayne.
Sometime art thou prised of them at the table,
But muche more art thou of the seruing table.
The hungry seruers which at the table stande
At euery morsell hath eye vnto thy hande,
So much on thy morsell distract is their minde,
They gape when thou gapest, oft biting the winde.
Because that thy leauinges is onely their part,
If thou feede thee well sore grieued is their heart.
Namely of a dish costly and deynteous,
Eche pece that thou cuttest to them is tedious.
Then at the cupborde one doth another tell,
See howe he feedeth like the deuill of hell.
Our part he eateth, nought good shall we tast,
Then pray they to God that it be thy last.

Coridon.

I had leuer Cornix go supperlesse to bed,
Then at such a feast to be so bested.
Better is it with chese and bread one to fill,
Then with great daynte, with anger and ill will.
Or a small handfull with rest and sure pleasaunce,
Then twenty dishes with wrathfull countenaunce.

Cornix

That can Amintas recorde and testify,
But yet is in court more payne and misery.
Brought in be dishes the table for to fill,
But not one is brought in order at thy will.
That thou would haue first and lowest principall
Is brought to the borde oft times last of all.
With bread and rude meate when thou art saciate,
Then commeth dishes moste sweete and delicate.
Then must thou eyther despise them vtterly,
Or to thy hurt surfet, ensuing gluttony.
But if it fortune, as seldome doth befall,
That at beginning come dishes best of all,
Or thou haste tasted a morsell or twayne,
Thy dish out of sight is taken soone agayne.
Slowe be the seruers in seruing in alway,
But swift be they after, taking thy meate away.
A speciall custome is vsed them among,
No good dish to suffer on borde to be longe.
If the dishe be pleasaunt, eyther flesshe or fishe,
Ten handes at once swarme in the dishe.
And if it be flesh, ten knyues shalt thou see
Mangling the flesh and in the platter slee:
To put there thy handes is perill without fayle,
Without a gauntlet or els a gloue of mayle.
Among all these knyues thou one of both must haue,
Or els it is harde thy fingers whole to saue:
Oft in such dishes in court is it seene.
Some leaue their fingers, eche knife is so kene.
On a finger gnaweth some hasty glutton,
Supposing it is a piece of breste or mutton.
Beside these in court mo paynes shalt thou see,
At borde be men set as thicke as they may be.
The platters shall passe oft times to and fro,
And ouer the shoulders and head shall they go.
And oft all the broth and licour fat
Is spilt on thy gowne, thy bonet and thy hat.
Sometime art thou thrust for litle rowme and place,
And sometime thy felowe reboketh in thy face.
Betwene dish and dish is tary tedious,
But in the meane time though thou haue payne grieuous,
Neyther mayest thou rise, cough, spit or neese,
Or take other easement, least then thy name may lese,
For such as this wise to ease them are wont,
In number of rascoldes courtiers them count.
Of meate is none houre, nor time of certentie,
Yet from beginning absent if thou be,
Eyther shalt thou lose thy meat and kisse the post,
Or if by fauour thy supper be not lost,
Thou shalt at the least way rebukes soure abide
For not attending and saying of thy tide.
Onions or garlike, which stamped Festilis,
Nor yet sweete leekes mayst thou not eate ywis.

Coridon.

What, forsake garlike, leekes, and butter sweete?
Nay, rather would I go to Cly on my feete:
We count these deynties and meates very good,
These be chiefe dishes, and rurall mens foode.

Cornix

Who court frequenteth must loue the dishes sweete,
And lordes dishes to him ate nothing mete.
As for our meates they may not eate I thinke,
Because great Lordes may not abide the stinke.
But yet the lordes siege and rurall mens ordure
Be like of sauour for all their meates pure.
As for common meates, of them pleasure is small,
Because one seruice of them continuall
Allayeth pleasure, for voluptuositie
Will haue of dishes chaunge and diuersitie.
And when thou haste smelled meate more delicious,
Thy course dayly fare to thee is tedious.
Nowe iudge Coridon if herein be pleasour,
Me thinke it anguish, sorowe and dolour,
Continuall care and bitter misery,
Affliction of heart, and wretched penury.

But

But many fooles thinke it is nothing so,
Whyle they see courters outwarde so gayly go.
The courters seruauntes cloth, siluer and golde,
And other like thinges delite they to beholde:
But nought they regarde the inward misery
Which them oppresseth in court continually.
And as saith Seneca, some count them fortunate,
Which outwarde appere well clothed or ornate.
But if thou beheide their inwarde wretchednes,
Their dayly trouble, their fruitlesse busynes:
Then would thou count them both vile and miserable,
Their rowme and office both false and discevable.
For like as men paynt olde walles ruinous,
So be they painted, their life contrarious,
And therfore all they which serue in court gladly
For taste or smelling, or spice of gluttony,
Haue like more wretched then Burges or merchant,
Which with their wiues haue loue and life pleasant.
Shepherdes haue not so wretched liues as they,
Though they liue poorely on cruddes, chese and whey,
On nappies, plummes, and drinke clere water deepe,
As it were lordes reigning among their sheepe.
The wretched lazar with clinking of his bell
Hath life which doth the courters life excell.
The caytif begger hath meate and libertie,
When courters hunger in harde captivitie.
The poore man beggeth nothing hurting his name,
As touching courters, they dare not beg for shame.
And an olde Prouerbe is sayde by men moste sage,
That oft ponge courters be beggers in their age.
Thus all those wretches which do the court frequent,
Bring not to purpose their myndes nor intent.
But if their myndes and will were satiate,
They are not better thereby nor fortunate.
Then all be fooles (concluding with this clause)
Which with glad myndes vse courting for such cause.

Coridon

Nowe truely Cornix, right plainly hast thou tolde
Of court and courters the paynes manyfolde.
And as I suppose there can no more remayne,
Thy wit and counsell hath rid me fro great payne.
If I had plenty of treasure and riches,
I should or I went reward thy busynes:
But nede oft hurteth good maners commendable.

Cornix.

What man would gladly gene that is not able?
But one abounding in treasure and riches
Is ware in geuing, or yet to make promes.
Thy will is ynough sith that thy store is thin,
I aske of the fore no farther then the skin.
But longe is to night, therfore I shall gladly:

Coridon.

What, more yet declare of courtly misery?
Thou haste tolde ynough by all these crosses ten
Almoste for to choke vp a thousand men.

Cornix

That I promised, right would I should fulfill,
Yet more shall I touche if thou can holde thee still,
I saide first that some (but they be fewen thin)
Resort vnto the court, there soules for to win.
For with great princes while such men remayne,
They thinke by counsell, by busynes and payne
Chiefely to labour for the vtilitie
Of diuers causes touching the commontie.
Poore men supporting, and children fatherlesse,
And helping widowes also in their distresse,
So much more wening to please our Lord therby,
Because they contende in payne and ieopardy.
Of these must I cure the myndes ignorannt,
Which be more fooles then all the remnaunt.
All if they repute themselfe neuer so sage,
Yet shall I proue them selues stuffed with dotage.

Coridon.

Declare that Cornix, that fayne would I heare,
We haue time ynough, yet doth the sunne appere.

Cornix

Of this foresaide sort scant any finde we shall,
But that requireth some incre temporall:
But nevertheless, nowe fayne we such a one
Which seeketh in court for no promotion,
But onely intende there soules for to win,
And as a champion to fight against sinne.
Should wise men suppose in court so to prouayle?
Lost is their labour, their study and trauayle.
Or should a good man which loueth honestie
Put him in thyraldome or in captivitie
Of princes seruice, his soule to win thereby?
Say men what them list, me thinketh the contrary.
For in court required, so many a sinne and vice,
And so many wayes from vertue to attice,
And so many meanes leading to viciousnes,
That there may a man scant bide in his goodnes.
For as a bad horse resty and stinging
Oft casteth a man though he be well sitting:
In like maner, wise man and right wise
Resorting to court, descendeth vnto vice,
All if his reason and will also deny,
In court hath the fende such fraude and pollicie,
By meane that vices haue there no punishment,
For lust and sufferaunce make myndes insolent.
But sinne and sinners lye dayly so in wayte
Against good liuing to lay their deadly bayte,
That the best liuers from way of grace decline,
By their occasion impelled to ruine:
He falleth in rockes and perill consequent
By force of tempest and windes violent.

Coridon

What man, in court is neither rocke nor sande,
Diffusely thou speakest to vnderstande.

Cornix

I speake in parable, or by similitude,
Who not perceaueth, his reason is but rude:
But mate Coridon, I tell thee before
That what I shall say or yet haue close in store:
Of diuers authours I learned of Codrus,
And he it learned of Shepherde Siluius.
This Codrus sayde that Plato the great sage
Of Athens court aduerting the outrage,
Purposed rather to flee to solitude,
Then liue in honour among such vices rude.
Then knowe well thy selfe whatsoeuer thou be
Which to sue the court haste thy felicitie.
And note if thy selfe be better then Plato,
Note well the power, if thou haue will also
As well as Plato, ill custome to refrayne,
If thou so thinkest, thou thinkest thing in vayne.
In court must a man layle after euery winde,
Himselfe conforming to euery mans minde.
Serue euery season, conforme him to the time,
Be common with mo, though it be in some crime.
He must rule nature, and yet he wot not whither,
After the season, nowe hither and nowe thither.
And in his maner he must direct his life,
With heuy persons him must he shewe pensife.
With men at leasure which will them recreate,
He must be iocunde after their vse and rate.

with aged persons he must him haue sadly,
with youth behaue him iocunde and merily.
With enuenterous men which seke on cruelte
He must shewe him bolde and of audacite.
With liuers beastly, insuing carnall lust,
Liue lecherously forsooth he needes must.
And who so refuseth, then is his nature wronge;
He shall not in the court rise nor continue longe.
But Coridon, thou might obiect vnto me more,
That the sayde Plato which fled from court before
Came longe while after, and was in seruice
Of Dionisius the tiraunt of Sicice.
It is as thou sayest, but harken to the ende:
This tirauntes vice while he did reprehende;
All if the tiraunt counted his name diuine,
As vnder colour to folowe his doctrine,
The cruell tiraunt his malice to fulfill,
Solde this same Plato maugre his minde and will.
But thus intreated was Plato not alone,
The wrath of princes proued haue many one,
And namely of such as wisest were ywis,
As Zenon murdred by tiraunt Phalaris:
His godly wisedome, nor honour of his age
Could him not succoure, to did the tiraunt rage.
Arcacreontes (sometime of Cipres king)
Slewe Anaxagoras for all his great cunning.
And by commaundement of Theodoricus
Without all mercy was slayne Boecius.

Coridon

These be farre matters, and thinges very olde.

Cornix

Euen such they be, as Codrus to me tolde.
And yet many mo he counted to me playne
Of worthy clearkes, whom fell princes haue slayne.
But all to recount me thinke it is not best,
That asketh leasure, the Sunne is nere at rest.
Scant time remayneth to tell that is beside,
Except we purpose here all the night abide.

Coridon

Late at our Churche alley syr Sampson to me tolde
A tale of Moses and other Prophetes olde,
Howe the same Moyses, and many of like sort
To Princes courtes did often time resort.
He saide that Moses though he of tonge were rude
Left his whole flocke behinde in solitude,
And he with Aaron together both did go
On Gods message vnto king Pharao.
Also syr Sampson recounted vnto me
A like narration of Prophete Helise.
But Cornix, my minde is mache obliuious,
And longe historyes to heare be tedious.

Cornix

As touching Moyses, and many Prophetes mo,
I graunt they were wont to princes for to go:
These men were godly, it folly were to say
That all men should haue such priuiledge as they.
These were messengers of God of Israell,
And finde can we not that they in court did dwell.
But when they had sayde Gods commaundement,
They left both court and Princes incontinent.
Joseph alonely abode with Pharao,
Thordinaunce of God had erst disposed so,
To helpe his nation in time after to come
By his prouision and maruelous wisedome.
I graunt thee alle Mauricius and Martine,
Sebastian, George, and other men diuine
Serued in court, and died chiualry,
And neuertheles they liued holyly.
But this Mauricius did christned become,
And with his legion receyued martirdome.
Likewise Saynt George and Saint Sebastian
Despising ydoles which courtes vsed then,
Suffered harde death by manifolde torment
For loue and true feyth of God omnipotent.
But during the time, these did in the court remayne;
No names of Saintes men gaue to them certayne.
And holy Martin when he was come to age
Gaue ouer the court, and fixed his courage
In Gods seruice, remayning stedfastly,
For he perceyued and knewe right perfitly,
That of poore widowes and children fatherielle,
The cause not entreth into the court doubtelle,
Their matters quarleth, for solde is all Justice,
And euery speeche of ribaudry and vice:
Also in courtes of mercy found is nought,
And of religion no zeale if it were sought.
Enuy possesseth the place of charitie,
Onely ambition hath there auctoritie.
These vices to resist passeth humane doctrine,
Man they ouercome, except wisedome diuine.
If God do not succoure, it passeth mans might
With such occasion continually to fight:
This knewe Saint Martin by sight continuall,
Yet nought him moued by helpe celestiall.
And though he liued in court right holyly,
He would no longer insue that chiualry:
For leaue example to other men to come,
To liue where reygneth no vertue nor wisedome
As when it was asked of Christ our Sauiour,
What should a man do of penaunce or labour,
Or other deedes to win eternall blisse,
He bad not a man runne to the court ywisse,
He saide not: go folowe a prince, or Lorde or king;
But go sell thy riches and other worldly thing:
Despise all the world and worldly vanitie,
For so haue I done, then come and folowe me.
In this cause our Lorde hath made no mention
Of folowing the court for vayne promotion.
Then let men take heede though they be vertuous,
Least while they folowe a thing so perilous,
In court supposing their soules for to win,
Least there they lose them by falling into sinne,
For there be snares and giles infinite,
The fende is ready occasion to excite.
In euery corner some enuy shalt thou mete,
And stumbling stones lye hid before thy fete.
Full harde it is there ambition to refrayne,
Auarice to slake it is a great payne.
To tame enuy, and wrath to mitigate,
And in occasion vnkenynes to hate.
Harde is it deyly to be amonge these same,
And none of them all thy pleasure to inflame.
But if there be any which can his lust subdue,
Amonge all vices to kepe them in vertue,
As a precious stone cleane in the middes of mire,
Or lye in flames not grieued with the fire:
Or touche soft pitche and not his fingers file.
If such one be founde within a thousand mile,
I will not denye but that he may well sue
After court, and folowe, not hurting his vertue:
So much more merite shall such a man procure,
Howe much more he doth of iopardie indure.
But this is my minde and sure opinion,
That such as resort vnto the court eche one
We rather ouercome by sinne and vicousnes,
Then they can vices vanquish and repres:
For man of his nature is apt to sinne and vice,
And with great hardnes doth vertue exercise.
Example of children, which if they haue their will
Be lesse disposed to goodnes then to ill.

Here

I heard Mynaleas ſing this vnto his vyne,
That Scripture ſayth that mankinde is not pyne.
In youth and age his pleaſure to inſue,
In eaſy inſtes then hardnes of vertue.
Therfore I counceli thy ſelfe my Coridon,
Iuintas, Codrus, and thepherdes echone.
And all of other men which will them ſaue fro hell,
That none of them all preſume with court to mell.
For there is the ſoule in ieopardie by crime,
And after life is loſt by ſurfet or vne time.
And eyther muſt a man vnto his prince aſſent,
Laugh at his vices and be with them content.
Then loſt is thy ſoule, eis his ſaultes blame,
Then ſhalt thou his ire againſt thee inflame.
As Tirus the king ſometime of Perſy lande
Had one Arpolus chiefe frende of a thouſand:
Becauſe Arpolus once blamed his offence,
The wrathfull tyraunt by mad malwolence
Cauſed Arpolus vnwarely at a feaſte
To eate his children as they like meate were dreſt.
And thus Arpolus to his children was a graue:
For blaming thy prince ſuch reward mayeſt thou haue.
Right ſo Cambiles in haſtie furour ſlewe
The ſonne of his frend which was to him moſt true,
Becauſe that his frende him blamed for dronkennes.
Of ſuch examples be many mo doubtleſſe.

Coridon

I haue heard Codrus oft times teſtify
Howe Ariſtotle prince of Philoſophy
Sued the tentes with laude and honour
Of Alexander the mighty conquerour.

Cornix

Thou litle knoweſt what cauſed him do ſo,
Or if he freely had libertie to go,
Truely I ſuppoſe it was againſt his heart
And that he might not at libertie depart.
But many other right worthy hye honour
Alſo inſued that mightie conquerour.
As Caliſtenes of hye diſcretion,
And alſo Crito, which was his nurſes ſonne.
And bolde Lichimachus ſolowed him in fight,
Which was a Philoſopher, and eke a worthy knight.
And many mo eis that I can count or tell:
But heare Coridon what vnto theſe befell.
For that Caliſtenes forbad men to honour
Great Alexander as God of moſte valour,
After ſuch cuſtome as was in Perſy lande,
Therfore had he cut from body foote and hande,
His noſe and eares off trenched were alſo,
His eyne out digged for to increaſe his wo:
Then by commaundement of the conquerour
Was thruſt into priſon to bide in more dolour,
Enduring his life there euer to remayne:
But when Liſimachus for to make ſhort this payne
Reached him poyſon, his cruell conquerour
Made him be throwen to lyons to deuour.
And at a banket (as erſt was touched playne)
By Alexander was the ſaide Crito ſlayne,
For blaming of him, becauſe that he did blame
His fathers deedes, Philippus by his name.
Therfore Coridon, after my iudgement,
And as I beleue, thou wilt thereto aſſent.
They all be fooles which ſue to court ſo fore,
For all ſuch cauſes as touched are before.
Or to win ſoules be there content to ſerue,
Their owne ſoule putting in daunger for to ſterue:
For eyther do they ſeeke and hunt about in vayne,
And their deſires there ſhall they not obtayne,
Or that thing they ſeeke, which ſhall do them damage,
Eis be they throwen in ſuche a blinde dotage,
That of two wayes they chooſe moſte ieopardous,
All full of thornes and bruſynes perilous,
All if they might well to their deſire attayne
By way more eaſy, more ſhort and voyde of payne.

Coridon.

O marueious matter, and well brought to an ende,
I can not be able thy reaſon to commende,
Nor yet to rewarde the thing that thou haſte done,
Though I had riches and wit like Salomon.
Thou haſte me ſaued by counceil ſapient
Out of hell mouth and manyfolde torment.
But nowe is it time to drawe to our cotage,
The day is ended, right ſo is our language.

FINIS.

Thus endeth the ſeconde Egloge of the miſery of courtes and courtiers.

Here beginneth the thirde and last Egloge of the misery and behauour of Court and Courtiers.

Coridon

After sore labour sweete rest is delectable,
And after long night day light is comfortable,
And many wordes requireth much drinke,
The throte wel washed, thē loue the eyn to wink.
This night with me it proued otherwise,
I dranke to bedwarde (as is my common gise:)
But suche rest had I till it was on the morne,
As had my mother the night that I was borne.

Cornix

Of that I marueyle, for thou art wont alway
To sleepe and to snort till time that it be day.
But howe happened this, nowe tell me Coridon,
That thou had this night so sore vexation.

Coridon

I was so drenched with dreames, a dreadfe sore,
I trowe neuer man was troubled so before.
Me thought in the court I taken was in trap,
And there sore handled, God gene it an ill hap.
Me thought the scullians like fendes of their lookes
Came some with whittels, some other with fleshhokes.
Me thought that they stoode eche one about me thicke
With knyues ready for to slay me quicke.
So had I (sleeping) as muche of feare and dreade,
As I should (waking) haue lost my skin in deede.
With such a vision I troubled was all night,
Wherfore I joyed what time I sawe day light.
For as soone as euer I heard the birdes peepe,
For feare of dreames no lenger durst I sleepe:
But start fro my bed, as lightly was I prest,
Almaste as a birde out flyeth from her nest.
So caught I my male, my bottell and my hooke,
And forth with my flocke anone my way I tooke.
But tell me Cornix I pray thee heartyly,
What thing this my dreame may note and signify.

Cornix

I dreade least some one fulfilled with ill will
Hath heard our talking, and it reported ill.
Which may vs after cause rather weepe then sing,
For ill will maketh the worst of euery thing.
But then doth one thing well confort me agayne,
For sith men are wont of that to dreame certayne
Wherewith their mindes in waking troubled be:
All strawe for dreames, they be but vanitie.
And as for me, I no man discommende,
If scabbed clawe, the truth shall me defende.
But how Coridon, thy head is in thy lap,
What nowe so early begynnest thou to nap?

Coridon

Who hath not slept nor rested all the night
Must slepe by day, els shall his brayne be light.
But Cornix, if thou list me for to keepe and wake,
Talke of some matters agayne for Gods sake.
For so shall the time ouerpasse with litle payne,
God knoweth when we shall mete after agayne,

Cornix

I graunt Coridon for recreation
Of court yet to haue more communication.

Coridon

All misery of court thou haste already tolde:

Cornix

Nay nay Coridon, not by a thousande folde:
We shall haue matter nere till this yeres ende
To talke of Courtes, if I might it intende.
But this one day of part well may we talke,
As for the other I force not, let it walke.

Coridon

Then sit downe Cornix, leane here against this banke,
As for our talking, we get but litle thanke.

Cornix

We get as muche almoste as we deserue,
I looke for no thanke, nor meate though I should sterue.
In court shall men finde yet many paynes mo,
Some shall I touche, let all the other go.
Because that of sleeping was our first communing,
Heare nowe what paynes haue courtiers in sleeping.
They oftentime sleepe full wretchedly in payne,
And lye all the night forth in colde winde and rayne.
Sometime in bare strawe, on bordes, ground or stone,
Till both their sides ake, and all their bones.
And when that one side aketh and is wery,
Then turne the other, lo here a remedy.
Or els must he rise and walke him selfe a space,
Till time his joyntes be setled in their place.
But if it fortune thou lye within some towne
In bed of fethers, or els of easy downe.
Then make thee ready for flyes and for gnattes,
For lise, for fleas, punaises, mise and rattes.
These shall with biting, with stinking, din and sound
Make thee worse easement, then if thou lay on ground.
And neuer in the court shalt thou haue bed alone,
Saue when thou wouldest moste gladly lye with one.
Thy sheetes shalbe vncleane, ragged and rent,
Lothly vnto sight, but lothlyer to rent.
In which some other departed late before
Of the pestilence, or of some other sore.
Such a bedfelowe men shall to thee assigne,
That it were beter to slepe among the swine.
So foule and scabbed, of harde pimples so thirt,
That a man might grate hard crustes on his skin.
And all the night longe shall he his sides grate,
Better lye on grounde then lye with such a mate.
One coughe ch so fast, anothers breath doth stinke;
That during the night scant mayest thou get a winke.
Sometime a leper is signed to thy bed,
Or with other sore one grieuously bested.
Sometime thy bedfelowe is colder then is yse,
To him then he drawe th thy cloathes with a trice.
But if he be hote, by fewers then shall he
Cast all the cloathes and couerlet on thee,

Eyther

Eyther is thy felowe alway to thee grienous,
Or els to him art thou alway tedious.
And sometime these courtiers them more to incumber,
Slepe all in one chamber nere twenty in number.
Then it is great sorowe for to abide their shoute,
Some fart, some stingeth, and other sayn and route.
Some boke, and some bable, some commeth dronk to bed,
Some brawle and some iangle when they be beastly fed.
Some laugh, and some crye, eche man will have his wil,
Some spue, and some pisse, not one of them is still.
Neuer be they still till middes of the night,
And then some brawleth and for their beddes fight.
And oft art thou signed to lodge nere the stable,
Then there shalt thou heare of raiscldes a rable.
Sometime shalt thou heare howe they eche other smite,
The neying of the horses, and howe eche other bite.
Neuer shalt thou knowe thy lodging or thy nest,
Till all thy betters be setled and at rest.
In Innes be straungers and gestes many one,
Of courtiers liues make there conclusion.
And where they be knowen of neither man or wife,
Oft time Courtiers there ende their wretched life.
Then shall the hostler be their executour,
Or such other ribaude shall that was his deuour.
Making the Tapster come gay and feate,
His shirt, his doublet or bonet to excheate,
For flesshe that he bought and payde nought therefore,
Then is the extreame, for he shal come no more.
But in a common Inn if that thou lodge or lye,
Thou neuer canst lay by thy gere so priuily,
But eyther it is stolen, or chaunged with a thought,
And for a good thou haste a thing of nought.
For some arrant thieues shall in the chamber lye,
And whyle thou sleepest they rise shall priuily:
All if thou thy pouche vnder thy pilowe lay,
Some one crafty searcher thereat shall haue assay.
Bawdes and brothels, and flattering tapsters,
Iuggiers and pipers, and scurup wayfarers.
Flatterers and hostiers, and other of this sect
Are busy in thy chamber, chatting with none effect.
With brawling they enter first pagiant to play,
That nought mayest thou here what wiser men do say.
Such is their shouting that scantly thou mayst here,
The secrete felowe, which by thy side is nere.
But rurall flimmers, and other of our sort
Vnto thy lodging, or court when they resort,
They chat, they bable, and all but of the wombe,
More pert and more pienish then they wold be at home.
Though thou would slepe, indurting all the night,
Some sing, some mourne, their lemman out of sight.
Some sing of Bessy, and some of Nan or cate,
Namely when itcour disturbed hath the pate.
The brothell boteman and wretched labozer
Trasse not to singe, be bitayle neuer so dere.
Who can with such haue quietnes or rest,
But if thou with slepe at last be oppzest,
And that sore labours to sleepe thee constrayne,
Rumour thee rayseth, and wakeneth agayne.
On morning when thou might sleepe moste quietly,
Then must thou arise there is no remedy.
For what time thy Lorde vnto his horse is prest,
Then ought no seruaunt lye in his bed at rest.

Coridon

Nowe Cornix I see that with a brauling wife
Better were to bide continuing my life,
And to heare children crying on euery side
Then thus in the court this clamour to abide.

Cornix

No doubt Corydon, but heare more misery,
Which in their lodging haue courtiers commonly.
Men must win the marshall or els herbegere,
With price or with prayer, els must thou stand arere.
And rewarde their knaues must thou if thou be able,
For to assigne thee a lodging tollerable.
And though they promise, yet shall they nought fulfill,
But poynt the place nothing after thy will.
Eyther nere a privy, a stable or a sinke,
For cent and for clamour where thou can haue no winke.
After thy rewards they shall thee so manace,
That maigre thy teeth thou must resigne thy place.
And that to some one which is thy enemy,
If they be pleased there is no remedy.
But yet for certayne it were thing tollerable
To becke and to bowe to persons honorable.
As to the marshall or yet the herbeger,
Or gentle persons which vnto them be nere.
But this is a worke, a trouble and great payne,
Sometime must thou stoupe vnto a rude bilayne.
Calling him master, and oft clawe his hande,
Although thou would see him wauer in a bande.
For if thou liue in court, thou must reward this rable,
Cookes and scullens, and farmers of the stable.
Butlers and Butchers, prouenders and Bakers,
Porters and poulers, and specially false takers.
On these and all the spare must thou none expence,
But mekely with mede bye their benevolence.
But namely of all it is a grienous payne
To abide the porter, if he be a bilayne.
Howe often times shall he the gates close
Against thy stomake, thy forehead or thy nose.
Howe often times when thy one fote is in
Shall he by malice thrust thee out by the chin.
Sometime his stalke, sometime his clubbishe feete
Shal driue thee backward, and turne thee to the streets.
What he then sayth comming if he sit,
Howe often times shall he the gates shit.
For very pleasure and ioy of thy comming
The gate he closeth, to here a pleasaunt thing.
All if thou haste well rewarded him before,
Without thou standest in rayne and tempest sore.
And in the meane time a raiscolde or bilayne
Shall enter while thou art bathed in the rayne.
Sometime the porter his malice shall excuse,
And say vnto thee thy labour to abuse:
That eyther is the Lorde asleepe or in councell,
Then lost is thy labour, mispent is thy trauell.

Coridon

Of our poore houses men soone may knowe the gin,
So at our pleasure we may go out and in.
If courtes be suche, me thinketh without doubt,
They best be at ease which so remayne without.
For better be without wet to the skin with rayne,
Then euer in court and liue in endlesse payne.
For if hell gates did not still open gape,
Then wretched soules great torment should escape.
Right so, if the court were close continually,
Some men should escape great payne and misery.
But Cornix procede, tell on of courtiers care.

Cornix

Well sayde Corydon, God geue thee well to fare.
Nowe would I speake of paynes of the warre,
But that me thinketh is best for to defarre.
For if thy lorde in battayle haue delite
To sue the warre be paynes infinite.
For whyle he warreth thou mayst not bide at home,
Thy lust to cherishe, and pleasure of thy wombe.
To sue an army then haste thou wretched payne
Of colde or of heate, of thirst, hunger and rayne.
And mo other paynes then I will specify,
For nought is in warfar saue care and misery:

Murther

Murder and mischiefe, empires and cowardise,
Or els cruelte, there reigneth nought but vice,
Which here to recounte were long and tedious,
And to our purpose in parte contrarious.
Therfore let passe the mayres misery,
The dredefull dangers and sorcerched penury,
And of these Curies talke for a season or twayne,
In which no man can lyue emptes of payne,
For whither soeuer he court resorte or no
All the vexations we shoue alway with vs,
If thou for science into the townes wilte go
There shalt thou mete of men an hundreth sorte,
Whichat thy clothing and thee shall haue derysion,
If thou be daily in the cloth shall be their game,
There be newe customes and getes in the wise,
None mayst thou scorne, nor none of them despise,
Then must thou vse hem begin to lerne swetely,
As for in Cities I shall not counsayle resorte,
But turne thy talking vnto the countrey ageyne,
After of this may fall more communication
Of cures and of their vexation.
Whether that thy lorde sit or yet stande prest
Still muste thou stande or els shalt thou be chest,
Thy head and legs shalt find no rest nor ease:
If thou in court intende alway to please
Oft muste thou bende, still stande and euer bare
To worse then thy selfe, which is a payne and care
What shall I comemon the pensiuenes and payne
Of courtiers or they their wages can obtayne,
Howe muche differring and how much abating
Muste courtiers suffer and vnmeete cheryshing,
Neuer hast thou the mydle, some time shalt thou haue,
Or els shall the day of payment be to late,
From Robert to John sometime they shall thee sende,
And then none of both to gape after may intende,
From paste vnto prime vnfed shalt thou be,
Scorned and blinded with frende and subtelte.
Some mayst thou beholde fighting for great foreste,
When he that payed shall come ageyne to morowe,
For many a morowe hath he been fermed so:
Another standeth his heart replete with wo,
Counting and turning the grote in his cap,
Praying God to sende the payer anon hap,
For where he reckned for to receyue a pounde
Scant hath he halfe, suche checkes he there founde,
Neuer shall the courtier receyue whole salary
Except that he reserue the payer primly.
When nede constreyneth some what to haue before,
He gladly receyueth a noble for a score,
Neuer canst thou make thy reckenaunt so clere
But that the payer shall bring therfor arere,
All if thou right well thy couenaunt fulfill
It shall the payer interprete at his will,
For all that bunde sorte are choked with auarice,
As catchers of coyne ruling couetise,
But sometime to speake of thinges necessary,
These do all courtiers cares multiply,
Nowe for one thing they labour to atteyne,
Nowe for another, and often all in vayne,
And though their asking be neyther right ne iust,
Yet neuer stint they till they haue had their lust.
But if it fortune their prayer and their cost
Be spent in vayne, then to their reason lost,
Then lurke they in corners for a moneth or twayne
For woe that their labour and prayer was in vayne.
Some with their primes so stande in fauour
That they may aduaunce their kinred to honour,
But then to their kinred for bad of gouernaunce,
That al if they may they beare not them aduaunce,
But howebeit they dred they dread of worldly shame,
Or punishement of God, or els their piners blame.

Coridon

Nowe doubtles Cornix that man is muche vnwise
Which liueth sooles vnworthy to serue,
But oftetimes honour and carnall affection
Abuseth the wight, blinding discretion.

Cornix

If thou hadst mused a yere for this one clause
Thou could not haue said more perfitely the cause,
Beside all Coridon I wot, by the lorde aboue,
Haue of these courtiers verie, true and perfite loue,
For Codrus tolde me what is verely sincere,
That all their pryde and all their great estate
In louing regarde no vertue nor prudence,
None loue they but of some priuate diligence,
Without aduancement, couetous of lucre,
Suche loue ofte proueth repent or conclude,
But if they loue any they loue him not as frende,
Betwene them and true perfect frendship shall be made,
For truely great lordes loue suche men lasth bette,
By them when they haue some pleasour or profite,
As they loue hawkes, doggis, and malsache,
What saide I? Nay, they loue them not so muche
More loue they a horse or dogge then a man,
Like of Mydas, the truth declare he can.
For commonly as sone as any man is dead
Another is soone ready for to fulfill his stead,
With mede and with prayer his place is dearely bought,
So oft haue princes their seruice cleare for nought
But then if it fortune a dogge or horse to dye,
His place to fulfill another muste they by.
Yet little haue I saide, more in the court they fare,
Not onely thy lorde shall for thy death nought care,
For thy longe seruice ofte shall he withe thee bide,
Suche is in court thy salary and thy mede.
Either for thy seruice longe and continuall
Thou haste of thy lorde receyued nought at all,
And when thou art dead with sorrow conclusion,
Then quite is thy seruice and obligation,
And ofte shall thy lorde sounde finely forth this
A that this man so sone is gone away,
If he had liued longer a small season
I should haue put him to great promotion:
Or els if thy lorde haue well rewarded thee,
That thou haste lyuelod and riches in plentie,
Then if thou dye beleue me for certayne,
He surely trusteth to haue an ayayne:
Scant any riche man by death hence nowe shall fare
But that some great lorde will loke to be his heyre.

Coridon

That is no trusting but proued often true,
That caused widowes oftentimes for to rewe,
But this hath been sene forsooth and euer shall,
That the greater fishe deuoureth vp the small.

Cornix.

A right true example mate Coridon doubtles,
So mighte rulers the simple folke oppresse.
But what care in court is, now heare me Coridon,
Concerning thy lorde or maisters owne person:
Of princes or commons thou findest seldome time,
One parfitely good and spotted with no crime.
For all suche thinges as seldome time befall
Tully was wont them monsters for to call,
Then is a good man more monster in deede,
Then is a wether hauing a double head.
And in like wise reherseth Iuuenall,
That if a man would seke ouer the worlde all,
So many good men ouerthes finde should he
As there are gates in Thebes the Citie.

That is to saye vnder the cope of heauen
Of perfite good men scant shalt a man finde seuen.
And holy scripture yet speaketh more sparsly,
As shepheard Dauid doth clerely testify,
He saide our Lorde beholding on mankinde
Could scant one good in all the worlde finde,
Scripture recordeth suche cloysters many one,
That men be sinners and God is good alone.

Coridon.

What newe mate Cornix, I make God gnoffe,
Thou hast in some frierys bosome been I trowe,
And spoyled some patche of his parchement,
Talke of the court, saue this in faye for Lent.

Cornix.

So was my purpose, thou nedest not chyde,
Of our first purpose these fewe dayes home abyde.
I tolde thee before by good auctoritie
How we both the poetes and oratours agree,
And holy scripture, that fewe men be perfite,
But bad in number be truely infinite.
So if thy master be bad and worthy blame
Then art thou sory of his dishonest name,
Thy lordes vices and liuing negligent
Shall greue thy mynde if thou be innocent.
It greueth thee if he be couetous or harde,
Because he deuyeth thy labour to rewarde,
And for many thinges faple by his negligence,
And fall to ruine for sparing of expence.
Agayne if thy lorde be free and liberall
Alway thou fearest least other men haue all,
His prodigall hande ofte vexeth sore thy heart,
Least at the ending nought shall come to thy part,
And least his treasure in folly he spende
That nothing remayne to helpe him at the ende,
But if he be geuen to wrath and cruelte
Thou fearest least he rage agaynst thy kin or thee,
If he be meke, milde and sober thou art sory,
For he not reuengeth eche hurt and iniury,
If he be hardie then dreadest thou daunger,
When he proceedeth then standest thou arere,
If he be a cowarde then haste thou great enuy
Agaynst his enemies, for they continually
Destroy his landes and sore his name disdayne,
When he for dread dare do nothing agayne.
If he vse chatting and often be talking,
Well thou perceiuest that while his tong is walking
His priuie counsell he often doth detect,
And muche he speaketh whych is of none effect.
If he be secret and still as one in slepe,
Then sayest he doubteth that none can counsell kepe,
And thee suspecteth as muche as other mo,
Then art thou greued and full of care and wo,
If he lone wines and thou feareste dronkennes,
If he hate wines and thou blamest his sadnes,
And to his body thou counteste him nigarde,
Because he would kepe his housholde the more harde.
To Venus actes if he to muche apply,
Thou sayest he to many doth hurt and iniury,
If he hate women and flee their pleasour, then
Both thou and other reputest him no man.
With fewe men if he vse familiaritie
Thou art displeased of them if thou not be,
If he be common to all indifferent,
Then is thy minde in like wise discontent,
Because he loueth familier to be
To euery person as greatly as with thee,
But if that thy prince be good and thou be noughe
Then art thou in like wise sore vexed in thy thoughte,
Least that he shortly thy seruice may despise,
Because he not liueth after thy lewde guise.
But if body be ghostly of all vices cleane,
Which to vs seeme thus fet to me time in seene,
Then meruell thou not that he is not fortunate
As he is ordeyned and after his estate,
Thy heart and mynde doth for to him incline
That all his mistakes and payne shall be thine,
For this without doubt I tell thee Coridon,
That no father is so seuere vnto his son
As is a good seruaunt diligent and true
Vnto a noble prince endued with vertue.
And all if good fortune to him be fauourable,
Yet still thou dyest because his life is variable.
Thou neuer shalt thou finde in peace and quietnes,
But whersoeuer thou hast thy rest is muche lesse.

Coridon.

Because thou vsest to make of thy fidelitie,
Of masters enuyers wyckednesse and enmitie,
Now I remember the shepheards of the fen,
And what care for him demeaned all his men.
And shepheard Morton when he durst not appeare,
How his olde seruauntes were true and full of hinchere.
In peyne and pleasour they kept fidelitie,
Till grace agayne gaue him auctoritie,
Then his olde seruaunt did them agayne restore
To greater pleasour then they had payne before,
Though for a season this shepheard bode a blast,
The greatest tempest yet flaureth at the last,
And at conclusion he and his for the certayne
Echetime to other did quietly remayne.
My harte sore mourneth when I must specifie
Of the gentle Cocke which sange so mirily,
He and his flocke were like an vnion,
Conioyned in one without diuision,
All the fayre Cockes which in his dayes crewe
When death him touched did his departing rewe,
The pretie palace by him made in the fen,
The maidens, wiuesmen, the wiues and the men,
With deadly dolour sore pearsed to the heart
When death constrayned this shepheard to departe.
Corne, grasse and feldes mourned for woe and payne,
For oft his prayer for them obteyned rayne,
The pleasaunt flowres for woe faded eche one
When they perceyued this shepheard dead and gone,
The okes, elmes and euery sorte of tree
Shronke vnder shade wery, abating all their chere,
The mightie Watles of Ely monastery,
The stones, rockes, and towres semblably,
The marble pillers and images echrune,
Swet all for sorowe when this good cocke was gone,
Though he of stature were humble, weake and leane,
His minde was hye, his liuing pure and cleane,
Where other seeketh by brastly appetite,
On heauenly foode was all his whole delite.
And shortly after this Cocke was dead and gone
The shepheard Roger could not bide long alone,
But shortly after fatse death stole him away,
His worthy reporte yet liueth till this day.
When sheepe were scabbed this good shepherd was sayne
With easie salues their sores to cure agayne,
He nought pretended nor shewed of rigour,
Nor was no wolfe poore lambes to deuour,
When bushe or brambles pilled the sheepes skin,
Then had he pitie and kept them close within,
Or in newe fleces did tenderly them lap,
And with his skirtes did ostentare them hap,
When he departed his flocke for woe was fayne,
The fieldes fanned with dolour and complayne,
So that their clamour and crye beskryed the pit,
His death was mourned from Ely forty mile.
These worthy heardes and many other mo
Were with their wethers in loue conioyned so,

That

That more they cured by witte and patience,
Then dreadfull dome can do with violence.
Therfore all heardes vnto the wolde I trowe
Should loude their names if vertue reigned nowe,
But sith that cunning and vertue were be gone
Nowe be they lauded forsooth of fewe or none.
I let thy purpose to make conclusion,
Vice trueth, vertue hath light oblation,
But speake on Cornix yet is it long to night,
My minde to disclose causeth my heart be light.

Cornix

To laude these pastours wherfore hast thou delitte?

Cornix

All other shepheardes to vertue to excite.

Cornix.

Then be thy wordes nothing mispent in vayne,
But nowe to courtes will I returne agayne.
And namely for thou haste spoken of cunning
Me liste a little to common of that thing.
It is to clarkes great pleasour certaynly
And recreation to gene them to studie,
And some finde pleasour and recreation
In secrete study and meditation,
To write or to rede in places solitary,
Whole to the muses his reason to apply,
To talke with Plato, with Tulli or Virgill,
With Aristotle to common at his will,
And other famous doctours many one.

Coridon.

What man, all these long past be dead and gone,
Who would with these dispute, common or talke,
To go where they be shall finde a wery walke.

Cornix

Though they be dead alone yet is their name,
Their laudes, honour, their hye report of fame,
So men deuiseth to speake with them in dede
As often as they their noble workes rede.
But as for courtiers as well early as late
Be of this pleasour vtterly priuate,
Though they liue idle their paynes infinite
To godly workes them graunteth no respite,
Alway in clamour remayne they and in preace.
And lewde acquayntaunce will them no time release,
But if that they chose some season secretly
To some good study their mindes to apply,
To write or to read, anone some wretch is fayne
And glad them to vexe and to disturbe agayne,
But if all other be absent and at rest
Then nere their chamber the kitchin clarke is prest.
Jengling his counters chatting him selfe alone,
Thus seke all corners quiet thou findest none.
So must one despise those noble orators,
The famous poetes and excellent doctours,
And liue among men annoyde of vertues all,
That rather a man rude beastes may them call.
Of great estates there is a blinded sorte,
Which cause their sonnes vnto the court resorte,
That they may in court themselfe dayly frequent
In learning vertue and maners excellent,
But better might they say to learne all malice,
All cursed maners and euery braunch of vice,
As pride, disdayne, enuy and ribaudrie,
So be good maners infect with villanie.
For surely in courtes be men moste vicious,
Supporting vices to vertue contrarious,
Dishonest language is counted most laudable,
One boasteth bawdry or gluttony damnable,
No man there deuiseth him selfe of honestie,
Of vertue, maners, of mercy and pitie,
But eyther he toyeth of his mischeuous like,
To haue defiled a virgin or a wife,
Or els to haue slayne his foe or enemie,
Or fraude committed or crafty felony.
Which cursed maners youth sooner doth insue,
Then godly liuing or maners of vertue,
When youth in vices hath fixed their courage,
They by no meanes shall leaue the same in age,
Nor thinke not in court to finde a yonge stripling,
Chast, sober, shamefast or maners ensuing,
All sueth vices, all sue enormitie,
Suche be the disciples as their infourmers be,
For true is the clause rehearsed of Terence,
That youth inclined then namely to offence,
When a lewde master him moued to incline
By ill example to daunger and ruine.
For nature leaneth to all enormitie
When men so vseth which be in dignitie.
Youth thinketh lawfull and but a leconde fit
Suche vice as elders vse dayly to commit,
And as yong braunches sone rotte and putrify,
So youth corrupteth by vices semblably.

Coridon

Be all yonge galandes of these abused sorte,
Whiche in yonge age vnto the court resorte?

Cornix

Who entreth the court in yong and tender age
Are lightly blinded with folly and outrage,
But suche as entreth of witte and grauitie
Nowe not so soone to suche enormitie,
But or they enter if they haue learned nought
Afterwarde is cunning the least part of their thought,
In court it is counted vice to haue science,
And counted for rebuke for to haue eloquence,
Thus haue men cunning great heuines and payne
Beholding them selues in court had in disdayne,
Their wit despised in meane time shall they see,
That greatest matters ruled (nay marred) be
Of suche blinde fooles as can not count nor tell
A score saue twentie, yet moste of all suche mell.
But men vnlearned of inwarde payne haue sonne,
When they beholde that to the court be come
Men grosndly learned, in Latin commoning,
The other hearken and vnderstande nothing,
Then truely it is to them a greuous payne,
But nevertheless of them haue they disdayne.
But liuing in court and flying none offence,
What shall I common what grutch of conscience
Vexeth thee dayly, right small is thy delite
When troubled conscience vnquiet doth thee bite.
No payne is sorer nor greuouser torment
Then to remember and call to thine intent
Howe many vices, howe great enormitie
Hath thee in thraldome and in captiuitie,
Thine owne conscience is still within thy brest
As tormentour, depriuing thee of rest,
With priuie scourges and payne intollerable,
Recounting thy workes and life abhominable,
Thou mayst not auoyde and from this enemy start,
Flee where thee liketh he resteth in thy heart.
This is of courtiers the deadly tormentour,
With desperation them seking to deuour.
Sometime their conscience grutched is with gile,
With theft, with murther, with lechery some while,
Though their own conscience thus torment the for payn
To the same offences returne they yet agayne,
Their conscience grutching to cause of grutch they fall,
Thus still them torment the furies infernall,

I meane remembrynge of manyfolde offence,
Continuall torment by grutche of conscience.
What shall I tell thee the payne of feden feare
Which doth the mindes of courtiers often deare,
Sometime the lower are greeued with threatning,
And suffer paynes when they haue done nothing.
Sometime while the court is daunsing in disport
Or in other solace their heartes to comfort,
Anone commeth in a sodeyn messangere,
Affirming truely some armed foes nere,
And that same army is neare at hande doubtles,
Then turneth solace to woe and heauines,
And while some princes for pleasour hauke or hunt,
Suche fearefull tidinges to heare ofte are they wont.

Coridon.

Suche feare and daunger doth happen commonly
On all degrees with sodeyn ieopardy,
For plowmen, shepheardes and citizens also
By warre endureth great dammage, losse and woe.

Cornix

All other sortes sometime may stande afarre,
But courtiers must bide all daunger of warre,
Saue losse of goodes, for some haue nought to lose,
But this will I leaue and turne to my purpose.
No gifte is graunted of God vnto mankinde
Better then frendship when man it true may finde,
But ouer all the court no man shall finde nor see
True stedfast frendship nor perfite amitie,
For sith all courtiers for moste parte blinded be
With vicious liuing and all enormitie,
They haue no frendship but conspiration,
And to do mischiefe confederation.
For perfite frendship is when two men agree
Or mo, in working some dede of honestie.
Some courtiers be founde which seme ingenious,
Pregnaunt of reason, wise and laborious,
Yet haue they but shadowe of vertue and goodnes,
And not of vertues the playne signes expres,
Some seme liberall, but they ensue rapine,
Some seme very chast, but they to pride incline,
Some semeth humble, which vseth gluttony,
And some familier which leane to lechery,
In none mayst thou see one sparkle of vertue,
But twentie vices shall that one gift ensue.
In suche a meany full of iniquitie
Harde is to finde one worthy amitie,
But if thou in court some honest men aswayte
Then with great rulers is he made in conceyt,
If he from conceyt and out of fauour be
Thou mayst not with him haue familiaritie.
Sometime shalt thou see suche drawen to torment
As be thy frendes, faulties and innocent,
And ofte thy enemie in many a fault culpable
Thou shalt in the court see hye and honorable:
To see thy good frende bide death so wrongfully,
To sorowe and nought say is a great payne truely,
But yet for thy life say nought, be patient,
Not onely whisper least thou haue like torment.
Conuersaunt muste thou be with suche to thy payne
Which haue thy father or els thy brother slayne.
If thou be busy or squaring of language
Thou mayst peraduenture walke in the same passage.
And if thou in court to riches to ascende
That thou mayst reteyne men on thee to attende,
Some of thy seruauntes shalt thou oft time beholde
Lewdely disposed to vices manyfolde,
Some shall be theues, some dronkenner then swine,
Some shall loue brauling or to lytag encline,
Some slowe, some gluttons, some fall to ribaudry
Aduoutry, murther, with other villany,
Some be forgetfull, some peart, some insolent,
Some craftier fooles, some proude and negligent,
If thou chaunge, some better for to haue,
Thou boydest a tubber and hall agayne a knaue,
And if thou haue one with knauishenes infect,
Then all the other shall folowe the same secte:
Agayne if thy seilabe poore and a seruaunt,
Thou shalt finde thy master rashe, rude and ignorant,
Alway complaynyng, and neuer well content,
Ofte asking seruice, in paying negligent,
Of speche superflue, hastie and rigorous,
Enuious, dronken, vnstable and couetous.
Thus seruaunt, master, gentleman and villayne,
Liue all in court with misery and payne.

Coridon

Nowe truely Cornix this is a wretched life,
Voyde of all pleasour, wrapped in payne and strife.

Cornix

Coint all the rowmes and offices echeone,
And none shalt thou finde without vexation,
What thinke the counsell when princes not agree
To their aduisement of moste vtilitie
What haue Chaunceliers of inwarde displeasour
When their letters written to their princes honour,
For the common weale and sure vtilitie,
Can not passe forwarde till they transposed be
From good to right nought, corrupt for correct:
What thinke controllers when they be dayly chekt,
The rulers of court, vsher and seneschall,
Treasorers, clerkes, and euery marshall,
What payne haue these echeone in his office,
When often rebaudes them sclaunder and despise,
Or some busy body hauing but small insight
Comptroll their countes be they neuer so right:
What payne haue chaplens comptrolled in seruice,
And phisitians when some their arte despise:
What knightes, trompeters and souldiers commonly,
When treasorers their wages doth deny:
What payne haue cookes whiche scant maye seeth their
Without some rebuke, a checke or a reproue: vele
Coridon in court no roume is trust thou me,
But that is wrapped in great aduersitie,
But briefly to say and make conclusion,
Right wise men suffer great tribulation
The heauenly pleasour to purchase and obtayne,
More suffreth courtiers to purchase endles payne.
I meil not with them which of necessitie
Ageyne their pleasour must in the court be
As busy suters to purchase dyoit and right,
Which would be thence right gladly if they might.

Coridon

Beleue me Cornix thou turned hast my minde,
Farewell all courting, adewe pleasour vnkinde,
Thou playne hast proued that all they fooles be
Which folowe the court seking captiuitie,
And might eis where an honest life purchase,
Hauing sufficiaunce and moderate solace.

Cornix

Then let all shepheardes from hence to Salisbury,
With easie riches liue well, laugh and be mery,
Pipe vnder shadowes, small riches hath most rest,
In greatest seas moste sorest is tempest.
The court is nought eis but a tempestuous sea,
Auoyde the rockes, be ruled after me,
There is more daunger then is vppon the lande,
As swalowes, rockes, tempest and quicke sande.
Mayimaydes singing, abusing with their song,
Caribdis, Scylla, and sandy bankes longe,

In

In it be cliffes of hardeſt Adamant
To ſinne exciting ponge fooles ignorant.
What ſhepheard dieneth peace and trenquilitie,
Or reſt requireth to liue in vnitie,
Swete peace of heart who euer doth require,
Or health of his ſoule if any man deſire,
Flee from the court, flee from the court I crye,
Flee proude beggery and ſolemne miſerye.
For there is no reſt nor godly exerciſe,
No loue of vertue, but vſe of euery vice,
As anarice, luſt, and beaſtly gluttony,
Cruelitie, malice, ambition and enuy:
But namely Venus or luſte veneral,
To hir vile actes playnly ſubdueth all,
Vpon which vices who fixeth his entent
Him ſelfe to defende hath he no argument;
But that of all wiſe men, honeſt and laudable,
He ſhalbe conuict of liuing reprouable,
A naturall foole of reaſon vaill and rude,
Preface Coridon, thus do I here conclude.

Coridon

Conclude more thy life in bleſſed ſtate of grace
Mine owne heart Cornix for this thy good ſolace,
But haſte thou teached all whole and perfitely
Of court and courtiers the payne and miſery.

Cornix

Nay, nay Coridon, I tolde ther ſo before,
Muche haue I tolde, behinde is muche more,
Their inwarde crimes and vice abhominable,
Their outwarde raging in ſinnes deteſtable,
Their theft and fraudes, and their extortion,
And of miniſters their ſuppoſtation,
Their dayly murther and forſing of women,
Fraudyng of virgins, pilling of ſimple men,
Aduoutry, inceſt and fornication,
And of good virgins the deflouration.
Theſe and ſuche like dare I not playnly touche,
For all theſe croſſes and ſtiuer in my pouche.

Coridon

Then haſte we hence the ſonne is nere at reſt,

Cornix

Take vp thy baggage my mate that now is beſt.

Coridon

But tell me Cornix one thing or we departe,
On what maner life is beſt to ſet my harte?
In court is combraunce, care, payne and miſery,
And here is enuy, ill will and penury.

Cornix

Sufferaunce ouercommeth all malice at the laſt,
Weake is that tree which can not bide a blaſt,
But heare now my counſell I bid thee finally,
Liue ſtill a ſhepheard for playnly ſo will I.

Coridon

That ſhall I Cornix thy good counſell fulfill,
To dye a ſhepheard eſtabliſhed is my will.

Cornix

Do do, or after thou oftrew ſhalt repent,
Poore life is ſureſt, the court is but torment.

Coridon

Adewe ſwete Cornix, departing is a payne,
But mirth reneweth when louers mete againe.

Thus endeth the thirde and laſte Egloge of the miſeries of Courtes and Courtiers.

The fourth Egloge of Alexander Barclay,

entituled Codrus and Minalcas, treating of the behauour of Riche men agaynſt Poetes.

The Argument.

Lodrus a ſhepheard luſty, gay and ſtoute,
Sat with his wethers at paſture round about,
And poore Minalcas with ewes ſcarſe fourtene
Sat ſadly muſing in ſhadowe on the grene.
This luſtie Codrus was cloked for the rayne,
And doble decked with huddes one or twayne,
He had a pautner with purſes manyfolde,
And ſurely lined with ſiluer and with golde,
Within his wallet were meates good and fine,
Both ſtore and plentie had he of ale and wine,
Suche fulſome paſture made him a double chin,
His furred mittens were of a curres ſkin,
Nothing he wanted longing to cloth or foode,
But by no meane would he depart with good.
Sometime this Codrus did vnder ſhadowe lye
Wide open piping and gaping on the ſkye,
Sometime he daunced and hobled as a beare,
Sometime he pyped howe he became his geare,
He lept, he ſonge, and ran to proue his might,
When purſe is heauy oftetime the heart is light.
But though this Codrus had ſtore inough of good,
He wanted wiſedome, for nought he vnderſtood
Saue worldly practiſe his treaſure for to ſtore,
Howe euer it came ſmall force had he therfore.
On the otherſide the poore Minalcas lay,
With empty belly and ſimple poore aray,
Yet couthe he pype and ſinger well as drone,
But ſoure is vnlike when men for hunger grone.
Codrus had riches, Minalcas had cunning,
For God not geueth to one man euery thing.
At laſt this Codrus eſpied Minalcas,
And ſoone he knewe what maner man he was,
For olde acquayntaunce betweene them erſt had bene,
Long time before they met vpon the grene,
And therfore Codrus downe boldly by him ſat,
And in this maner began with him to chat.

FINIS.

Codrus first speaketh.

All hayle Minalcas, nowe by my fayth well met,
Lorde Jesu mercy what troubles did thee let,
That this long season none could thee here espye
With vs was thou wont to sing full merily,
And to lye piping oftetime among the floures,
What time thy beastes were feding among ours.
In these olde baileys we two were wont to bourde,
And in these shadowes talke many a mery worde,
And oft wers we wont to wrastle for a fall,
But nowe thou dyoupest and hast forgotten all.
Here wast thou wont swete balades to sing,
Of song and ditte as it were for a king,
And of gay matters to sing and to endite,
But nowe thy courage is gone and thy delite,
Trust me Minalcas nowe playnly I espy
That thou art wery of shepheardes company,
And that all pleasour thou semest to despise,
Lothing our pasture and fieldes in likewise,
Thou leest solace and every mery fitte,
Leasing thy time and sore hurting thy witte,
In sloth thou slombrest as buried were thy song,
Thy pipe is broken or somwhat els is wrong.

Minalcas

What time the Cuckowes fethers mout and fall,
From sight she lurketh, hir song is gone withall,
When backe is bare and purse of coyne is light,
The wit is dulled and reason hath no might:
Adewe enditing when gone is libertie,
Enemie to Muses is wretched pouertie,
What time a knight is subiect to a knaue
To iust or tourney small pleasour shall he haue.

Codrus.

What no man thee kepeth here in captiuitie,
And busy labour subdueth pouertie,
And oft it is better and much surer also
As subiect to obey then at free will to go,
As for example beholde a wanton colte
In raging youth leapeth ouer hill and holte,
But while he skipperth at pleasure and at will
Ofte time doth he fall in daunger for to spill,
Sometime on stubbes his hokes fore he teares,
Or fals in the mud both ouer head and eares,
Sometime all the night abrode in hayle or rayne,
And oft among brieres tangled by the mayne,
And other perils he suffreth infinite,
So mingled with sore we is pleasour and delite:
But if this same colte be broken at the last,
His sitter ruleth and him refrayneth fast,
The spurre him pricketh, the bridle doth him holde,
That he can not prance at pleasour where he wolde,
The rider him ruleth and saueth from daunger.
By which example Minalcas it is clere
That free will is subiect to inconuenience,
Where by subiection man boydeth great offence,
For man of him selfe is very fraile certayne,
But ofte a ruler his folly doth refrayne,
But as for thy selfe thou hast no cause pardie,
To walke at pleasour is no captiuitie.

Minalcas

Seest thou not Codrus the fieldes rounde about
Compassed with floodes that none may in nor out,
The muddy waters nere choke me with the stinke,
At euery tempest they be as blacke as inke:
Pouertie to me should be no discomfore
If other shepheardes were all of the same sore.
But Codrus I clawe ofte where it doth not itche,
To see ten beggers and halfe a dosen riche,
Truely me thinketh this wrong perdition,
And namely sith all ought be alter one.
When I first beheide these fieldes from a farre,
Me thought them pleasant and voyde of strife or warre,
But with my poore flocke approching nere and nere
Alway my pleasour did lesse and lesse appeare,
And truely Codrus since I came on this grounde
Oft vnder floures vile snakes haue I founde,
Adders and todes and many fell serpent,
Infecte olde shepe with venim violent,
And ofte be the yonge infected of the olde,
That vnto these fewe nowe brought is all my folde.

Codrus

In some place is neyther venim nor serpent,
And as for my selfe I fele no greuous sent.

Minalcas

It were great marueil where so great grounde is sene,
If no small medowe were pleasaunt, swete and clene,
As for thee Codrus I may beleue right weele,
That thou no sauour nor stinke of mud dost feele,
For if a shepheard hath still remayned longe
In a foule prison or in a stinking gonge,
His pores with ill ayre be stopped so echeone
That of the ayre he feleth small sent or none,
And yet the dwellers be badder then the place,
The riche and sturdie both threaten and manace
The poore and simple and suche as came but late,
And who moste knoweth him moste of all they hate,
And all the burthen is on the Alles backe,
But the stronge Caball standeth at the racke.
And suche be assigned sometime the flocke to kepe
Which scant haue so muche of reason as the shepe,
And euery shepheard at other hath enuy,
Scant be a couple which loueth perfitely,
All will so reygneth that brauling be thou sure,
Constreyned me nere to seke a newe pasture,
Haue onely after I hope of better rest,
For small occasion a birde not chaungeth nest.

Codrus

Were thou graunted that in a large grounde
Some plot of pleasour and quiet may be founde,
So where of heardes assembled is great sorte,
There some must be good, then to the best resorte.
But leaue we all this, turne to our poynt agayne,
Of thy olde balades some would I heare full fayne,
For often haue I had great pleasour and delite
To heare recounted suche as thou did endite.

Minalcas

Yea, other shepheardes which haue inough at home,
When ye be mery and stuffed is your wombe,
Which haue great store of butter, chese and woll,
Your cowes others of milke replete and full,
Payles of swete milke as full as they be able,
When your fat dishes smoke hote vpon your table,
Then laude ye songes and balades magnifie,
If they be mery or writen craftily,
Ye clappe your handes and to the making harke,
And one say to other, lo here a proper warke.
But when ye haue saide nought gene ye for our payne,
Haue onely laudes and pleasaunt wordes vayne,
All if these laudes may well be counted good,
Yet the poore shepheard must haue some other food.

Codrus.

Mayst thou not sometime thy folde and shepe apply,
And after at leasour to lime more quietly,
Dispose thy wittes to make or to endite,
Renouncing cures for time while thou dost write.

Minalcas

Minalcas

Neues muste a Shepheard beste owe his whole labour
In tending his flockes, scant may he spare one houre:
In going, comming, and often them to tende,
Full lightly the day is brought vnto an ende.
Sometime the wolues with dogges must he chace,
Sometime his foldes must he newe compace:
And oft time them chaunge, and if he stormes doubt,
Of his shepecote dawbe the walles round about:
When they be broken, oft times them renue,
And hurtfull pastures note well, and them eschue.
Bye strawe and litter, and hay for winter colde,
Oft grease the scabbes aswell of yonge as olde.
For dreade of thieues oft watche by all the night,
Beside this labour with all his minde and might,
For his poore housholde for to prouide vitayle,
If by aduenture his woell or lambes fayle.
In doing all these no respite doth remayne,
But well to endite requireth all the brayne.
I tell thee Codrus, a stile of excellence
Must haue all labour and all the diligence,
Both these two workes be great, nere importable
To my small power, my strength is muche vnable.
The one to intende scant may I bide the payne,
Then is it harder for me to do both twayne.
What time my wittes be clere for to indite,
My dayly charges will graunt me no respite:
But if I folowe, inditing at my will,
Eche one disdayneth my charges to fulfill.
Though in these fieldes eche other ought sustayne,
Cleane lost is that lawe, one may require in vayne:
If coyne commaunde, then men count them as bounde,
Els flee they labour, then is my charge on grounde.

Codrus

Cornix oft counted that man should flee no payne,
His frendes burthen to suppoze and sustayne:
Feede thy flocke, while thou doest write and sing.
Eche hoze agreeth not well for euery thing.
Some for the charet, some for the cart or plough,
And some for hakneyes, if they be light and tough.
Eche fielde agreeth not well for euery seede,
Who hath moste labour is worthy of best mede.

Minalcas

After inditing then gladly would I drinke,
To reache me the cup no man doth care ne thinke:
And oft some fooles voyde of discretion
Me and my matters haue in derision.
And meruayle is none, for who would sowe that fielde
With costly seedes, which shall no fruites yelde.
Some wanton body oft laugheth me to scorne,
And saith: Minalcas, see howe thy pitche is torne,
Thy hose and cokers be broken at the knee,
Thou canst not stumble, for both thy shone may see.
Thy beard like bristels, or like a porpos skin,
Thy clothing sheweth, thy winning is but thin:
Such mocking tauntes renueth oft my care,
And nowe be woods of fruit and leaues bare.
And frostie winter hath made the fieldes white,
For wrath and anger my lip and tonge I bite:
For dolour I droupe, sore vexed with disdayne,
My wombe all wasteth, wherfore I bide this payne:
My woell and wethers may scarsly feede my wombe,
And other housholde which I retayne at home.
I cane be my lambes, that no man will them bye,
And yet their dammes they dayly sucke so dry,
That from the others no licoure can we wring,
Then without repast who can indite or sing.
It me repenteth, if I haue any wit,
Is for my science, I wery am of it.
And of my poore life I weary am, Codrus;
Sith my harde fortune for me disposeth thus,
That of the starres and planettes eche one
To poore Minalcas well fortunate is none.
Knowen is the truth if it were clerely sought,
That nowe to this time I still haue longe for nought:
For youth is lusty, and of small thing hath nede,
That time to age men gene no force nor heede.
Ages condition is greatly contrary,
Which nowe approcheth right still and craftyly,
But what time age doth any man oppresse,
If he in youth haue gathred no riches:
Then passeth age in care and pouertie,
For nede is grieuous with olde infirmitie:
And age is letted oft time with care and nede,
When strength is faded and man hath nought to fede,
When strength is faded, then hope of gayne is gone,
In youthes season to make prouision.
The litle Emmet is wise and prouident,
In summer working with labour diligent,
In her small caues conueying corne and grayne
Her life in Winter to nourish and sustayne:
And with her small mouth is busy it cutting,
Least in her caues the same might growe or spring.
So man of reason himselfe reputing sage,
In youth should puruey, to liue therof in age.

Codrus

Men say that clerkes which knowe Astronomy,
Knowe certayne starres which longe to destenye:
But all their saying is nothing veritable,
Yet heare the matter, though it be but a fable.
They say that Mercury doth Poetes fauoure,
Vnder Jupiter be princes of honour:
And men of riches, of wealth or dignitie,
And all such other as haue auctoritie:
Mercury geueth to Poetes laureate
Goodly conueyaunce, speeche pleasaunt and ornate,
Inuentife reason to sing or play on harpe,
In goodly ditte or balade for to carpe.
This is thy lot, what seekest thou riches?
No man hath all, this thing is true doubtlesse.
God all disposeth as he perceyueth best,
Take thou thy fortune, and holde thee still in rest:
Take thou thy fortune, and holde thy selfe content,
Let vs haue riches and rowmes excellent,

Minalcas

Thou haste of riches and goodes habounderaunce,
And I haue ditties and songes of pleasaunce:
To aske my cunning to couetous thou art,
why is not thy selfe contented with thy part,
why doest thou inuade my part and portion,
Thou wantest (Codrus) wit and discretion.

Codrus

Not so Minalcas, forsooth thou art to blame,
Of wronge inuasion to geue to me the name.
I would no ditie nor balade take ther fro,
No harpe nor armes which long to Apolle:
But onely, Minalcas, I fore desire and longe
To geue mine eares to thy sweete sounding songe.
It feedeth hearing, and is to one pleasaunt,
To heare good reason and balade consonant.

Minalcas.

If thou haue pleasure to heare my melody,
I graunt thee Codrus to toy my armony,
So haue I pleasure and toy of thy riches,
So giftes doubled increaseth lone doubtlesse.

Codrus.

Codrus

Hee of my riches hath ioy which loueth me,
And who me hateth, nothing content is he.
Enuious wretches by malice commonly
Take others fortune and pleasure heauyly.

Minalcas

Inlikewise mayst thou intoy of our science,
And of our Muses though thou be fro prelence:
And of our cunning thou lopest semblably,
If nought prouoke thee by malice and enuy.
If I feede thy eares, feede thou my mouth agayne,
I loth were to spende my gifres all in vayne.
Meate vnto the mouth is foode and sustenaunce,
And longes feede the eares with pleasaunce.
I haue the Muses, if thou wilt haue of mine,
Then right requireth that I haue part of thine.
This longeth to loue, to nourish that lyre,
This feedeth pitie, this doth to right agree.
This is the pleasure and will of God aboue,
Of him disposed for to ingender loue.
All pleasaunt gifres one man hath not pardie,
That one of other should haue necessitie.
No man of him selfe is sure sufficient,
This is prouision of God omnipotent.
That one man should neede anothers assistence,
Thereby is loyned loue and benenolence.
Englande hath cloth, Burdeus hath store of wine,
Cornewall hath tinne, and lymster wools fine.
London hath scarlet, and Brisowe pleasaunt red,
Fen lande hath fishes, in other place is lead.
This is of our Lorde disposed to my brother
Because all costes should one haue neede of other.
So euery tree hath fruit after his kinde,
And diuers natures in beastes may we finde.
Alway when nature of thing is moste laudable,
That thing men counteth most good and profitable.
And euery person in his owne gift hath ioy
The foole in his bable hath pleasure for to toy.
The clerke in his bookes, the merchaunt in riches,
The knight in his horse, harnes and hardynes.
But euery person of his gifres and art,
When neds requireth should gladly geue some part.
Such meane conioyneth in bonde of loue certayne,
Englande and Fraunce, Scotlande, Grece and Spain.
So hast thou Codrus of golde ynough in store,
And I some cunning, though fewe men care therfore.
Thou art beholden to Iupiter truely,
And I beholden to pleasaunt Mercury.
Ioyne we our starres, let me haue part of thine,
Concorde to cherishe, thou shalt haue part of mine.
Make thou Iupiter be frendly vnto me,
And our Mercury shalbe as good to thee.
If thy Iupiter geue me but onely golde,
Mercury shall geue thee gifres manyfolde.
His pillion, sceptre, his winges and his harpe,
If thou haue all these thou mayst gratyly carpe.
And ouer all these geue thee shall Mercury
The knot of Hercules inlaced craftyly.

Codrus

Lorde God, Minalcas, why hastest thou all this payne
Thus wise to forge so many wordes in vayne.

Minalcas

That payne thou counteth which may hurt or inioie
Thy loued treasure, or minishe thy riches:
If thou wilt harken or heare my Muses sing,
Refreshe my mindes with comfort and liking,
Rid me fro troubles and care of busynes,
Comfort my courage which nowe is comfortiesse.
I clerke or poete combined with a baye,
To haunt the Muses or write hath litle loye.
The wit and reason is dull or of valour
Like as the body is called to honour.
When busy charges causeth a man to grone,
The wit then slumbreth, and Muses all be gone.
A dittie will haue mynde quiet and respite,
And ease of stomake, els can none well indite,
I sighe, I slumber, care troubleth oft my thought,
When some by malice mine art setteth at nought.
I bewie as a kite for hunger and for golde,
For thought and study my youth appereth olde:
My skin hath wrinkles and pimples round about,
For colde and study I dreade me of the gowte.
When sickenes commeth then like hath bruttie
By false vnkindnes and wretched powertie.
If men were louing, benigne and charitable,
Then were powertie both good and tollerable:
But since charitie and pitie both be gone,
What should powertie remayne behinde alone.
No man hath pitie, ethe dayneth me to feede,
I lest haue comfort, but still remayneth neede:
I haue no wethers nor ewes in my folde,
No siluer in purse, I knowe not what is golde:
No corne on the grounde haue I wherein to fare,
Then would thou haue me to line aweyde of care.
Nay nay frende Codrus, trust me, I thee assure
Such maner salues can not my dolour cure.
Make thou me iocunde, helpe me with cloth and foode,
Clothe me for winter with pilche, felt and hoode.
Anoyde all charges, let me sit in my cell,
Let worldly wretches with worldly matters mell.
Succoure my age, regarde my heares grey,
Then shalt thou proue and see what thing I may:
Then shalt thou finde me both apt to write and sing,
Good will shall fulfill my scarcenes of cunning,
A plentifull house out chaseth thought and care,
Sojourne doth sorowe there where all thing is bare,
The selter couched with bere, with ale or wine,
And meates ready when man hath list to dine.
Great barnes full, fat wethers in the folde,
The purse well stuffed with siluer and with golde.
Fauour of frendes, and suche as loueth right
All these and other do make thee full light,
Then is it pleasure the ponge maydens amonge
To watche by the fire the winters nightes longe:
At their fonde tales to laugh, or when they brall,
Great fire and candell spending for labeure small,
And in the ashes some playes for to marke,
To couer wardens for fault of other warke.
To toste white sheuers, and to make prophitroles,
And after talking oft time to fill the bowles.
Where wealth abounded without rebuke or crime,
Thus do some heardes for pleasure and pastime:
As fame reporteth, such a Shepherde there was,
Which that time liued vnder Mecenas.
And Titerus (I trowe) was this shepherdes name,
I well remember alme yet is his fame.
He songe of fieldes and tilling of the grounde,
Of sheepe, of oxen, and battayle did he sounde.
So shrill he sounded in termes eloquent,
I trowe his tunes went to the firmament.
The same Mecenas to him was free and kinde,
Whose large gifres gaue confort to his minde:
Also this Shepherde by heauenly influence
I trowe obtayned his perelesse eloquence.
We other Shepherdes be greatly different,
Of common sortes, leane, ragged and rent.
Fed with rude frowise, with quacham, or with crudd,
Or slimy kempes till smelling of the mudd.
Such rusty meates inblindeth so our brayne,
That of our fauour the muses haue disdayne:

And

And great Apollo despiseth that we write,
For why our rudes writtes but rudely do indite.

Codrus.

I truste on fortune, if it be fauourable,
My trust fulfilling, then shall I well be able
Thy needes succoure, I hope after a thing,
And if fortune fall well after my liking,
Trust me Minalcas, I shall deliuer thee
Out of this trouble, care and calamitie.

Minalcas.

A Codrus Codrus, I would to God thy will
Were this time ready thy promise to fulfill
After the power and might that thou hast nowe.
Thou hast enough for both, men God auowe.
If thy good minde according with thy might,
At this time present then should my heart well light.
I aske not the froze of Cosmus or Capell,
With silken robes I couete not to mell.
No kinges dishes I couete nor desire,
Nor riche mantels, or palles wrought in Tire:
No cloth of golde, of Tissue nor veluet,
Damaske nor Sattin, nor orient Scarlet.
I aske no value of Peters costly cope,
Shield of Minerua, nor patin of Elope.
I aske no palace, nor lodging curious,
No bed of state, of rayment sumptuous.
For this I learned of the Dean of Powles,
I tell thee Codrus, this man hath won some soules.
I aske no treasure nor froze of worldly good,
But a quiet life, and onely cloth and foode,
With homely lodging to keepe me warme and dry
Enduring my life, forsooth no more aske I.
If I were certayne this liuing still to haue,
Anoyde of trouble, no more of God I crane.

Codrus

This liuing haste thou, what needest thou complayne,
Nothing thou wantest which may thy life sustayne:
What feele man, pardie thy cheekes be not thin,
No lacke of victayle causeth a double chin.

Minalcas.

Some beast is lustie and fat of his nature,
Though he sore labour, and go in bad pasture.
And some beast agayne still leane and poore is seene,
Though it fatly fare within a medowe greene.
Though thou would (Codrus) still argue til to morow,
I licke no dishes which sauced be with sorowe.
Better one small dish with ioy and heart liking
Then diuers dayntes with murmure and grutching.
And men vnlearned can neuer be content,
When scolers common, and clerkes be present.
Assoone as clerkes begin to talke and chat,
Some other glosomes, and hath enuy thereat.
It is a torment a clerke to sit at borde,
And of his learning not for to talke one worde.
Better were to be with clerkes with a crust,
Then at such tables to fare at will and lust.
Let me haue the borde of olde Pithagoras,
Which of temperaunce a very father was.
Of Philosophers the moderate riches,
In youth or age I loued neuer excesse.
Some boast and promise, and put men in comfort
Of large giftes, moste men be of this sort,
With mouth and promise for to be liberall,
When nede requireth, then gene they nought at all.
All onely in thee is fixed all my trust,
If thou fayle promise then rowle I in the dust,
My hope is faded, then shall my songe be dom
Like a Nightingale at the solistitium.

If thou fayle promise, my comfort cleane is lost,
Then may I hange my pipe vpon the poste:
Shet the shop windowes for lacke of marchaundite,
Or els for because that easy is the price.

Codrus

Minalcas, if thou the court of Rome haste seene,
With forked cappes or els if thou haste beene,
Or noble Prelates by riches excellent,
Thou well perceyuest they be magnificent.
With them be clerkes and pleasaunt Orators,
And many Poetes promoted to honours,
There is aboundaunce of all thyng men desire,
There men hath honour before they it require:
In such fayre fieldes without labour or payne
Both wealth and riches thou rightly mayst obtayne.

Minalcas

Thou art abused, and thinkest wrong doubtlesse
To thinke that I am desirous of riches.
To fede on raw flesh it is a wolues guise,
Wherfore he weneth all beastes do likewise.
Because the blinde man halteth and is lame,
In minde he thinketh that all men do the same.
So for that thy selfe desirest good in store,
All men thou iudgest infected with like sore.
Codrus, I couet not to haue aboundaunce,
Small thing me pleaseth, I aske but sufficiaunce.
Graunt me a liuing sufficient and small,
And voyde of troubles, I aske no more at all.
But with that litle I holde my selfe content,
If sauce of sorowe my mindes not torment.
Of the court of Rome forsooth I haue heard tell,
With forked cappes it folly is to mell.
Wicene and Worton be dead and gone certayne,
They, nor their like shall neuer returne agayne.
O Codrus Codrus, Augustus and Edwarde
Be gone for euer, our fortune is more harde.
The scarlet robes in longe haue small delite,
What should I trauayle, in Rome is no profite.
It geueth mockes and scornes manyfolde,
Still catching coyne, and gaping after golde,
Fraude and disceyte doth all the world fill,
And money reygneth and doth all thing at will.
And for that people would more intende to gile,
Vertue and truth be driuen into exile.
We are commaunded to trust for time to come
Till care and sorowe hath wasted our wisedome.
Hope of rewarde hath Poetes them to feede,
Nowe in the worlde fayre wordes be chefe mede.

Codrus

Thou wrate of battayles, or actes of men bolde,
Or mightie princes, they may thee well vpholde,
These worthy rulers of fame and name royall
Of very reason ought to be liberall.
Some shalt thou finde betwene this place and Kent,
Which for thy labour shall thee right well content.

Minalcas

Yes, some shall I finde which be so prodigall,
That in vayne thinges spende and cleane wasteth all:
But howe should that man my pouertie sustayne,
Which nought reserueth his honoure to mayntayne.
For auncient blood nor auncient honoure
In these our dayes be nought without treasure.
The coyne auaunceth, neede doth the name detect,
And whete is treasure olde honour hath effect.
But such as be riche and in promotion
Shall haue my writing but in derision.
For in this season great men of excellence
Haue to poemes no greater reuerence,

Then

Then to a brothell or elis a brotheihouse,
Mad ignorance is so contagious.

Codrus

It is not seming a Poet thus to iest
In wrathfull speeche, nor wordes dishonest.

Minalcas

It is no iesting, be thou neuer so wroth,
In open language to say nothing but troth:
If peraduenture thou would haue troth kept still,
Prouoke thou not me to anger at thy will.
When wrath is moued, then reason hath no might,
The tonge forgetteth discretion and right.

Codrus

To moue thy minde I truely were full lothe,
To geue good counceil is farre from being wroth.

Minalcas

As touching counceil, my minde is plentifull,
But neede and troubles make all my reason dull,
If I had counceil and golde in like plentie,
I tell thee Codrus, I had no neede of thee.
Howe should a Poet, poore, bare and indigent,
Indite the actes of princes excellent,
While scant is he worth a knife his pipe to mende,
To rounde the holes, to cleuse or picke the ende.
Beholde, my whittle almoste hath lost the blade,
So long time past is sith the same was made:
The haft is bruised, the blade not worth a strawe,
Rusty and toothed, not much vnlike a sawe.
But touching this hurt, it is but light and small,
But care and trouble is grieuous payne withall.
Good counsell helpeth, making the wittes stable,
Ill counceil maketh the mindes variable,
And breaketh the brayne, diminishing the strength,
And all the reason confoundeth at the length.
Great men are shamed to geue thing poore or small,
And great they deme, thus geue they nought at all.
Beside this (Codrus) princes and men royall
In our inditinges haue pleasure faint and small.
So much power haue they with men of might,
As simple doues when Egles take their flight:
Or as great windes careth for leaues dyre.
They liue in pleasure and wealth continually,
In lust their liking is, and in ydlenes,
Fewe haue their mindes cleane from all viciousnes:
Pleasure is thing whereto they moste intende,
That they moste cherishe, they would haue men commende
If Poetes should their maners magnify,
They were supporters of blame and lechery:
Then should their writing be nothing commendable,
Conteyning iestes and deedes detestable
Of stinking Venus or loue inordinate,
Of ribaude wordes which fall not for a state,
Of right oppressed, and beastly gluttony,
Of vice aduaunced, of slouth and iniury,
And other deedes infame and worthy blame,
Which were ouerlonge here to recount or name.
These to commende (Codrus) do not agree
To any Poete which loueth chastitie.

Codrus

What yes Minalcas, some haue bene stronge and bolde,
Which haue in battayle done actes manyfolde,
With mighty courage beating them in fight,
And boldly biding for to maynteyne the right.
To thee could I nowe rehearse well nere a score
Of iust nor riches setting no force ne store.
Despising oft golde, sweete fare and beddes soft,
Which in colde harnes lye on the grounde full oft,
Closed in yron, which when their woundes bleede,
Want bread and drinke them to refreshe and feede.
While some haue pleasure in soft golde or ient,
With colde harde yron their minde is well content.
Such were the sonnes of noble lorde Edwarde,
Whose famous actes may shame a saint to warde.
What could they more but their swete liues spende,
Their princes quarell and right for to defende?
Alas that battayle should be of that rigour,
When fame and honour ryseth and is in floure,
With sodayne furour then all to quenche agayne,
But boldest heartes be nerest death certayne.

Minalcas.

For certayne (Codrus) I can not flie beraye,
But some in battayle behaue them manfully,
Such as in battayle do actes martiall,
Laude worthy Poetes and stile heroicall:
The pleasaunt Muses which foundeth gentilie
Had helpe and fauour while these were in degree.
But sith stronge knightes hath left their exercise,
And manly vertue corrupted is with vice,
The famous Poetes which ornately indite
Haue founde no matter whereof to singe or write.
The wit thus dyeth of poetes auncient,
So doth their writing and stile eloquent.
For lacke of custome, thought, care and penury,
These be confounders of pleasaunt poetry.
But if some prince, some king or conqueroure
Hath won in armes or battayle great honoure:
Full litle they force for to deiate their fame,
That other realmes may laude or praise their name.
Of time for to come they force nothing at all,
By fame and honour to liue as immortall:
It them sufficeth, they count enough truely
That their owne realmes their names magnify.
And that for their life they may haue laude and fame,
After their death then seeke they for no name.
And some be vntaught and learned no science,
Or els they disdayne hye stile of eloquence:
Then standeth the Poet and his poeme arere,
When princes disdayne them for to reade or here.
Or els some other is drowned all in golde,
By couetise kept in cares manyfolde.
By flagrant ardour inflamed in suche case,
As in time past the olde king Midas was.
Then of poemes full small pleasure hath he,
Couetise and clergy full lewdly do agree.
Beside this (Codrus) with princes commonly
Be vntaught courtiers fulfilled with enuy.
Iugglers and Pipers, bourders and flatterers,
Baudes and Iangiers, and cursed aduoutrers:
And mo such other of liuing vicious,
To whom is vertue aduerse and odious.
These do good Poetes forth of all courtes chase,
By thousande maners of threatning and manace,
Sometime by fraudes, sometime by ill reporte,
And them assisteth all other of their sort:
Like as when curres light on a carion,
Or stinking rauens fed with corruption:
These two all other away do beate and chace,
Because they alone would occupy the place.
For vnto curres is carion moste meete,
And also rauens fele stinking thinges sweete.
Another thing yet is greatly more daunable,
Of rascolde poetes yet is a shamfull rable,
Which voyde of wisedome presumeth to indite,
Though they haue scantly the cunning of a sute:
And to what vices that princes moste intende,
Thole dare these fooles solemnize and commende.
Then is he decked as Poete laureate,
When stinking Thais made him her graduate.

When

When Mynes called, she did her leason riote,
And she with Bacchus her ruinous did promote:
Such rascolde dismes promoted by Thais,
Bacchus, Semyte, set yet by Tullius,
Or by suche other newe forged Muses nine
Thinke in their raindes for to haue witte diuine.
They lacke their verses, they hoase, they daunt and itt,
Though all their cunning be scantly worth a pet.
If they haue studied the artes triuiall,
They count them dunted bye auctoritall.
Such is their folye, so foolishly they vote,
Thinking that none can their sapience confounde.
Yet be they spotthe, anoyde of honestie,
Nothing seasoned with spice of gramtie,
Anoyde of pleasure, anoyde of eloquence,
With mangie wordes and sentences of sentence,
Unapt to learne, but eyther to be taught,
Their prime delite pleasure in lewdenes hath their sences caught.
And worst of all, they counte their gentlenes,
Though they be brutishe, rude and impudence,
To such Baronges who doth their time spende in vertue,
They count all riches as pryncke of ouertime,
And that the faculties which be in them alone,
Also be counted true happines of one.
Thus the good shootes ofte time rebuke and blame,
Because of others hich haue disprised name.
And thus for the bad the good be chaste abiect,
Their art and learne counted of more effect.
Who wanteth reason good to discerne from ill
Doth worthy writers interprete as his will:
So both the lawdes of good and bad lawdable
For lacke of knowledge become vituperable.

Codrus

In sayth Minalcas I dwell alone for thy wit,
Yet mynde I gladly where haue some merytte
Of mayde Marian, or els of Robyn hood,
Or Bentleyes acte which chiefly swell the blood:
Of perte of Northe, or feate of Witherton,
Or budkins Jolly furre stuffe mantion:
Talke of the hottell, let go the booke for nowe,
Combrous ignorance I vnderstande God a bowe.
Speake of some matter whych may refresh my braine,
Trust me Minalcas, I shall reward thy payne.
Els talke of frontenes, where is more brayne then wit,
Place most abused that we haue spoke of yet.

Minalcas

Of all the sethings language to multiply,
Except I lyed, should be but vilany.
It is not seeming a Poete one to blame,
Nil if his hanour hath won diffamed name.
And though such beastes pursue me with envy,
Maugre for malice, that payment I defye.
My maister teacheth, so doth reason and skill,
That men should reproue, and render good for ill.

Codrus

Then talke of somewhat, lo it is longe to night,
Yet hath the sonne more then an houre of light.

Minalcas

If I aught common sounding to gentrie,
I feare to obtayne but smaller warde of thee:
But if I common of vice or wantonnes,
Then of our Lorde shall my reward be lesse,
Wherfore my ballade shall haue conclusion
On fruitfull clawses of noble Salomon.

Codrus

Sing on Minalcas, he may do little thing,
Which to a ballade dispayreth the hearing:
But if thy ditte accorde not to my minde,
Then my reworde and promise is behinde,
By mans maners it lightly doth appere,
What men desire, that loue they for to here.

Minalcas

Though in thy promise I finde no certentie,
Yet of my cunning shalt thou haue part of me,
I call no muses to geue to me doctrine,
But ayde and comfort of strength and might diuine,
To clere my reason with wilesome and prudence
To sing one balade extract of sapience.

As medoes paynted with flowres redolent
The sight reioyce of suche as them beholde:
So man endore with vertue excellent
Fragrantly shynes with meanes manyfolde.
Vertue with wilesome enerbeth store of gold,
If riches abound, set not on them thy trust,
When strength is flowry, then man is pert and bolde,
But wit and wilesome soone lay him in the dust.

That man is best ly which lueth vertuall lust,
Spende not on women thy riches or substaunce,
For lacke of vsing as itele or prow rust,
Sognetted reason by wilfull ignoraunce.
In frandfull beautie set but small pleasaunce,
A pleasaunt appie is oft corrupt within,
Grounde thee in youth on goodly gouernaunce,
It is good token when man doth well begin.

Joy not in malice, that is a mortall sinne,
Wit is perteyned by language and doctrine,
Better to lese them wrongfully to winne,
The lonely wilfulnesse which lonely disciplined
Rashe enterprises are dangerous to ruine,
A wise may counsell, God geueth victory,
Set neuer thy minde on thing which is not thine,
Trust not in honour, all wealth is transitory.

Combine thou thy tonge with reason and memory,
Speake not to hastly without auisement,
So liue in this life that thou mayst truste on glory,
Which is not caduke, but lasting permanent.
There is no secrete with people dyligent,
By beastly surfett the life is brutiate,
Though some haue pleasure in sumptuous garment,
Yet goodly maners him maketh more ornate.

Codrus.

Ha there Minalcas, of this haue we ynough,
What should a Ploughman go farther then his plough,
What should a shepherde in wisedome wade so farre,
Tolde he of tarbarde, or of his bore of tarre.
Tell somewhat els, wherein is more confort,
So shall the season and time seeme light and short.

Minalcas

For thou of Hawarde nowe lately did recite,
I haue a ditte which Cornix did indite:
His death complayning, but it is lamentable
To heare a Captayne so good and honorable,
So soone withdrawen by deathes crueltie,
Before his vertue was at moste hye degree.
If death for a season had shewed him fauour,
To all his nation he should haue bene honour,
Alas, bolde hearted he nerest death in warre,
When out of daunger towardes stande afarre.

Codrus

All if that ditte be neuer so lamentable,
Refrayne my teares I shall as I am able.

Begin

Begin Minalcas tell of the battle haſtarde,
Ik fortune fauour, hope after losse to reuarde.

Minalcas

I pray thee Codrus (my whey to sweake and thin)
Lende me thy bottell to drinke ar I begin.

Codrus

If ought be taken, the remnant shall pall,
I may not afforde wilfully to spende out all.
We sit in shadowe, the Sunne is not fervent,
Tall for it after, when shall I be content.

Minalcas

Still thou delitest thy pleasure in any art,
But or thy bottell empty, shalt thou ever depart,
Though thou be nigro, and blacker to the gene of thyne,
Yet this one time thou shalt drinke part of mine.
Nowe harken Codrus, I tell mine elegy,
But small is the pleasure of dolefull armony.

The description of the Tovvre of *vertue and honour, into the which* the noble Hawarde contended *to enter by worthy actes of* chiualry.

Minalcas speaketh

HIgh on a mountayne of highnes marueilous,
With pendant cliffes of stones harde as flynt,
Is set a castell of costely coure moste curious,
Dreadfull vnto sight, but in vewe excellent.
Such as inuyth enter finde payne and torment.
So harde is the way vnto the same mountayne,
Strayght, hye and thorny, turning and diffycult,
That many labour for to ascende in vayne.

Who doth perseuer, and to this towre attayne
Shall haue great pleasure to see the building olde,
Joyned and graued, surmounting mans brayne,
And all the walles within of fynest golde,
With olde histoyres, and pictures many folde,
Glistering as bright as Phebus ostent,
With marble pillers the building to vpholde,
About be turrets of shape moste excellent.

This towre is gotten by labour diligent,
In it remayne such as haue wonne honoure
By holy liuing, by strength or tournament,
And moste by wilsome attayne vnto this towre:
Wherefore, all people of godly behauoure,
By rightwise battayle, Justice and equitie,
Or that in mercy hath had a chiefe pleasour:
In it haue rowmes eche after his degree,

This goodly Castell (thus shining in beautie)
Is named Castell of vertue and honour,
In it eyght Henry is in his maiestie
Moste hye enhaunced as ought a conqueroure:
In it remayneth the worthy gouernour,
A stocke and fountayne of noble progeny,
Moste noble Hawarde the duke and protectour,
Named of Northfolke the floure of chiualry.

Here is the Talbot manfull and hardy,
With other princes and men of dignitie,
Which to win honour do all their might apply,
Supporting Justice, concorde and equitie:
The manly Sexon beholde in this towre I see,
Theis haue for feare of the sun in his chase,
With many other of hye renowme begone,
For marciall actes with princes louers of armes.

Of this stronge castell is porter at the gate
Strong sturdy Ispeus, much like a champyon,
But goodly beaute stode moste ornature still
Within gouerneth with great possession:
But of this castell truthe is the hyest throne
Is honour shining in worldome emperiall,
Which vnworthy of siluer treasure may none
That come by labour and vertue gyue vp all.

Fearefull is labour to them at firsten stalking,
Dreadfull of visage vnmeete for straungers,
Like Cerberus lying at gates infernall,
To some when his tooke in paine intolerable,
His shoulders large, his armes strong and stable,
His body brawned, his nailes wrythe and fyle,
By sturdy sens sweghts to puten straunge and stable,
Like marble stones his handes be callous.

Here must man vanquish the dragon of Cadmus,
Against the Chimere here stoutly must fight,
Here must he vanquish the fearefull Gorgonus,
For the golden fleece he must he shewe his might.
If labour geynsay, how can nothing be right,
This monster labour oft chaungeth his figure,
Sometime in shape, sometime in straunger qualitie,
Playnely he seemeth, thus changeth his nature.

Like as Protheus oft chaunged his stature,
Mutable of figure oft times in one houre,
When Tritons in boystrous blast gan sowne,
To diuers figures like subtle chaungeth labour,
Under his hydous hardy visage doth lurke,
With glistering eyen, and side depending beard,
For thirst and hunger at keep his chiefe lodge,
His horned forehead with knotty hayre is heard.

Alway he drinketh, and yet all way is dry,
The sweat distilling with droppes abundaunt,
His breast and forehead doth humours multiply
By sweating: thowes, yet is this payne pleasaunt:
Of day and night his resting time is scant,
No day ouerpasseth exempt of busynes,
His sight informeth the rude and ignorant,
Who dare gainsay, he gently them rebukes.

None he announceth but after stedfastnes,
Of litle harbour his belly is, and small,
His mighty thyes his vigour doth expres,
His shankes sturdy, and large feete withall:
By wrath he rageth, and chiding doth chide and hayl,
Such as would enter repelling with his eye,
As well estates as homely men rurall
At the first entry he threatneth yrefully,

I trowe olde fathers (whom men vs we magnify)
Called this monster Minerua stoute and soure,
For strength and sinewes of man moste commonly
Are tame and tried by cures and laboure.
Great Hercules the mighty conqueroure
Was by this monster ouercome and sayerate,
All if he before vnto his great honour
The sonne of Athenus had strongly subiugate.

Who would with honour be purely laureate,
Must with this monster longe time before contende,
But lightly is man ouercome and fatigate,
To lady vertue if he not well intende.

when

When strength is leuied she helpeth at the ende,
Opening the gates and passage to honour,
By whose assistaunce doone may a man attende
The hye degrees of the triumphant Tour.

Mankinde inflamed by goodly behauour
Of lady Vertue come to this towre with payne,
But for the entree pretended them rigour
Many one abasshed, returning backe agayne:
To purchase honour they would be glad and fayne,
But fearefull labour, the porter is so felt,
To them proclaiming, their enterprise is payne,
Except they hope with him contende and melt.

Here moste of all mankinde maye mighe repell
With stedfast courage and lusty perseueraunce,
Els shall this monster full deede againe repell,
But man yet onely by long continuaunce,
No celsitie treasure nor Jewell of pleasaunce
Without price of payne can man in earth come by
So without labour hath Vertue none aduaunce
To purelle honour and noble seignory.

Fayne cowarde mindes soone at the first entry
Of sturdie labour, fall to the grounde as lame,
Els runne they back warde fast fleing cowardly,
As harties weethes caring nothing for shame:
But noble hearres to win immortall name,
Fight at these gates till they ouercome labour,
Then lady Vertue with good report and fame
Suche knightes giueth to laude and hye honour.

But cruell fortune to some is harde and seuere,
That after trauell and many deadly wounne,
When lady Vertue would graunt to them this toure
Then towarde fortune them beateth to the grounde:
Of this example alder many do abounde,
But chiefly this one, the noble lorde Salisburie,
When he chiefe honour was worthy to haue founde,
False death and fortune bereft him his reward.

Longe he contended in battayle strong and harde,
With payne and labour, with might repelling wrong,
No backe he turned as doth some faint cowarde,
But with this monster boldly contended long,
When he had broken the locke and doores strong,
Ouercome the porter, and should attende the toure,
To liue in honour hye conquerours amonge,
Then cruell fortune and death did him deuoure.

Though he were borne to glory and honour,
Of auncient stocke and noble progenie,
Yet thought his courage to be of more valour,
By his owne actes and noble chiualry.
Like as determineth a knight to fortifye
His princes quarell with right and equitie,
So did this hayarde with courage valiauntly,
Till death abated his balde audacitie.

O happy Samson more fortunate then he
Onely in strength, but not in hye courage,
O cruell fortune why burst thy crueltie
This flowre of knighthood to slea in lusty age,
Thou hast debated the floure of his lineage,
If thou had mercy bewayle his death thou might,
For cruell lions and mo beastes sauage
Long time not ceased for to bewayle this knight,

O death thou haste done agaynst both lawe and right,
To spare a cowarde without daunger or wounde,
And thus soone to quench of chiualry the light,
O death enuious moste enemie to our grounde,
What moste auayleth thou mought doon confounded?
Why did not brittle stiffe hye chiualrie
Thou mighte haue spared, for surely thou haste founde,
For during his life he loued hye honour.

O God almighty in thy eternall treno,
To whom all perfite is deare and acceptable,
If reason suffred to thee our crye and mone,
This dede might impute and fortune lamentable,
Thou might haue left vs this knight moste honoured,
Our wealth and honour to haue kept in degree:
Alas why hath death so false and discrymable,
Mankinde to torment this will and libertie?

It quencheth vertue, sparing iniquitie,
The best it striketh, of bad hauing disdayne,
No helpe nor comfort hath our aduersitie,
Death dayly striketh though dayly we complayne:
To treate a truce it is but thing in vayne,
Wekenes prouoketh his wrath and cruelty,
So at our prayer death hath the more disdayne,
We do by mekenes his furour multiply.

If some fell tirant repiete with villany
Should thus haue ended the dede were commendable,
But a stoute captayne disposed to merry
So soone thus faded, the case is lamentable,
Was he not humble, totunde and companable,
No man despising, and strife in all labour,
Right wise with mirth behauior and tretable,
Mate and companion with euery souldier.

Vice he subdued by goodly behauour,
Like as a rider doth a wilde stede subdue,
His body subiect, his soule was gouernour,
From vice withdrawen to goodnes and vertue,
When pride rebelled mekenes did it eschue,
Free minde and almes fordoyng auarice:
Alway he noted this saying iuste and true,
That noble mindes despised couetise.

His death declareth that alwaye he did despise,
By hardie courage as fyght in iouparde,
Alway he vsed some noble exercise,
Suche as belongeth to warlye chiualrie,
In him was there founde no sparkle of enuy,
Alway he lauded and prayled worthynes,
Suche as were worthie rewarding largely,
Wrath sone in season he wisely could represse.

Of wine or Bacchus despised he excelle,
For myndes kindled to actes marciall,
Seking for honour and name of noughtinelle,
Despiseth lurker and liuing bestiall,
In him no power had lasse venerall,
For busy labour and pleasaunt abstinence
All corporall lust soone ceaseth for to fall,
No lust subdueth where reigneth diligence.

He was a piller of sober countenaunce,
His onely treasour and iewell was good name,
But O cursed death thy wrathfull violence,
Thy stroke vnwarned halfe blinded of his fame,
Whom may I accuse, whom may I put in blame,
God for death, or fortune, or impotent nature,
God doth his pleasour, and death will haue the same,
Nature was mightie longe able to endure,

In fortune is the fault nowe am I sure,
I would if I durst his tiranny accuse:
O cursed fortune if thou be creature,
Who gaue thee power thus people to abuse.

Thy mutable mighte may easily oft be sene,
When man is plunged in dolour and distresse,
Thy sodayne chaunces then nothing to withstande,
By sodayne chaunces then nothing to withstande.

And suche as longe time haue lined in noblenes
Anone thou plungest in penury and pouertie,
Wealth, honour, strength, right, iustice and goodnes,
Mysery, dolour, lowe renome, iniquitie,
Thou thou reuerse dest like as it pleaseth thee,
To mans merite without respect at all,
One this day being in great auctorite,
Agayne to morowe thou causest for to fall.

When man is worthy a rowme imperiall,
On him thou glowmest with frowarde countenaunce,
Weake is thy promis renoluing as a ball,
Thou hast no fauour to godly gouernaunce,
No man by merite thou diest to aduaunce,
O blinded fortune ofte time infortunate,
When man thee trusteth then falleth some mischaunce,
Unwarely chaunging his fortune and estate.

Tell me frayle fortune, why did thou bereuiate
The liuing season of suche a captayne,
That when his actes ought to be laureate
Thy fauour turned him suffring to be slayne?
I blame thee fortune, and thee excuse agayne,
For though thy fauour to him was rigorous,
Suche is thy custome for to be vncertayne,
And namely when man is hye and glorious.

But moste worthy duke hye and victorious,
Respire to comfort, see the vncertentie
Of other princes, whose fortune prosperous
Oftetime haue ended in harde aduersitie:
Read of Pompeius whole pereles dignitie
Agaynst great Cesar did wealth of Rome defende,
Whom after fortune brought in captiuitie,
And he in Egipt was beaded at the ende.

In like wise Cesar which did with him contende,
When all the worlde to him was subiugate,
From his hye honour did sodenly descende,
Murdred in Rome by chaunce infortunate.
Cato and Seneke, with Tully laureate,
These and mo like for all their sapience
Hath proued fortune, seke diuersite their estate,
By wrongfull slaunders and deedly violence.

To poore and riche it hath no difference,
Olde Policrates supposing perill past,
With death dishonest ended his excellence,
Great Alexander by fortune was downe cast,
One draught of poyson him killed at the last,
Whom all the worlde earth could not satiate:
What is all honour and power but a blast,
When fortune threatneth the life to bereuiate.

Beholde on Pirrus the king infortunate
With a small stone dead prostrate vpon the grounde,
See Valerian brought downe from his estate,
From his empire in Perry thrall and bounde.

Of olde Priamus it is in writing founde,
Howe he by Pyrrus swerin his palace slayne,
Paris and Hector receyued mortall woundes,
To trust in fortune it is a thing in vayne.

The mighty Tyrus a king of Realmes thayne
Was slayne and his hoste of Thomiris the queene,
Thus is no matter of fortune to complayne,
All that newe falleth of olde time hath bene kene,
This shall be this is, and this hath euer bene,
That boldest hearted be next to desperate,
To dye in battayle is honest as men wene,
To suche as haue ioy in honoring etimary.

Suche famous ending the same doth magnifie,
Note worthy duke, ne cause is to complayne,
His life not ended lothe nor blemished,
In bed nor tauerne his lukes to mayntayne,
But like as behoued a noble captayne,
In sturdie harnes he died for the right,
From deathes daunger no man may flee certayne,
But suche death is meetest vnto a noble a knight.

But death true call me thinke it vnright,
Sith his worthy name shall laste perpetuall,
To all his nation example and clere light,
But to his progeny moste specially of all,
His soule is in pleasure of glory eternall,
So duke shall doughty ioy may that noble tree,
Whose braunches honour shall neuer fade ne fall,
While beast in on earth or fishes in the sea.

Lo Codrus I here haue tolde thee by and by
Of shepheard Eginir the mortall elegy,
Wherin he mourned the greeuous payne and harde,
And lake departing of the noble lorde Maiwarde,
Whose he indised of this good Admirall,
But truely Codrus I can not tell thee all.

Codrus

Minalcas I sweare by holy Peters cope,
If all thing fortune as I haue trust and hope,
If happy winde blowe I shall or it be longe
Comfort thy forowe and well rewarde thy songe,
What taty man a while till better fortune come,
If my part be any then shall thy part be some.

Minalcas

If thou in purpose so to rewarde my hire,
God graunt thee Codrus thy wishing and desire.

Codrus

Forsooth Minalcas I wishe thee so in dede,
And that shalt thou knowe if fortune with me spede,
Farewell Minalcas, for this time, dieu te garde,
Neare is winter the worlde is to harde.

Minalcas

Go wretched rigarde, God sende thee care and payne,
Our Lorde let thee neuer come hither more agayne,
And as did Midas, God turne it all to golde
That euer thou touchest or shalt in handes holde,
For so muche on golde is fixed thy liking,
That thou despisest both vertue and cunning.

Thus endeth the fourth Egloge.

The fyfth Egloge of Alexander Barclay,

entituled Amintas and Fauſtus, of the diſputation of Citizens and men of the Countrey.

¶ The Argument.

IN colde Januarye when fire is comfortable,
And that the fieldes be nere intollerable,
When ſhepe and paſtours leaueth fielde & folde,
And drawe to cotes for to eſchue the colde,
What time the verdure of ground and euery tree,
By froſt and frozmes is priuate of beautee,
And euery ſmall birde thinketh the winter longe,
Which well appeareth by ceaſing of their ſonge.
In this ſame ſeaſon two herdes freſhe of age
At time appoynted met both in one cotage,
The firſt hight Fauſtus, the ſeconde Amintas,
Harde was to knowe which better huſbande was,
For eche of them both ſet more by his pleaſour
Then by aboundaunce of riches or treaſour.
Amintas was formall and proper in his geare,
A man on his cloke ſhould not eſpye a heare,
Nor of his clothing one wrinkle ſtande awry,
In London he learned to go ſo manerly,
High on his bonet ſtacke a fayre brouche of tinne,
His purſes lining was ſimple, poore and thinne:
But a lordes ſtomake and a beggers pouche
Full ill accordeth, ſuche was this comely slouch,
In the towne and citie ſo longe ietted had he
That from thence he fled for det and ponertie,
No wafrer, tauerne, ale houſe or tauerner,
To him was there hid whyle he was hoſteler,
Firſt was he hoſteler, and then a wafrer,
Then a coſtermonger, and laſt a tauerner,
Aboute all London there was no proper prim
But long time had bene familier with him,
But when coyne fayled no fauour more had he,
Wherfore he was glad out of the towne to flee.
But ſhepheard Fauſtus was yet more fortunate,
For alway was he content with his eſtate,
Yet nothing he had to comfort him in age,
Saue a milch cowe and a poore cotage,
The towne he bled, and great pleaſour he had
To ſee the citie oft time whyle he was lad.
For milke and butter he thither brought to ſell,
But neuer thought he in citie for to dwell,
For well he noted the mad enormitie,
Enuy, fraude, malice and ſuche iniquitie
Which reigne in cities, therefore he led his life
Wplande in village without debate and ſtrife.
When theſe two herdes were thus together met,
Hauing no charges nor labour them to let,
Their ſhepe were all ſure and cloſed in a cote,
Them ſelues lay in litter pleaſauntly and hote.
For coſtly was fire in hardeſt of the yere,
When men haue moſte nede then euery thing is dere,
For paſſing of time and recreation,
They both delited in communication,
Namely they pleaded of the diuerſitie
Of rurall huſbandes and men of the citie.
Fauſtus accuſed and blamed citizens,
To them imputing great faultes, crime and ſinne:
Amintas blamed the rurall men agayne,
And eche of them both his quarell did mayntayne,
All wrath deſpiſed, all malice and ill will
Cleane layde apart, eche did rehearſe his ſkill,
But firſt Amintas thus to ſpeake began,
As he which counted him ſelfe the better man.

FINIS.

Amintas firſt ſpeaketh.

THe winter ſnowes, all couered is the grounde,
The northe wind blowes ſharpe & with kereful ſound,
The long iſe ſicles at the eues hang,
The ſtreame is froſen, the night is cold & long,
Where boles rowed nowe cartes haue paſſage,
From yoke the oxen be loſed and bondage,
The plowman reſteth anoyde of buſineſſe,
Saue when he tendeth his harnes for to dreſſe,
Wably his wife ſitteth before the fyre
All blacke and ſmoky clothed in rude attire,
Sething ſome grewell, and ſturring the pulment
Of peaſe or frument, a noble meat for lent,
The ſummer ſeaſon men counted nowe laudable
Whoſe feruour before they thought intollerable,
The froſty winter and wether temperate
Which men then prayſed they nowe diſprayſe and hate,
Colde they deſired, but nowe it is preſent
They braule and grutche their mindes not content.
Thus mutable men them pleaſed can not holde,
At great heat grutching, and grutching when it is cold.

Fauſtus

All pleaſour preſent of men is counted ſmall,
Deſire obteyned ſome counteth nought at all,
What men hope after that ſemeth great and dere,
At light by diſtaunce appeareth great and clere.

Amintas

Eche time and ſeaſon hath his delite and lopes,
Loke in the ſtretes beholde the little bopes,
Howe in frute ſeaſon for joy they ſing and hop,
In lent is eche one full buſy with his top,
And nowe in winter for all the greenens colde
All rent and ragged a man may them beholde,
They haue great pleaſour ſuppoſing well to dine,
When men be buſied in killing of fat ſwine,

They get the bladder and blowe it great and thin,
With many beanes & pease out within,
It reuleth, soundeth, and shineth clere and layre,
While it is throwen and caste vp in the ayre,
Eche one contendeth and hath a great delite
With foote and with hande the bladder for to smite,
If it fall to grounde they lifte it vp agayne,
This wise to labour they count it for no payne,
Renning and leaping they dryue away the colde.
The sturdie plowmen lustie, strong and bolde
Ouercommeth the winter with dryuing the foote ball,
Forgetting labour and many a grenous fall.

Faustus

When labour lyer in fruiteles vanitie
Then in layre workes of great vtilitie,
In suche trifles we labour for domage,
Worke we despise which bringeth auauntage.

Amintas

Touching their labour it can not me displease,
While we be in rest and better here at ease
In the warme litter, small payne hath little hire,
Here may we wale while milke is on the fire,
If it be crudded of bread we nede no crome,
If thou bide Faustus thereof thou shalt haue some.

Faustus

Winter declareth harde nede and pouertie,
Then men it feleth which haue necessitie,
Cruely Amintas I tell thee mine intent,
We fonde yong people be muche impryuident,
We stray in summer without thought, care or hede,
Of suche thinges as we in winter shall haue nede,
As soone as we heare a bagpipe or a dyone,
Then leaue we labour there is our money gone,
But when the nayth winde with stormes violent
Hath wrought colde winter poore wretches to torment,
And voyde of leaues is euery bough and tree,
That the may clerely the empty nestes see,
Then is all our wyll and lustes gone and colde,
We tremble naked and dye almoll for colde,
Our shoulders all bare, our hose and shoes rent,
By rechlesse youth thus all is gone and spent.
This commeth for want of good prouision,
Youth dayneth counsell, scorning discretion,
When pouertie thus hath caught vs in hir snare
Then doth the winter our mad folly declare.
Nowe truely Amintas I tell to thee my mate,
That towne dwellers liue greatly more fortunate,
And somewhat wiser be they also then we,
They gather treasour and riches in plentie,
They stoppe the lumbes and fores of their hatch
To lay their wombes and fat sides therin,
In lust, in pleasour, and good in aboundaunce
Passe they their liues, we haue not sufficiaunce.

Amintas

The nets of the earth of fooles eche one,
We poore shepheardes deuise to blame alone,
More folly dwelleth the men of the citie,
I graunt vs ouersene, they madder be then we,
Though I long season dwell in the citie dwell
I sauour it not, troth dere I boldly tell,
Though citizens be of liuing reprouable,
Yet fortune to them is muche more fauourable,
Fortune to them is like a mother dere,
As a stepmother she doth to vs appeare,
Them she exalteth to honour and richesse,
As she oppresseth in care and wretchednesse.
What is payne fortune but thing vnapeasable,
In vnhappy madnesse, vnworthy and vnstable.

Faustus

No doubt Amintas let me be fortunate,
And then shall I soone become a great estate,
My coyne shall encrease, then shortly shall I be
Called to office to gouerne a citie,
All men shall heare me and gene to me credence,
The commontie bare head shall do me reuerence,
All other rulers, lowe men and commontie
Shall gladly desire to haue aduise of me.
If I be happy and fortune on me smile,
Thus shall I ascende and mounte within a while,
Aske thou of Cornix, declare to thee he can,
Howe coyne more then cunning exalteth euery man.

Amintas

O Faustus Faustus, thou erres from the way,
This is not fortune, full little do the may,
Though I my selfe rehearsed but lately,
That fortune hath might a man to magnifie,
I kept the opinion of witlesse commontie,
And grounded my selfe on none auctoritie.
It is not fortune which graunteth excellence,
True honour is wonne by vertue and sapience,
If men get honour by worldly policy
It is no honour but wretched misery,
God maketh mightie, God geueth true honour
To godly persons of godly behauour.
God first disposed and made diuersitie
Betwene rude plowmen and men of the citie,
And in what maner Cornix thine owne mate
As we went talking recounted to me late.

Faustus

What tolde thee Cornix, tell me I thee pray,
He had good reason suche thinges to conuay,
His wit was pregnaunt, no reason did he want,
But truth to declare his money was but scant.
But what then, some man hath plentie of cunning
Which hath of riches small plentie or nothing.

Amintas

In hearing my tale if thou haue thy delite,
Then take some labour, for nowe is good respite,
Faustus arise thou out of this litter hote,
Go see and visite our wethers in the cote,
Arise, go and come, thou art both yong and able,
After great colde heate is more comfortable,
Go man for shame, he is a slouthfull dawe
Which leaueth profite for pleasour of hote strawe.

Faustus

Thinke not Amintas that Faustus hath disdayne,
To do thy pleasour I shall refuse no payne,
Loke here Amintas, Lorde benedicite,
The colde snowe reacheth muche higher then my knee,
Scant may the houses suche burthen well sustayne,
Lesse hurte is tempest and sodayne storme of rayne,
On toppe of the chimney there is a heape of snowe
So hye extending our steple is more lowe,
The snowe is so white and the sunne so bright,
That playnly Amintas amased is my sight.

Amintas

Gene to the beastes good rowen in plentie,
And stoppe all the holes where thou canst faultes see,

Stop

Stop them with stubble, eft bende them with some clay
And when thou hast done then come agayne thy way,
Nought is mine noysome to seche, cotage nor folde,
Then soden tempest and unpounded colde.
What nowe already frende Faustus here agayne,
By short conclusion and suche apearethe playne,
Thy coming agayne me thinke is all to soone
Ought to have ended ey prestly to have done.

Faustus.

This comberous wether made me more diligent,
I ran all the way both as I came and went,
And there I sped me and toke the greater payne,
Because I lightly would be with ther agayne,
After great colde it is full sweete God wot
To tumble in the strawe or in the litter hot.
Nowe be we Faustus in hay up to the chin,
Fulfill thy promise, I pray thee nowe begin,
Tell the beginning of the diuersitie
Betwene rurall men and men of the citie,
I knowe the reason and talking of Cosmy,
But since I him sawe be passed yeres sixe,
His iocunde festes made me ofter time full glad,
Our first acquayntaunce was when I was a lad:
Nowe speake my Amintas, and I shall holde me still
Till thou have ended and spoken all thy will.

Amintas.

This great difference and first diuersitie
Betwene rurall men and them of the citie,
Began in this wise as Cosmy to me tolde,
Whiche well coulde common of many matters olde.
First when the worlde was founded and create,
And Adam and Eue were set in their estate,
Our Lorde continued them both as man and wife,
To line in concorde the season of their life,
And them commaunded mankinde to multiply,
By generation to get them progeny,
They both obeyed this swete commaundement
With faythfull hertes and labour diligent,
But would to Jesu they had bene wise and ware
From that fatall fruit which kindled all their care.
But to my purpose: first Eue had children two,
A sonne and a daughter, our Lorde disposed so,
And so yere by yere two twins she brought,
When man assisteth God worketh not for nought,
By suche maner these two bid them apply,
The worlde to fulfill, encrease and multiply.
At the laste our Lord at ende of fiftene yere
To Eue our mother did on a time appeare,
And in what maner nowe heare me Faustus:
Adam on the fielde forth with his wethers was,
His flocke then he fed without all dread and feare,
Then were no wowers him nor his wife to deare,
He was not troubled that time with ielousie,
Then was no body to do that villany,
No horned kiddes were liuing at that time,
Long after this began this cursed crime,
Then was no cucko betwene the east and west
To lay wrong egges within a straunge nest,
Then none suspected the liuing of his wife,
Wedlocke was quiet and pleasaunt without strife.
But after when people began to multiply
Then fyrst was kindled the flame of ielousy,
For that man committeth sore dreadeth he againe,
Fraude feareth falshode, suspecting oft in vayne,
A thefe suspecteth all men of felony,
Breakers of wedlocke be full of ielousy,
And therfore all suche as with the sworde do strike
Feare to be serued with the scaberd like.
Thus whyle that Adam was pitching of his folde
Eue was at home and sat on the chefhelde,
With all hir babes and children hir about,
Eyther on hir lappe sowthin or els without,
Nowe had she pleasour them rolling and dalling,
And eft was she busy them louling and dandling,
And busy with butter for to annoynt their necke,
Sometime she mused them pleasauntly to dresse.
In the meane time while she was occupied,
Our Lorde drawing nere she sodenly espied,
Anone she blusshed, reuolting in hir minde,
That if our Lorde there should all those babes finde
So soone engendred, suppose he neuer must
That it was token of to great carnall lust,
And all ashamed as fast as euer she might
She hasted and hid some of them out of sight,
Some under hay, some under strawe and chaffe,
Some in the chimney, some in a tubbe of yaffe,
But suche as were layne and of their stature righte
As wise and subtill returned she in sight.
Anone came our Lorde unto the woman mete,
And hir saluted with swete mild smiling chere,
And saide: O woman let me thy children see,
I come to promote erde after his degree.
First was the woman amased nere for drede,
It lasse she commaunded the erdes to produce,
And gaue them comfort to have assurance,
Though they were bolder and doubted lesse then she,
God on them smiled, and them comforted so
As we with whelpes and birdes vse to do,
And then at the laste to the moste olde of all
He saide: haue thou scepter of rowme imperiall,
Thou art the eldest thou shalt have most honour,
Iustice requireth that thou be Emperour.
Then to the seconde he lauded it in seming
That then be haunted to the honour of a king,
And vnto the thirde he gaue suche dignitie,
To gide an army a noble duke to be,
And saide: have thou here harde yron and armour,
Be thou in battayle a hardy and gouernour,
And so forth to other as they were in degree,
Eche he promoted to worthy dignitie.
Some made he Earles, some lordes, some barons,
Some squires, some knightes, some hardy champions,
And then brought he forth the septer and the crowne,
The sworde, the pollax, the helme and habergowne,
The streamer, standard, the gleston and the mace,
The speare and the shielde, nowe Eue had great solace,
He gaue them armour, and taught them policy
All thing to gouerne concerning chiualry.
Then made he iudges, maiors and gouernours,
Marchauntes, shirifes and other protectours,
Aldermen, burgesses, and other in degree,
After the custome of court and of citie.
Thus all the children then being in presence,
He set in honour and to wone of excellence,
Ofte time reuolving and turning in his minde
The caduke honours belonging to mankinde.
In the meane season Eue very joyfull was
That all these matters were brought so well to passe,
Then sawe she in haste for to have pleasour more,
And them presented whom she had hid before,
And vnrequired presenting them saide she,
O Lorde these also my very children be,
These be the fruite also of my wombe,
Hid for shamefastnesse within my house at home,
O Lorde most mighty, hye father, creatour,
Withdraw to graunt them some office of honour,
Their herre was rugged powdred all with chaffe,
Some full of strawes, some other full of draffe,
Some with cobwebbes and dust were so arayde
That one beholding on them might be afrayde,

Backe with shyld ashout and bad swap their figure,
Uncomely to fight, unshapen of stature,
Our Lorde not lyked on them to shewe pleasaunce,
But syde on them thus with troubled countenaunce:
Ye smell all smoky, of stubble and of chalke,
Ye smell of the grounde, of swedes and of drasse,
And after your feast and tedious sessons
Shall be your rewardes and all your behaviour,
None can a rycher turne to a sliver pece,
Nor make goodly sylke of a gotes flece,
And herde as also to make withouten fayle
A bryght two hande sworde of a cowes tayle.
No more will I make, howebeit that I can,
Of a vile villayne a noble gentleman,
Ye shall be plowmen and tillers of the grounde,
To payne and labour shall ye alway be bounde,
Some shall kepe oxen, and some shall hogges kepe,
Some shall be threshers, some other shall kepe shepe,
To digge and to delue, to hedge and to dike,
Take this for your lot and other labour like,
To drudge and to dryvell in sordes vile and rude,
This wise shall ye lyve in endelesse servitude,
Reaping and mowing of fodder, grasse and corne,
Yet shall towne dwellers oft laugh you vnto scorne.
Yet some shall lyve graunt to dwell in the citie,
For to make puddinges and butchers for to be,
Coblers or tinkers or els cosarde laggers,
Hostelers or daubers, or dronky water laggers,
And suche other sorte whose dayly businesse
Dalleth in sordes and labour of vilenesse,
To stoupe and to sweate, and subiect to become,
And never to be ridde from bondage and thraldome.
Then brought our Lorde to them the carte and harowe,
The gad & the whip, the mattocke & the wheelbarowe,
The spade, the shovell, the forke and the plough,
And all suche tooles, then bad he them be tough,
And never to grutche at labour nor at payne,
For if they so did it should be thing in vayne.
Thus saide the father and Lorde omnipotent,
And then he ascended vp to the firmament,
Thus began honour and thus began bondage,
And diversitie of ryche and village,
And servile labour first in the worlde began,
Demaunde of Cornix, declare the truth he can,
This tolderne Cornix which wonned in the fen,
I trust his saying before a thousande men,

Faustus

Is this the matter prayed of thee so sore?
I straw for fables I let by them no store,
It were a marvell if Cornix matter tolde
To laude of shepheardes, or plowmen to vpholde,
He dwelled in the towne and holde with the citie,
Till nede him moved as it hath driven thee.
When none of you both dare to the towne resorte
Among vs shepheardes yet finde ye here comfort,
So both thou and he be greatly for to blame,
To eate out bitayle and then to hurt our name.
The yongmen of townes to mocke vs have a gise,
Naught els can they do save lies to devise,
This vayne invention and foolishe fayned fable
Agaynst rurall men they have delite to bable,
And nought they shame as blinde wretches vnwise,
Of God almightie suche leasinges to devise,
This scorny scoffing declareth openly
Agaynst rurall men rebuke and injury,
But thou art so rude thy paunch is so fatte,
Agaynst thine owne selfe thou busy art to chatte,
All if this same iest is thy rebuke and blame,
Thy dulled reason can not perceyve the same.
But I shall prove thee that rurall people be
More subtil and noble then they of the citie,
And that the citie is full of fraude and strife,
When we in village have good and quiet life.

Amintas

I pray thee Faustus therefore be thou not wroth,
To have displeasour of thee I were right loth,
I thought no manger, I holde it for a bourde,
If I had knowen I would have said no worde:
But say thy pleasour, nowe tell forth thy sentence,
And I shall heare thee with sober patience.

Faustus

I shall not deny our payne and servitude,
I knowe that plowmen for the most part be rude,
Nowe shall I tell thee high matters true and olde,
Which curteous Candidus vnto me once tolde,
Nought shall I forge nay of no lesing bable,
This is true history and no surmised fable,
At the beginning of thinges first of all,
God made shepheardes and other men rurall,
But the first plowman and tiller of the grounde
Was rude and sturdie, disdayning to be bounde,
Rough and stubborne, and Cayn men did him call,
He had of mercy and pitie none at all,
But like as the grounde is dull, stony and tough,
Stubborne and heavy, rebelling to the plough.
So the first plowman was strong and obstinate,
Froward, selfe willed, and mover of debate:
But the first shepheard was meke and nothing fell,
Humble as a lambe, and called was Abell.
A shepe geveth milke and little hath of gall,
So this good Abell had none ill will at all.
No shepheard founde him injurious nay wrong
Indurying his life while he was them among,
And ofte of his flocke made he good sacrifice,
Of calfe or lambes, suche as were moste of price,
And of fat wethers the best not spared he,
To honour our Lorde and please his deitee.
Thus had he favour with God omnipotent,
So pleasing our Lorde, that to this time present
From first beginning of earth and man mortall,
God hath had favour to people pastorall,
And poore shepheardes, their cotes falde and shepe,
Angels have come for to defende and kepe,
Some shepheardes were in laude of Assyre,
Which after have bene promoted very hye,
So that from cotes and houses pastorall
They have assended to dignitie royall,
Charges and labour so doth my reason blinde,
That all their names can I not vnto minde,
Yet let me studie anoyding perturbaunce,
So may I call them vnto remembraunce.
Lo nowe I have them, Abraham, Jacob,
Loth, Isaac, yong Joseph and Job,
These nowe rehearsed and all the patriarkes
Have not disdayned poore shepe nor hardes workes,
Them hath our Lorde called from humble thinges,
And made them princes, dukes, or els kinges,
So have they changed their clothing pastorall,
With golden garment, purpure and gay pall,
And then have after by magnanimitie
Wrought noble realmes in their captivitie,
And have in battayle bene mightie conquerours,
Won fame immortall and excellent honours.
Paris was pastour the sonne of Priamus,
Pan, Silene, Orpheus, and holy Tyterus,
Saule was shepheard, so was he in like wise
Which would have offred his sonne in sacrifice,
Moyses was shepheard and was his flocke keping,
When he came bare foote vnto the bushe flaming.

Commaun-

Commaunded by God to leeue his flocke and go
On Gods meſſage to ſtutby Pharao.
Alſo Apollo was herde ſometime in Grete,
Nothing diſdeyning to handle Ewe and ſlete:
As wyte Poetes, he left diuine honour,
Glad among ſwethers to be a gouernour.
The bielles angels brought to ſuch men as we
Meſſage of concorde, of peace and vnitie,
And ſang that Glozia, flying in the ſkye,
Which our Lord Sampſon hath ſing ſo merylye.
Firſt had ſhepherdes ſure tyding by meſſage
That God was made man to bye humane ymage,
And herdes inſtruct by voyce angelicall
Howe God incarnate and borne firſt of all.
And this was pleaſure of Gods Maieſtie
That ſimple herdes him firſt of all ſhould ſee,
And in their maner make vnto him offringes
Before eſtates, as ritche and mightie kinges.
The holy Harper, which after was a kinge,
And ſlewe the giant ſo ſtoutly with his ſling
Was firſt a ſhepherde or he had dignitie,
Mighte were many, as ſtoute and bolde as he:
And our Lorde Jeſu, our God and Sauiour
Named him ſelfe a ſhepherde or paſtour.
Right ſo he named men meeke and pacient
His flocke and his ſhepe for maners innocent:
Thinke not theſe wordes gloſed nor in vayne,
They are the Goſpell, ſo ſaith ſyr Peter playne.
I ſawe them my ſelfe well paynted on the wall,
Late gaſing vpon our Churche Cathedrall:
I ſawe great wethers in picture and ſmall lambes,
Daunſing, ſome ſleeping, ſome ſucking of their dams,
And ſome on the grounde me ſemed lying ſtill,
Then ſawe I horſemen at pendant of an hill,
And the thre kinges with all their company,
Their crownes gliſtering bright and oriently,
With their preſentes and giftes miſticall,
All this beheide I in picture on the wall.
But the poore paſtours as people innocent
Firſt ſawe the Crib of our Lorde omnipotent.
Thus it appereth God loueth poore paſtours,
Sith he them graunted to haue ſo great honours.
Our Lorde hath fauour both to ſhepe and folde,
As it appereth by theſe hiſtories olde.
Our Lorde is ready to ſuccour the village,
Deſpiſing townes for malice and outrage.
For God is content with ſimple pouertie,
Pride he deſpiſeth and wrongfull dignitie.

Amintas.

In good ſayth Fauſtus, thy tale is veritable,
Grounded on learning, and greatly commendable:
Lately my ſelfe to ſee that picture was,
I ſawe the maunger, I ſawe the oxe and aſſe.
I well remember the people in my minde,
Me thinke yet I ſee the blacke faces of Inde:
Me thinke yet I ſee the herdes and the kinges,
And in what maner were ordred their offeringes.
As long as I liue the better ſhall I loue
The name of herdes, and citezins reproue.
Wherfore mate Fauſtus, I pray God geue thee care,
If thou the faultes of any citie ſpare.
Speake on and ſpare not, and touche their errour,
Yet may we common more then a large houre.

Fauſtus

Then turne we to talke a whyle of citizens,
To touche their foly and parcell of their ſinnes,
Thinke not Amintas that they of the citie
Liue better life or wiſelyer then we.
Ill if their cloathing be doubled for the colde,
And though they gliſter ſo gayly in bigthe golde,
Shinyng in ſilkes, in purpure or in graine,
In furred robes, pleaides of ſcarlet,
And we poore herdes in ruſſet cloke and hoode:
Yet, not clothing can make a man be good.
Better is in ragges pure living innocent
Then a ſoule defiled in ſumptuous garment.
Call me Amintas, my ſelfe with theſe fame cyte
Haue in the citie ſuch often times ſeene
Set in their ſilkes, and hyng in the market,
As they were lordes I oft haue ſeene them let,
Which are ſtarke beggers, and lyue in necde at home,
And oft go to bed for neede with empty woombe.
Nought is more foolith then ſuch wretches be,
Thus with proude port to colde their pouertie,
What is neede clothed or fayned abundaunce,
Pouertie, ſlouth, and wretched gouernaunce?
What is fayre ſemblaunce with thought and heauynes?
Forſooth nought els but clothed fooliſhnes.
And ſome haue I ſeene (which is a thing damnable)
That while they ſhould haue a liuing delectable,
Reſt at their pleaſure, and fare delicioully,
Haue ſuffered their wiues defiled wretchedly,
Haue ſolde their daughters floure of virginitie,
O dede vnworthy, O blinde iniquitie:
Fame, honour, the ſoule, and chaſtitie be ſolde
For wretched liuing, O curſed thirſt of golde.
O damnable deede, ſo many for to fpill,
One wretched carkaſſe and belly for to fill:
What thing is viler? what more abhominable?
What thing more foolith, more falſe and deteſtable?

Amintas

What if they can not to other craft them gene?
Nor finde other ſway or meanes for to liue?
Nede hath no lawe, of two euils perdie
To chooſe the leaſt ill is none iniquitie.

Fauſtus

Sith they haue as many ſoules as haue we,
As much of reaſon, and bodies like pleyte,
Why may they not ſo honeſt wayes them gene,
And finde other way and maner for to liue.
No lawe permitteth nor willeth man perdie
To commit murther for hunde neceſſitie,
No more ſhould any his ſoule defile or kill
For laſt tranſitory, or pleaſure to fulfill.
Yet be in cities mo ſuch fooliſhnes,
Wening by craft for to haue great riches:
By which craftes no man hath riches founde,
Sith time that our Lord firſt fourmed man of grounde:
As Alkemiſtes wening by poliſy
Nature to alter, and come to multiply.
Some waſh rude metall with licours manifolde
Of herbes, wening to turne it into golde.
All pale and ſmoky be ſuch continuall,
And after labour they loſe their life and all:
Another ſorte is to this not much vnlike,
Which ſpende their times in wretched art magike,
Thereby ſuppoſing ſome treaſure to haue founde,
Which many yeres is hid within the grounde.
What is more foolith, more full of vanitie,
Or more repugning to fayth and yrobitie,
Because they would lyue good buſynes and payne,
They vſe ſuch trifles and wretched thinges vayne.
They proue all thinges because they would do nought,
Still ſeeking newes, ſtill troubled in their thought:
Because they would flee the labour of the lande,
All ydle trifles ſuch taketh on their hande:

Still

Still be they busy, and neuer stint to endo,
To thing profitable to strue of them intende.
Some time by sleight, gile, fraude and policy,
Penury, oppression and theft or robbery.
Some glory boaste, and some pray agayne,
Some keepe from Tirannous the stipend of their payne:
Some reft men gultlesse, and cast them in pryson,
Some bye strange stuffe out of the bungeon.
Some fawne, some flatter, and trust not why they smile,
Then frame they fraudes new slyppes to beguile.
Some in one houre more pyllle to them will,
Then all his dayes he thinketh to fulfill:
Wyth thousande members of fraude and craftynes
Aye they in wayte for honest mens riches.
They feede the riche, and after eat the poore
Dye for pure colde and hunger as myse doore.
We feede fat oxen, they marmoset to kepe,
We feede fat stodes, towres and goos cheepe:
And they feede hawkes, apes, boyle and hounder,
And small to their toy same here within our bounder.
We bring them butter, egges, cheese and wooll,
Tankerdes of milke and creame fleeting full:
All maner flesshe, and all their whole liuing,
Without our labour truely they haue nothing.
We are the feeders of swethers and fat hogges,
And they of the Citie feede birdes and great dogges.
Nowe iudge Aminias, which of these seemeth best
Of moste aduauntage and moste nobilitie.

Aminias

If by our labour proceedeth more riches,
And moste aduauntage, as seemeth truth doubteles,
Then this I meruayle that they of the Citie
Haue so great plentie, and we necessitie:
The cause can not I tell to my remembraunce,
Wherof proceedeth their hope and abundaunce.

Faustus

The cause I tolde thee, what wouldest thou haue more,
By fraude and falshood haue they so mikle store,
Seest thou not playnly howe they of the Citie
Dayly deceyue our poore simplicitie.
With what enuenime against vs they rage,
By false oppression or some forged language.
They thinke it pleasure that vpon them hap,
By gloseb wordes to take vs in a trap:
The moste of them all count it an almes deede
As hardes to fraude, this is a gentle meede:
For them we labour in heate, colde, winde and rayne,
And fraude and discrete they pay vs for our payne.
With mindes and tonge they study and they muse
Both day and night vs hardes to abuse:
Their wit and body all whole do they apply,
For vs poore wretches to study politicie:
And after their fraude, gile and deception,
Then do they laugh vs vnto derision.

Aminias

Howe came thou to knowledge of this enormitie,
And of these maners of them of the Citie:
Wy selfe there wonned, and there was conuersant,
Of some of these thinges yet am I ignorant.

Faustus

Thou could not perceyue well their enormitie,
Perchaunce thy maners did with their life agree:
There seldome is seene great contradiction,
Where men accordeth in disposition.
No fault with Wolues is blacke dissormitie,
Because all the sort like of that fauour be.
So could thou not see their vices nor them blame,
Because thyne owne like vices fired with the same.
But howe I knewe them to be than I dare to shew,
While I bought butter to sell to the Citie,
And other vitayle, I vsed milke to crye,
Then had I knowledge with an apothecary:
Of him I learned much falshood and practise
Not to the purpose the same to exercise:
He could make plasters and newe commixtions,
In valour scant worth a couple of onions,
Yet solde he the same as it were golde so dere,
Namely if happened any infectife yere.
I was acquainted with many an huckster,
With a costardmonger and with an hostler.
This thiefe was crafty poore people to begile,
None like I suppose within a dosen mile:
Among all his other fraudes and his crimes
He solde one bottell of bey a dosen times.
And in the Otes could he well drop a candle,
Well knewe he howe his gestes for to handle.
And in the same Inne there dwelled a pretty pigsny,
She could well flatter and glose with him and him.
And necke a measure, her smirking gat her sale,
She made ten shillinges of one barell of ale.
Whom she begiled in potten, she was payne
To win them with fresh and paynted looke agayne.
And as I remember, her name was Wanton Bette,
Who least with her dealt he rystned not the lesse.
What needeth more processe, no craft of the Citie
Is, but is mingled with fraude and subtilties:
Haue onely the craft of an Apoticary,
That is all fraude and gilefull policy,
But all these would sweare that they were innocent,
Or they to the Citie did first of all frequent.
There learned they theft and fraude to exercise,
And man of nature is moued soone to vice.
Some be also which spend their patrimony
Which was to them lefte by their olde auncestry
On queanes, baudes, in riot and dronkennes,
Their name defiling, despising all goodnes.
With cost and paynes such busyly labour,
Seeking for shame and death before their houre.
Say where is custome of fornication,
Incest, aduoutry and defloration,
Forcing of women, murther and rapine,
Discorde and brauling and liuing like to swine:
Malice, enuy, and all iniquitie
Do these not reygne in middes of the Cities?
All newe abusion prouoking men to sins
Had first beginning among the Citezins.
Where dwell great princes and mightie gouernours,
Their life despising for to haue vayne honours.
Capitaynes, souldiers, and all like company,
Which put for money their life in ieopardie.
These dwell not vplande, but haunt the Citie,
Poore herdes fight not but for necessitie,
For libertie, life, and Iustice to vpholde,
Townes dwellers fight for vayne honour and golde.
We fight our frendes and houshalde to defende,
They fight for malice to riches to ascende.
Our cause and quarell is to mayntayne the right,
But all on selfe will without reason they fight.
They seeke by woundes for honour and riches,
And driue the weakest to hardest busynes.
O blinde souldier, why settest thou thy hart
For a vayne stipende against a mortall dart.
By thousand perils thou takest thy passage,
For small lucre renning to great damage.
Their sweete life they geue for a poore stipende,
And oft lese they both, and heauen at the ende.

While some contendeth and fighteth for his wage,
His life he spendeth, then fare well aduantage.
What is more foolish or liker to madnes,
Then to spende the life for glory and riches?
What thing is glory, laude, praysing or fame,
What honour, reporte, or what is noble name?
Forsooth nought but boyce of witlesse commontie,
And vayne opinion subiect to vanitie.
Processe of yeres, renoluing of reason
Wringeth all these soone in oblition.
When life is faded all these be out of sight,
Like as with the Sun departeth the day light,
They all be fooles which meddle with the sea,
And otherwise might liue in their owne country.
He is but a foole which runneth to tempest,
And might liue on lande in quertie and in rest.
He is but a foole which hath of good plentie,
And it disdayneth to vse and occupy.
And he which liueth in care and wretchednes
His heyre to promote to landes and riches
Is moste foole of all, to spare in misery,
With goodes and landes his heyre to magnifye.
And he which leaueth that thing for to be done
Vnto his daughter, executour or sonne,
Which he him self might in his life fulfill,
He is but a foole, and hath but litle skill.
But all these sortes within the citie be,
They want of wisedome, and sue enormitie.
And also the youth in dayes festiuall
Do nought but folowe their lustes bestiall.
The weeke they vse them in worldly busynes,
The Sunday serueth to folowe viciousnes.
What time the shoppes be closed all and shit,
Then is the market with Thais, beale and bit,
On hyest dayes such ware is namely solde,
For nought it wareth, if it be once olde.
Vpon the Sondey when men should God honour,
Left is good labour, ensurd is errour.
Oft time the olde freer that wonned in Grenewiche
Against such folyes was boldly wont to preache:
He saide: where bandes and their abusion
Were wont to abide in one vile place alone,
Nowe are they sprinkled and sparkled abrode,
Like wise as shippes be docked in a rode,
That harde is to knowe good women from the ill,
By ill example good are in doubt to spill.
Bandes be suffered to where them list to bide,
That the strete fadeth vpon the water side.
Cate, Gill, Mably, Phillis and feate Jeny,
Because of the citie nowe can not get one peny.
Wife Thais was wont in angles for to be,
Nowe hath she power in all the whole citie.

Amintas

Thou passest measure (Faustus) by God anowe,
Thou sayest of malice right well perceyue I nowe:
Mitigate thy minde and tonge, for it is shame
Men of the citie thus largely to blame.
What man is faultlesse, remember the village,
Nowe men vplondish on holy dayes rage.
Nought can them tame, they be a beastly sort,
In sweate and labour hauing most chiefe comfort.
On the holy day assoone as more is past,
When all men resteth while all the day doth last,
They drinke, they banket, they reuell and they iest,
They leape, they daunce, despising ease and rest.
If they once heare a bagpipe or a drone,
Anone to the eime or Oke they be gone.
There vse they to daunce, to gambolde and to rage,
Such is the custome and vse of the village.
When the ground resteth from rake, plough and wheles
Then moste they it trouble with burthen of their heles.
To Bacchus they banket, no feast is festiuall,
They chide and they chat, they bary and they brall,
They raple and they route, they reuell and they crye,
Laughing and leaping, and making cuppes dye.

Faustus

What, stint thou thy chat, these wordes I deye,
It is to a vilayne rebuke and vilany.
Such rurall solace so plainly for to blame,
Thy wordes sound to thy rebuke and shame.

Amintas

Not so frend Faustus, I spake it but in game;
Agayne to the Citie returne in Gods name.

Faustus

Yet of the citie no fooles tell can I,
Which wene to number the sterres in the sky,
By them supposing eche destenye to tell,
But all be fooles that with this matter mell.
Yet be they madder which fire their intent
To searche the nature of God omnipotent:
And dare be so bolde to set their mortall sight
On incomprehensible and pure immortall light.
Our fayth is better, for they of the citie
Beleue by reason with great difficultie:
Or they will beleue, they braule with argument,
Playne speeche sufficieth vs people innocent.
Against Sir Sampson their quarell they defende;
We aske no question, and vse not to contende.
We light the aulters, and many candels offer;
When they of the towne stantly make a proffer:
Their fayth is feble, our fayth is sure and stable;
They dare be bolde with doctours for to bable:
A worldly merchaunt nought knowing of doctrine;
Because of his coyne counteth his reason fine.
Trust me Amintas, no force who heareth me,
The coyne and cunning both not alway agree:
For some be that haue plentie of that one,
Which of that other haue litle part or none.
What should the fooles that dwell in the citie,
Or we seeke to knowe of Gods pyuitie.
If it were nedefull the Godhead for to knowe
To simple wretches here on the grounde alowe:
It is in the power of God omnipotent
His very presence to vs to represent.
But sith his knowledge is incomprehensible,
Why seeke fooles for thinges impossible?
And sith God will be vnknowen vnto vs,
Why should thing mortall of endelesse thing discusse?
And rurall people in almes do excell
Aboue all the sort which in the citie dwell.
We gene wooll and cheese, our wiues coyne and egges
When freers flatter and prayse their proper legges.
For a score of pinnes, and needles two or three
A gentle cluner two cheeses had of me.
Phillis gaue coyne because he did her chastise,
Euer sith that time ielle hath she felt of harme.
Yet is in the citie a number incurable,
Pleaders and brokers a foule and shamefull table,
Merchauntes of Justice, hunters of riches,
Cratchers of coyne, delayers of processe,
Prolonging causes, and making wrong of right,
And right of playn wrong, oppressing ieue with might,
Jaylers of Justice, their cursed couetice
Watreth the plantes of cruelitie and vice.

Amintas

Amintas

This haue I proued by playne experience,
But tell me Faustus, what causeth this offence.

Faustus

The roote and the grounde of this misgouernaunce
Is fauour, reward, and wilfull ignoraunce:
When coyne or fauour once blemmed hath the sight,
Adue all Justice, in prison lyeth his right.
Yet be in townes a rable fraudulent,
Murtherers of people, and free of punishment:
Vaunting and boasting them selfe of medicine,
And naught perceyuing of science and doctrine:
If they be feed with ringes and with cheynes,
Then may they handle and touche privy veynes:
Name all diseases and sores at their will,
Anoyde of cunning, of reason eyther skill:
Such ride on mules, and pages by their side,
But if they had right, on asses should they ride.
As touching rulers of all the commontie,
The more that they haue of hye auctoritie,
Of libertie, will, and singuler pleasure,
So much the more poore people they devour.
The hounde sometime wont sheep for to keepe,
We nowe wilde wolues, devouring all the sheepe:
Rulers be robbers, and pillers be pastours,
Gone is the guiding of godly gouernours.
O where be rulers mayntayners of Justice,
Where be subduers and slakers of all vice?
Where be the frendes of mercy and pitie,
Sometime well ruling, not spoyling the Citie?
Where be chaste rulers, iust, meke, and liberall?
Chaunged in fortune, death hath devoured all.
The most remayneth, gone be the meke and iust,
In stede of vertue ruleth free will and lust.
Where be the fathers right worthy an empire,
Of whom men counted gay tales by the fire:
Sometime with tales, and otherwhile with songe,
So driuing away the winter nightes longe.
Alas Amintas, nought liueth that is good,
No not my cokers, my taberte nor my hood.
All is consumed, all spent and worne be,
So is all goodnes and wealth of the Citee.
The temples pilled do bitterly complayne,
Poore people wayle, and call for helpe in vayne:
Poore widowes sorowe, and children fatherlesse
In payne bewayle, when wolues them oppresse.
Sinne hath no scourge, and vertue no rewarde,
Who loueth wisedome, his fortune is but harde.
Counsell and cunning nowe tumble in the dust,
But what is the cause ie we turned is to lust:
Lust standeth in stede of lawe and of Justice,
Whereby good liuing subdued is by vice.

Amintas

I tell thee Faustus, this hastynes of thee
Palleth the boundes of right and honestie.
All men thou blamest by wrath and hastynes,
As all Citizens were full of victousnes.
What man remember, some time in innocence,
Some in the Citie be partiefe of offence.

Faustus

I am not angry, I say but veritie,
Heare me Amintas one clause with breuitie:
As many todes as breede in Ireland,
And as many Gripes as breede in England,
As many Cuckowes as sing in January,
And Nightingales as sing in February,
And as many whales as swimmeth in the fen,
So many be there in Cities of good men.

Amintas

A good man is geason, not easy to be founde
On lande or in Citie, or ouer all the grounde,
Many thinges longe vnto a perfect man,
Aske that of Codrus, declare the truth he can:
Badnes encreaseth and euer fast doth growe,
Goodnes and vertue in comming vp be slowe.

Faustus

Thou art mad I trowe, so many foes haue we,
As dwell Citizens in all the whole Citie.
They clip vs, they poule vs, they pill vs to the skin,
And what they may get that thinke they well to win.
To theft they constrayne vs, I tell thee by all halowes,
And after by and by they sende vs to the galowes.
Therfore it is reason, if ought of theirs hap
Or come to our clawes, it priuily to trap.
They vs oft disceyue, disceyue we them agayne,
Deuise we slily, gile, subtiltie and trayne.
But this Amintas to me is greatest griefe
And doubt, for it is ill stealing from a thiefe.
If it be secrete, we may it well denye,
If it be knowen, excuse it craftyly.
Priuy felony though it be vsed longe
Is not called theft, but iniury or wrong.
All that they haue within these townes playne,
Is our harde labour, sore trauayle and great payne.

Amintas.

Nowe thou exceedest the marke of equitie,
Thou passest reason Faustus I tell to thee.

Faustus

What then Amintas, haue pacience a while,
Towne dwellers vices doth all the earth defile.
The ayre is corrupt by their enormitie,
These summer stormes whence come they, tel them me:
Lightning, great windes, floods, hayle and thunder,
I well remember, oft time the ground here vnder
Right sore hath quaked, and caused houses fall,
Vice of the Citie is roote and cause of all.
The Sunne in mid day oft time hath lost his light,
In like wise the moone in season of the night.
Both hath bene blacke, or els red as bloud,
This signe Amintas portendeth vs no good.
Why growe the weedes and cockle in the corne?
Why is hey and grasse oft times all forlorne?
Why lose we our seede, our labour and expence,
Whence commeth murrayne and grieuous pestilence?
All these proceedeth by mad enormitie,
And corrupt maners of them of the Citie:
And worse is like yet afterwarde to fall,
If they not reforme their liuing bestiall.
Whence came the furour of hardnes and battayle,
Which causeth widowes their spouses to bewayle,
Which bringeth with it all kinde of misery,
As theft and murther, great death and penury?
Forsooth in Cities this furour first began,
To the confusion of many a doubly man.
The Citie is well and ground originall,
Both first and last of deadly euils all:
Bred in the Citie was cruell Licaon,
Bred among herdes was good Deucalion.
Among Shepherdes nourished was Rhemus,
And also his brother the mightie Romulus.
The cause of the flud in Citie first began,
Whereby was wasted nere euery beast and man.
Our Lorde destroyed fiue Cities for outrage,
Reade where for sinnes he wasted one village.

I trowe

I trowe when the world with fire walked shall be,
The cause shall procede and come of some Citie.
What shall I touche the sauour and the stinke
Which is in cities, of gutter and of sinke:
There men be choked with vile and deadly sent,
Here haue we odour of flowres redolent:
I coumpt me happy which won in the village,
Vndefiled with citizens outrage.

Amintas

Haue done nowe Faustus, lay here a straw and rest,
Fill we our bely with crudes that is best.
Leaue we the Citie and all ciuill outrage,
Nowe is it season to turne to the potage,
After our diner is best in my minde
The rest to declare, if ought remayne behinde.

FINIS.

Thus endeth the fifth and last Eg-
loge of Alexander Barclay, of the Citi-
zen and the man of the countrey.

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